

GOVERNMENT OF INDIA

ARCHÆOLOGICAL SURVEY OF INDIA

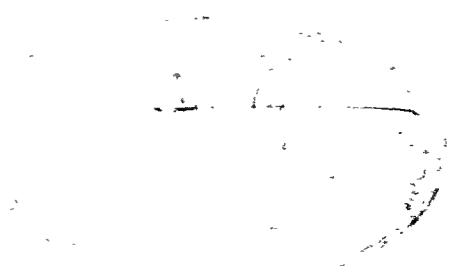
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University of Mysore

ANNUAL REPORT

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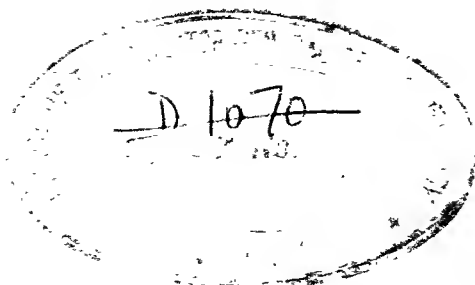
MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1927

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE:
PRINTED AT THE GOVERNMENT PRESS
1928



7 Aug 1952

Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. D. 11972-83—Uni. 78-27-5, dated 8th May 1928.

Report on the working of the Archaeological Department during the year 1926-27.

Reviews the —.

READ—

Report on the working of the Archaeological Department during the year 1926-27, received with letter No. 14627, dated 2nd March 1928, from the Registrar, Mysore University.

ORDER NO. D. 11972-83—UNI. 78-27-5, DATED 8TH MAY 1928.

Recorded.

1. The Director and his Assistants toured in all the Districts of the State except Shimoga. A detailed survey of monuments was made during the year in parts of the Taluks of Channarayapatna, Devanahalli, Tiptur, Kolar, Tumkur, Hiriyur and Hosadurga and among the monuments so surveyed, the Iswara Temple at Gangavara in Devanahalli Taluk and the Channakesava and the Gangadhareswara Temples at Kaidala in Tumkur Taluk are the most important. The temples at Kaidala are reported to be in a neglected condition and in need of urgent repairs although they have got large landed endowments. The Deputy Commissioner, Tumkur, is requested to report whether it is not possible to provide for the proper maintenance of the monuments by an effective administration of the temple lands. The report does not show what action has been taken by the Deputy Commissioner, Hassan District, in regard to the repair of the temples at Honnavara referred to in paragraph 2 of the Government Review on the last year's report and the Director is requested to submit a report in the matter. It is reported that Aimangala, a village 12 miles to the north of Hiriyur, contains an old fort in ruins, that the place is full of interest from an archaeological point of view and that excavations on the site may yield interesting relics. The Director is requested to investigate the matter more fully and submit a report.

An examination of Vimalabodhacharya's manuscript commentary on enigmatic verses contained in the Mahabharata was made during the year and the date of the Mahabharata war and the form of calendar in use during the epic period are reported to have been ascertained. New facts stated to have been gathered by an examination of printed books are—

- (1) the form of secret writing referred to in the Arthasastra,
- (2) the date of the Arthasastra,
- (3) the age of Kannada, Bhamaha, Vachaspathimisra and Mallinathasuri, and,
- (4) the initial years of the Gupta Era in A. D. 200-201 with reference to the Bhattakapatra grant of Dharasena II of Vallabhi.

The total number of records collected during the year was 172, including 20 copper plate grants and 9 sannads. A metallic processional image of Siva and a plaster model of the famous Mathura Lion Capital were added to the Archaeological Museum.

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Government are glad to note that a large number of the monuments in the State were inspected during the year by the officers of the Revenue Department and that inspection reports were furnished to the Director of Archaeological Researches. The Deputy Commissioners are requested to issue needful instructions to the officers who have not yet inspected the monuments in their jurisdiction and to see that all the monuments are inspected at least once a year and that inspection reports are furnished promptly.

N. RAMA RAO,
*Secretary to Government,
Development Departments.*

To—The Registrar, Mysore University.
The Revenue Commissioner in Mysore.
The Muzrai Commissioner in Mysore.
The Chief Engineer in Mysore.
The Deputy Commissioners of Districts.

Exd—P. S. R. N.

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CONTENTS.

	PAGES.
Tours and Explorations	1
PART I—Archaeology.	
(i) MONUMENTAL SURVEY.	
Lakshminarayana temple at Sagatavalli, Channarayapatna taluk	1
Lakshminarayana temple at Anati do	2
Kalabhairava temple on Siti Hill, Kolar taluk	2
Sripatisvara temple on Siti Hill do	3
Kesava temple in Horamane Kaval, Tiptur taluk	3
Channakesava temple at Channarayapatna, Channarayapatna taluk	4
Isvara temple at Gangavara, Devanhalli taluk.	4
Kambada Narasimha temple at Hatyal, Tiptur taluk.	4
Vishnu and Siva temples at Kaidala, Tumkur taluk	5
Terumallesvara temple at Hiriya, Hiriya taluk	6
Aiyamangala fort do	6
Parsvanatha basti at Heggere, Hosdurga taluk	6
(ii) PROTECTION OF MONUMENTS	
(iii) MANUSCRIPTS AND PRINTED BOOKS.	
(1) Date of the Mahabharata War	8-11
Calendar of Mahabharata war	12-15
(2) Kautiliya Arthasastra and Panchatantra	15-20
(3) Gudhalekhya or Secret writing	20-22
(4) Schism among early Jainas and date of Kanada	22-25
(5) Date of Bhamaha, author of Kavyalankara	25-26
(6) Date of Vachaspathimisra	26
(7) Date of Kolachala Mallinatha	26
(8) Bhattakapatra grant of Dharasena II of Valabhi dated Saka 257, a decisive test of the starting point of Gupta era	27-30
PART II—Epigraphy.	
Total number of records collected during the year	31
INSCRIPTIONS IN BANGALORE TALUK, BANGALORE DISTRICT.	
Two grants in the possession of Ramasastry, teacher, Bangalore	32-34
INSCRIPTIONS IN HOSKOTE TALUK.	
Stone inscription near the village Vartur	34
INSCRIPTIONS IN NELAMANGALA TALUK.	
Two stone inscriptions near the village Aralasandra	34-35
INSCRIPTIONS IN BELUR TALUK, HASSAN DISTRICT.	
Two copies of sannads in the possession of Subbanacharya, Belur	36-39
A viragal inscription in the sluice of Vishnusastry tank, Belur	39
An inscription on the pedestal of Hanuman at Chinnenahalli	39
Stone inscription at Sambuganahalli	40
Two Stone inscriptions at Suggalur	40-42
Stone inscription at Airavalli	42
Three stone inscriptions at Tolalu	42-44
Viragal inscription at Hallumidi	44

INSCRIPTIONS IN CHANNARAYAPATNA TALUK.

							PAGES.
Stone inscription at Jinenahalli	..	..	..	..	..	..	45
Do Kantarajapura	..	..	..	..	..	..	45-46

INSCRIPTIONS IN CHIKMAGALUR TALUK, KADUR DISTRICT.

Two Viragal inscriptions at Bikanhalli	..	..	..	..	..	..	47
Stone inscription at Barehalli	..	..	..	..	..	..	48
Five stone inscriptions at Arasinaguppe	..	..	..	..	..	..	48-50
One Viragal inscription at Dantaramakke	..	..	..	..	..	..	51
Stone inscription at Ambale	..	..	..	..	..	..	51
Two stone inscriptions at Mugulavalli	..	..	..	..	..	..	51-2
Three stone inscriptions at Gautamesvara	..	..	..	..	..	..	52-53
Two Viragal inscriptions at Anur	..	..	..	..	..	..	54-55
Viragal inscription at Hunasemakke, hamlet of Kotevuru	..	..	..	..	..	..	55
Two stone inscriptions in Markandesvara temple at Khandya	..	..	..	..	..	..	55-56

INSCRIPTIONS IN KADUR TALUK.

One Sannad of Krishnaraja Vodayar in Puttige Matt, Kadur	..	..	..	..	..	..	57
One stone inscription at Hullenahalli	..	..	..	..	..	..	58
Do do Malidevihalli	..	..	..	..	..	..	58
Viragal inscription at Hin-Ingla	..	..	..	..	..	..	59
Do do Chikka-Ingla	..	..	..	..	..	..	59
Six stone inscriptions at Sakkarepatna	..	..	..	..	..	..	60-63

INSCRIPTIONS IN KOPPA TALUK.

Copper plate grant in possession of Krishna Rao, Hosakoppa	..	..	..	..	..	..	63-64
Stone inscription at Setlugodage	..	..	..	..	..	..	64-5
Do do Mattivane	..	..	..	..	..	..	65
Do do in the road to Belarekote from Kodatalu	..	..	..	..	..	..	65
Do do do Kodakali from Bavanige	..	..	..	..	..	..	66
Nine grants in the possession of Balehonnur Matt	..	..	..	..	..	..	66-73

INSCRIPTIONS IN MUDGERE TALUK.

Three stone inscriptions at Gonibid	73-75
-------------------------------------	----	----	----	----	----	----	-------

INSCRIPTIONS IN SRINGERI TALUK.

Copper plate grant of Devaraya I, Saka 1332 in the possession of Subbabhatta at Kodatale.	75-76
---	----	----	----	----	----	----	-------

INSCRIPTIONS IN KOLAR TALUK, KOLAR DISTRICT.

Two grants in the possession of Seshachar, Kolar	..	..	..	..	..	..	77-78
Stone inscription at Arahalli	..	..	..	..	..	..	78-79
Do do Talagunda	..	..	..	..	..	..	79
Stone inscription on the road from Talagunda to Bussenahalli	..	..	..	..	..	..	80
Two stone inscriptions at Dhanamattinahalli	..	..	..	..	..	..	80-81
Stone inscription at Purahalli	..	..	..	..	..	..	80
Do do Maderahalli	..	..	..	..	..	..	81
Do do Kallandur	..	..	..	..	..	..	81
Do do Bittenahalli	..	..	..	..	..	..	82
Do do Mangasamudra	..	..	..	..	..	..	82
Two stone inscriptions at Sahapura	..	..	..	..	..	..	82
Five stone inscriptions and one Sannad of Purnaiya at Holali	..	..	..	..	..	..	83-85

INSCRIPTIONS IN MULBAGAL TALUK.

Copper plate grant of Tirumalaraya, Saka 1499 in Sripadaraja Matt, Mulbagal	..	..	..	..	..	..	85-86
Stone inscription at Darenahalli	..	..	..	..	..	..	87
Grant in the possession of Kesavachar, Hebbani	..	..	..	..	..	..	87
Stone inscription at Kottur	..	..	..	..	..	..	88
Do do Dammasandra	..	..	..	..	..	..	88
Two stone inscriptions at Sangasandra	..	..	..	..	..	..	89

	PAGES.
Viragal inscription at Balla	90
Stone inscription at Kasipura	90
Do do Raddihalli	91
Four stone inscriptions at Sringeri Sadumanahalli	91-2
Stone inscription at Ramanayakanakunte	93
Do do Agrahara	94
Do do Channapura	94
Do do Sangandehalli	94-5
INSCRIPTIONS IN CHAMARAJANAGAR TALUK, MYSORE DISTRICT.	
Stone inscription at Heggotara	96
INSCRIPTIONS IN FRENCH-ROCKS SUB-TALUK.	
Anjaneyaswamy temple inscription at Melukote	96
INSCRIPTIONS IN KRISHNARAJPETE TALUK.	
Viragal inscription at Melahalli	97
Stone inscription at Bandihole	97
Do do Basavanahalli	97-98
Two sannads of Krishnaraja III in possession of Kesavamurti, Kuppahalli	98-103
Stone inscription at Kadambige	103
Do do Savanahalli	103
Do do Mailanahalli	104
Do do Vasantapura	105
INSCRIPTIONS IN MANDYA TALUK.	
Kovalevettu copper plate grant of Dindigarrar, Bana King, subordinate of Ganga King Sripurusha, in possession of Chamayya, Huilenahalli	105-110
INSCRIPTIONS IN MYSORE TALUK.	
Grant of Timmannadanayaka, Saka 1390, Mysore	110-111
Stone inscription at Nachanahalli	111
INSCRIPTIONS IN NANJANGUD TALUK.	
Stone inscription at Narasambudhi	111
Badanaguppe grant of Rashtrakuta Prince Kambadeva, Saka 730, Devanur Mutt	112-117
Stone inscription at Devanur	117
INSCRIPTIONS IN SHIKARPUR TALUK, SHIMOGA DISTRICT.	
Four stone inscriptions at Kapparahalli	118-120
Two stone inscriptions at Kottagrama	120-121
Stone inscription at Haradihalli	121-2
Five stone inscriptions at Hittila	122-4
Stone inscription at Guttanahalli	124
Do do Mudaba	125
Do do Hotanakattegrama	125
Four stone inscriptions at Sanda	125-7
Two stone inscriptions at Bannur	127-128
Seven stone inscriptions at Salur	129-134
Stone inscription at Kallumane	134
Stone inscription at Udugani	134
Two grants in Udugani, one of Keladi king Virabhadra and the other of Virupanna Vodeyar of Vijayanagar	135-6
Three stone inscriptions at Mallapura	137
Two stone inscriptions at Bisalahalli	138-139
Two stone inscriptions at Basavanandihalli	139-140
Stone inscription at Mulakoppa	141
Do do Talagunda	141

	PAGE.
Stone inscription at Sivalli	142
Do do Malur	142
Do do Devikoppa	143
Do do Kadatanahalli	143
Do do Hosahalli	144
Do do Guddara Hosahalli	144
INSCRIPTIONS IN SORAB TALUK.	
Two stone inscriptions at Chettur	145-6
INSCRIPTIONS OUTSIDE MYSORE STATE.	
Photo of a stone inscription in Aundh sent by the Chief of Aundh, Satara District, Bombay Presidency	147-8
Archæological Museum	149
Office Work	149
New facts gleaned during the year	149
<i>Appendix A.</i> —Money spent for the repairs and maintenance of Ancient Monuments	150-1
<i>Appendix B.</i> —List of Photographs and Drawings	152
<i>Appendix C.</i> —Statement showing the Monuments inspected by Revenue Sub-Division Officers	153-6
<i>Appendix D.</i> —Kannada Text of inscriptions	1-64
<i>Appendix E.</i> —List of inscriptions discovered during the year arranged dynastically and chronologically	1-15
I N D E X.	1-16

Illustrations.

I. South-West view of Laskhminarayana temple, Sagatavalli	FRONTISPICE.
II. Sukhanasi Ceiling of Lakshminarayana temple, Anati and North-West view of Channakesava temple. Channarayapatna	2
III. Plan of Channakesava temple, Channarayapatna	4
IV. North-West view of Channakesava temple at Grama and Narasimha ceiling in the front porch of Yogabhoga Narasimha temple at the same place	6
V. North-West view of Tablesvara temple, Gangavara and Lion pillar in the prakara of the same temple	8
VI. North-East view of Parsvanatha Basti at Heggere and North-East view of Terumallesvara temple at Hiriur	10
VII. Plan of Parsvanatha Basti at Heggere	12
VIII. Outer view of Mahadvara of Channakesava temple, Kaidala and inner view of the Gopura of the same temple	14
IX. North-West view of Gangadharesvara temple at Kaidala and Dvarapalaka figures of Kesava temple at Horamanekaval	16
X. Miscellaneous	18
XI. Copper plate grant of Jayamurinadalvan in the Lingayat Matt at Balehonnur	73
XII. Kovalevettu plates of the Ganga King Sripurusha at Hullenahalli, Mandya taluk	105
XIII. Badanaguppe plates of Kamba-Deva at Devanur, Nanjangud taluk	112

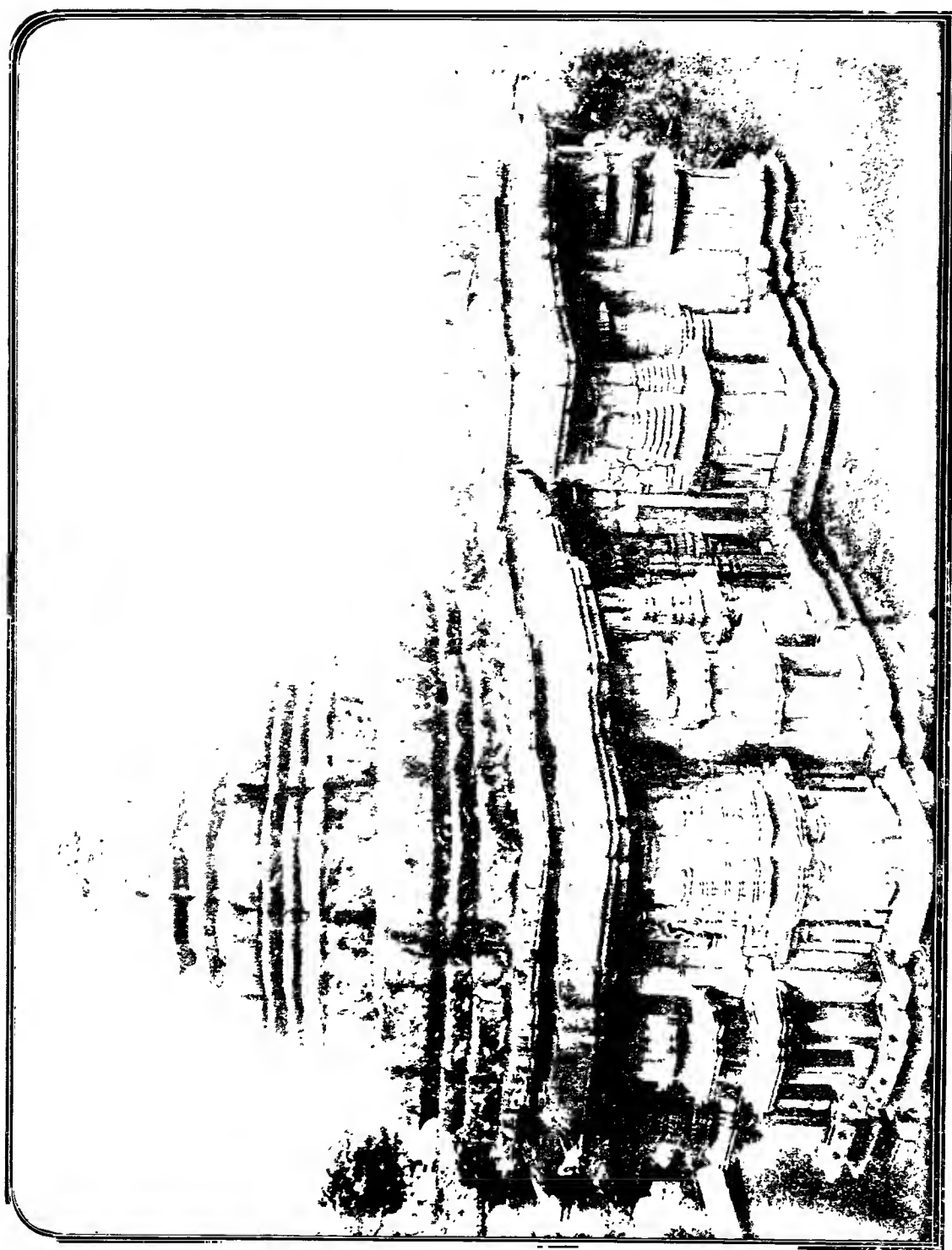
Errata.

REPORT FOR 1923.

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SOUTH-WEST VIEW OF LAKSHMINARAYANA TEMPLE, SAGATAVALLE.

Mysore Archaeological Survey.

ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1927.

TOURS AND EXPLORATIONS.

1. The Director and his assistants made an extensive tour in parts of the Districts of Mysore, Bangalore, Hassan, Kadir, Kolar, Tumkur and Chitaldrug. With a view to examine the traditional antiquity of Haralukôte called Manipura, the capital of Babhruvâhana, in the *Sthalapurâna*, an exploration of the locality and the temples situated there was made. Of the three temples found in the place, that of Janârdana is a big temple built according to Châmarâjanagar 93, E. C. Vol. IV., in Śâka 1089 during the reign of Pratâpa Nârasimha of the Hoysala dynasty. The temple is in a dilapidated condition and has no architectural merit of any kind. The Flag-pillar in front of the temple is about 40 feet high. The temples of Ānjanêya and Vîrabhadra are very small and of no architectural merit. With a view to give remote antiquity to the temple of Ānjanêya and magnify the God's power, the author of the *Sthalapurâna* seems to have identified the place with the mythological Manipura, the capital of Babhruvâhana. There is no other evidence to confirm this traditional information. Excavation of this site is not likely to yield any relics of archæological interest.

PART I.—ARCHAEOLOGY.

(i) MONUMENTAL SURVEY.

2. Detailed Monumental Survey was made during the year in parts of the taluks of Channarayapatna, Dêvanhalli, Tiptur, Kôlâr, Tumkur, Hiriyur and Hosadurga and the following places were visited :—Sâgatvalli and Āpatî in the Channarayapatna Taluk, Gangavâra in the Dêvanhalli Taluk, Horamane Kâval and Hatyâl in the Tiptur Taluk, Sîti in the Kôlâr Taluk, Kaidâla in Tumkur Taluk, Hiriyur and Aimangala in Hiriyur Taluk and Heggere in Hosadurga Taluk.

3. **Sâgatvalli.**—Is a village 5 miles west of Channarayapatna. The Lakshmînârâyaṇa temple in this village is a small shrine in early Hoysala style. It consists of a Garbhagriha, Sukhanasi, a Navaranga and a Porch. Its exterior is not very attractive while the interior is not without interest. The outer wall contains niches and small turrets and there is a plain *Gopura* in stucco and without a *Kalaśam* above the Garbhagudi. The Pillars in the Navaranga are of good workmanship and the ceilings are all deep-cut and of different geometrical patterns. There are two niches in the Navaranga now empty. The Garbhagudi lintel has the figure of Garuḍa carved on it. The main image is about 5½ feet high standing on a pedestal about 1½ feet. It holds lotus and mace in the two back hands and conch and discus in the two front hands. The image, however, is not of a high order from an artistic point of view.

4. The shrine of the goddess is to the left of the main temple and is now in ruins. The mantapa and the mahâdvâra seem to be later additions. From an inscription on the wall of the temple, Channarayapatna 181, E. C. V it is learnt that the temple was in existence as far back as 1205 A.D., when, according to the inscription, one Herguna . . . chaya made an endowment to the temple.

The temple is a Muzrai institution and has a Jodi of Rs. 880 per annum. There are no funds at the credit of the institution.

5. **Anati.**—Was next visited. The village is situated near the northern boundary of the Channarayapatna Taluk. The Lakshmī Nārāyaṇa Temple in the village is a simple structure with no architectural merit. It consists of a Garbhagudi, Sukhanasi, Navaranga, Mantapa and a covered *Jagali* on either side of the central doorway. The ceilings over the Garbhagudi and Sukhanasi and the central ceiling of the Navaranga are well carved. The sukhanasi ceiling is the best of these. It is divided into nine panels, the central panel having the image of Lakshmīnārāyaṇa and the other panels, flowers. The Sukhanasi doorway has got *Dvārapālakas* on either side, each attended by 2 Chauri-bearers. Similarly the Garbhagudi doorway also has *Dvārapālakas* but with only one Chauri-bearer each. The lintel on the Garbhagudi has got Garuḍa carved on it. The place between the ceiling and this lintel is beautifully carved with the figure of Narasimha in the act of tearing the bowels of Hiranyakāśipu with Garuḍa and Prahlāda with folded hands seated at his feet. Turrets and Chauri-bearers are carved on either side of this group.

6. The processional image in the temple has the following inscription on its base :
Olagere Śyā Gōparasayyana maga Subbayyana sēve.

“ This is the service rendered by Subbayya, son of Gōparasayya, Village Accountant of Olagere.”

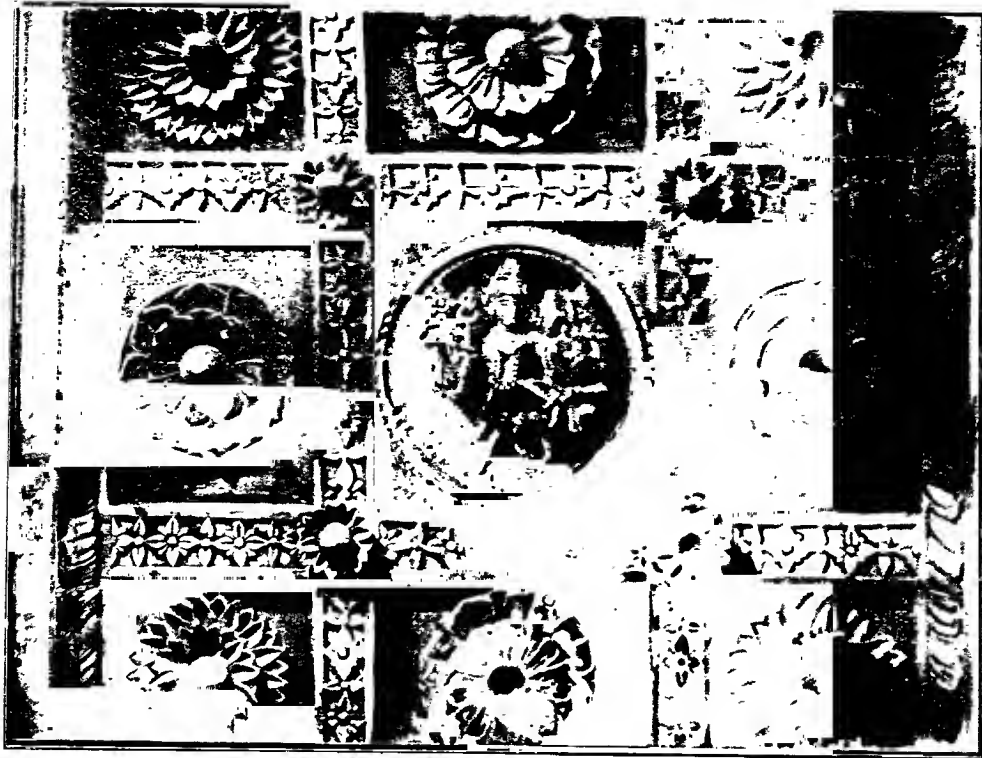
7. There are 2 inscriptions on the beams of the Sukhanasi (Channarayapatna 199-200) which are both dated A. D. 1139 and which relate to endowments granted to the temple during the reign of Viraganga Hoysala Dēva.

8. There is an elegant lamp pillar in front of the temple and an inscription on it (—Channarayapatna 201) which states that it was erected in Śaka year 1530 on the 5th of Śrāvaṇa Śukla by the Pālyagar Tirumala Nāyaka, son of Besaki Timmappa Nāyaka and the image of the Pālyagar is carved on one side of the Pillar with folded hands facing the temple.

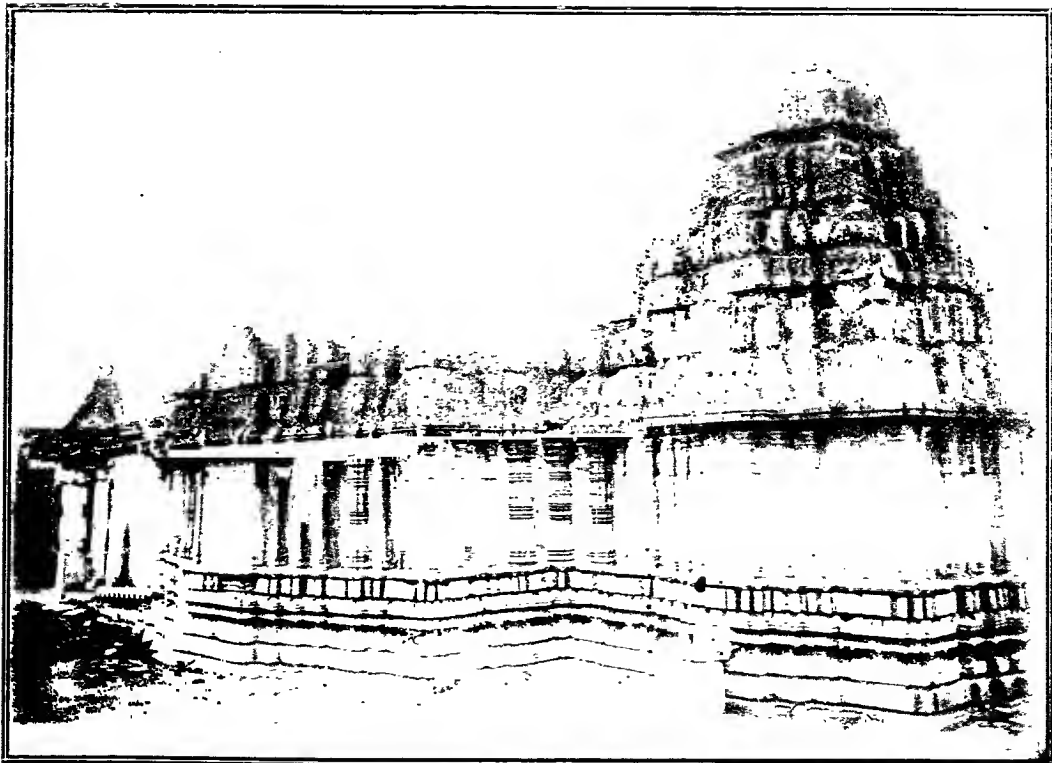
9. **Siti.**—In the Kolar Taluk was already noticed in para 15 of the Report for the year 1910. As stated therein the place seems to have been in a flourishing condition in ancient times. The hill is full of ruins of old temples of all ages.

10. To the east of the Kālabhairava Temple there is a shrine 14'0 square. It seems to be a much older structure than any other in the locality. It is in utter ruins, has no image inside and no Gopura on the top. On the outer wall, most of which has fallen down, there can be still seen a few carvings which are very interesting. There is carved on the right side of the entrance, a cow in the act of milking on head of a linga, similar to the one noticed in para 33, Report for 1913, on the hill at Beṭṭadapura, in the taluk of Hunsur, Mysore District. There is also a figure of an ascetic with a loin cloth and ear-rings, holding a staff in the right hand and a water vessel (Kamaṇḍala) in the left and a *jōliye* (bag to receive alms) hanging below the left arm-pit. The slab with the cow is full of inscriptions in Tamil most of which are however effaced. On the left of the doorway there is an elephant with a *mahout* on its back. On the side wall is a figure of a devotee and on the back wall a bull with Śiva on its back. All these figures are very graceful in outline and there is a peculiar life and movement in all of them which are rarely found in later sculptures.

11. The top of this shrine is terraced with bricks of the size 9"×6"×2".



SUKHANASI CEILING OF LAKSHMINARAYANA TEMPLE, ANATI.



NORTH-WEST VIEW OF CHANNAKESAVA TEMPLE, CHANNARAYAPATNA.

Mysore Archaeological Survey.

12. There are two temples on the top of the hill, one dedicated to Śrīpatīśvara, and the other to Kālabhairava. The latter faces the south and consists of a Garbhagudi, Sukhanasi, a Navaranga and a detached Mukhamantapa. Two figures of devotees are carved on either side of the entrance to the Navaranga. The central ceiling of the Navaranga is carved with Śiva and Pârvati on a bull in the middle, surrounded by the figures of nine planets (Navagraha). The pillars of the same are well cut. One of them especially is very ornate. The outer wall of this temple is in early Vijayanagar style and has neatly cut niches at intervals. The central niche on the east wall of the Navaranga is perforated, while others have figures of Kālabhairava in them. A figure of Shanmukha on a peacock is carved by the side of the perforated window on the east wall and figures of dancing Gaṇapati are carved on either side of the niche on the west wall.

13. The Śrīpatīśvara temple is to the west of the Kālabhairava temple and probably consisted of only a cave-like Garbhagudi originally. What are now seen in front of the same appear to be later accretions added from time to time. There are now two more shrines dedicated to Mahishâsuramardini and Gaṇapati on the right of the main shrine and another dedicated to Shanmukha on the left. In front of the Garbhagudi a big Pâtâlânkana is built with a *Vasantamantapa* on its side. In front of all this is the Mahadvara in early Vijayanagar style 6'—10" wide and about 13'—6" high. A Basava is carved on the lintel of the Mahadvara.

14. The shrine of the Goddess is to the left of the Śrīpatīśvara shrine and between that and the Kālabhairava temple. The image has 4 hands 2 of which are in the Abhaya and Varada poses while the other two hold lotus flowers.

15. A jâtra is held annually on the lunar new year's day (in March).

16. At the foot of the hill there are two temples, one of which is called Jôgi Dêvasthâna and the second Virabhadra Dêvasthâna. Both these are heaps of ruins. There are two beautifully carved *Tiragats* in the first temple. In front of the second temple is a lamp-pillar on which figures of two devotees are carved with an inscription to the following effect: "Yabayadaya's only refuge is Bayaredêva." The Bhairava image however is intact lying in the midst of the debris. The Kalyanamantapa used on ceremonial occasions is in a dilapidated condition and needs urgent repairs.

17. **Horamane Kaval.**—Is about three miles to the North-East of the Bâṇasandra Railway Station. In the heart of the Horamane Amritamahâl kâval there is a temple dedicated to Kêśava. It is a fairly big temple being about 70'×24'. The temple faces the East and its plan is irregular. There is a Pâtâlânkana of about 24' square in front. Behind this, the temple proper is built on a plinth 4 feet high above the level of the Pâtâlânkana. A central opening in a covered verandah of 8' feet deep and with four massive pillars leads into the Navaranga 24'—6" square. At the farther end of this Navaranga are three cells two of which, the central one and the other to its left have Sukhanasi whereas the third has no Sukhanasi but is directly attached to the Navaranga. All these cells perhaps contained images but at present there is only a small uninteresting Kêśava figure in the Central cell. The temple is in Dravidian Style with a small Gopura in the same style over the central shrine. To the south of the temple, and in a line with the main shrines, another shrine with a Sukhanasi and a porch is attached to the temple. On either side of the doorway which leads from the porch into the Navaranga figures of cow-boys are carved in their characteristic dress and pose.

18. The figures of the cowboys are represented with their heads covered with the usual hood made of folded *Kambali* or woollen cloth and leaning on the staves held

in their hands. Similar figures found at Hampe are reproduced by Rev. Heras in the issue dated October 1926 of the Mythic Society Journal of Bangalore and are identified by him with the famous Kempe Gauda of Mâgaḍi, Bangalore District. This kind of carving is a feature peculiar to this temple and is found in no other temple so far discovered in the whole of the State. See Plate IX.

19. The safety of the structure is much endangered by a mountain stream which has changed its course in recent years and is flooding the temple premises during the rainy season.

20. **The Channakesava temple at Channarayapatna.**—Is a small neat temple in the Hoysala style of architecture. It consists of a Garbhagriha, Sukhanasi and a Navaranga with 2 pials one in front of the other at different levels. The exterior wall is not carved with figures as in other important Hoysala structures. But its interior is very interesting. The pillars of the Navaranga are well carved and the railings contain intricate geometrical designs of diverse types. Plates II and III give the plan and the rear elevation of the temple.

21. **The Isvara temple at Gangavara in the Devanhalli Taluk.**—Is a very old dilapidated structure. Its interest lies in a lion pillar among others of the outer Prakara. See Plate V. This is a relic of the Pallava style usually met with in all the Pallava temples in the South of India. The pillars of the temple and also other ornaments found on the frieze of the ruined Mantapa to the left of the entrance to the temple unmistakably speak of the Pallava influence within the State.

22. The only other temple where Pallava influence can be traced is the Bhoganandīśvara temple at Nandi, Chikballapur Taluk.

23. The temple consists of the usual Garbhagriha, Sukhanasi, and Navaranga and Mukhamantapa with a small Gopura over the *sanctum-sanctorum*. Dwarf pillars and plain structure without ornamentation coupled with the usual characteristic features of the early Dravidian style go to show that this temple must be one of the earliest Dravidian buildings in the State, perhaps much earlier than the temple at Nandi which is assigned to 10th century A.D. There is however no precise epigraphical evidence to fix the date of the monument at Gangavâra.

24. Two small inscriptions on the doorways of the temple state that those doorways were fixed by two devotees and the inscriptions are assigned by Mr. Rice to eleventh century A. D. (77a and 77b of Devanhalli E. C. IX). The deity is called Tablêśvara by the people but Sômêśvara in the inscriptions.

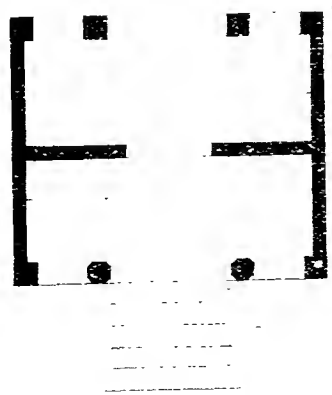
25. **Hatyal.**—On a small hill a few miles north of the Bânasandra Railway Station there is a temple called Kambada Narasimha temple. It consists of a Garbhagudi, Sukhanasi, a Navaranga and a verandah. The temple is simple and has no architectural merit. The main image is about 4' high from ground level and has 10 hands. Two of the hands hold the body of Hiranyakasipu; two more are tearing the entrails from the abdomen and while two more hands hold the intestines taken out of the body. In the remaining four hands, mace, discus, lotus and conch are held. Prahlâda is standing in front with folded hands and Lakshmî is sitting at the feet of the God.

Images of Âlvâr, and Dêśika are in the Sukhanasi.

26. A Jâtra is held annually on the full moon day of Chaitra. The outer Prakara is in a dilapidated condition and requires rebuilding. A small room has been recently constructed for the convenience of devotees. The temple is stated to have ample funds at its credit. If it is so, a portion of the same may be spent in setting right the surroundings of the temple.



CHENNAKESAVA TEMPLE
CHENNARAYAPATNA



SCALE OF 1 0 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100

PLAN OF CHENNAKESAVA TEMPLE, CHENNARAYAPATNA.

27. **Kaidala.**—The village is situated about 4 miles to the South-West of Tumkur and contains a few temples of some importance. These have been partly described in para 10 of the Report for 1918.

The Channakêśava temple in the village is a monument in the Dravidian style of architecture. The main temple consists of a Garbhagudi and an open Sukhanasi and a Navaranga with door-ways opening to the north and the south. The figure of Channigarâya faces west and is about 5 feet 6 inches high standing on a pedestal of about $2\frac{1}{2}$ feet in height. The image holds conch and discus in the two back hands and lotus and mace in the two front ones. The *prabha* behind has got the ten incarnations of Vishnu carved on it. Two female figures called Śrîdêvi and Bhûdêvi are standing on either side of the image. Garuḍa is carved on the pedestal as usual. Gaja Lakshmi is carved on the lintel over the Sukhanasi doorway. On either side of this, Dvarapalakas of big size are standing.

The pillars of the Navaranga are octagonal in shape and the ceilings are plain. The west wall of the Navaranga has a perforated window. A few feet away from the west wall and right in front of this perforated window is a shrine dedicated to Garuḍa. The image of Garuḍa is about 3 feet high and stands with folded hands. This shrine consists of a Garbhagudi and a Verandah measuring 3 Ankanas.

To the left of the Garuḍa shrine and in a line with it there is a small Ranga Mantapa with elegantly carved sixteen-sided pillars.

The Mahadvara is built in Vijayanaganagara style and has a beautiful doorway. The pillars on the front Verandah are artistically carved with riders and yalis. At the entrance of the Mahadvara, images of Râma, Lakshmana and Sîtâ are carved on the wall to the right and Râmapaṭṭâbhishêka on the wall to the left. Riders on horses, elephants and camels are also carved on the walls.

The tower over the Mahadvara is in stucco and seems to be a later addition, as it has some features of Mahommedan style of architecture.

The temple is in a neglected condition and stands in need of urgent repairs. The shutters of the south doorway of the Navaranga are all gone and it is necessary that new shutters should be provided. The Garuḍa shrine is in utter ruins. It is stated that the annual car-festival has ceased. The temple is a Muzrai institution said to have some amount at its credit. It is also stated that the temple possesses large landed property the whole of which is in the enjoyment of the Archak. It may be possible to find some funds for the repairs of this important temple by leasing out the temple lands annually to the best advantage possible.

The Gangâdharêśvara temple to the west of the above temple is a structure in early Hoysala style. It consists of a Garbhagudi, a Sukhanasi and an open Navaranga. The Navaranga has flights of steps with carved elephants on either side. The stone railing all round the Navaranga is carved with elephants and flowers. The Navaranga is now closed with mud walls. The Gopura over the Garbhagudi seems to have been built in stucco at some later time and is very ugly. The Archak of this temple does not live in the village nor does he seem to be satisfactorily discharging his duties. The temple which is otherwise good from an architectural point of view is marred by the ugly mud walls. They should either be pulled down or replaced by masonry walls.

The village has got two more temples at its north side. The Gaurîśvara temple is a very small structure consisting of Garbhagudi and a Sukhanasi. The Râmêśvara temple consists of Garbhagudi, an open Sukhanasi and a Navaranga. The Linga in the Garbhagudi is of a fairly big size being about 3-6" high. The temple faces east and

Archl. Rt.

the north wall has got a niche which perhaps served as a recess for the image of the goddess. Two flowers are carved on the lintel on the Garbhagudi doorway. The tower is in stone and is elegant in outline.

Both these temples are in utter ruins. It is learnt that these temples have large land endowments. Still the temples are not properly cared for.

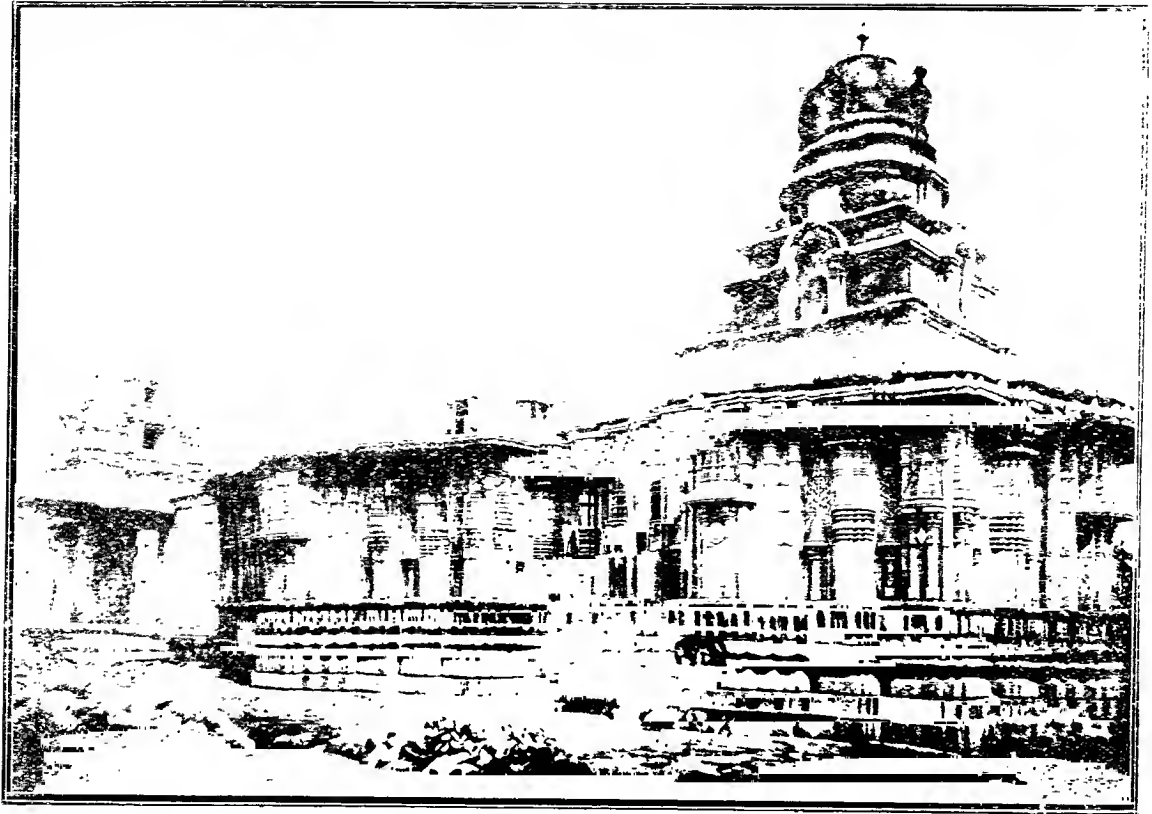
28. **Hiriyur.**—The Têrumallêśvara or Tyâramallêśvara, as it is popularly called, is a pretty large structure in the Dravidian style and has been noticed in para 24 of the Report for 1918. It consists of a Garbhagudi, a Sukhanasi, and a Navaranga with a Mukha-Mantapa with entrances on all the 3 sides. The gopura over the Mahadvara though lofty is not very pleasing in proportion and details. The Mukhamantapa has been rendered a public thoroughfare by the opening up of a gate-way in the compound wall on the west-side against a road which terminates at that point on the opposite side. Paintings on the ceiling of the Mukhamantapa are quite recent and may be ascribed to the latter part of the 19th century. The colour is still bright and pleasing but the technique exhibited is not of a high order.

The temple belongs to the Vijayanagar style of buildings and would have looked much better but for the innumerable layers of whitewash. This thick crust has covered all delicate carvings of the doorways and pillars and has converted this beautiful edifice into a plain structure of an ordinary type. It is high time that this bad system of whitewashing stone structures is done away with. The temple may instead be given a thorough wash every year with water and the chunnam should be scraped wherever possible.

29. **Aiyamangala.**—A village twelve miles to the north of Hiriyur contains an old fort in ruins. The fort is small in extent being only about a furlong in radius all round. The fort-wall is massive and several feet thick, made of thin flakes of stone of a conglomerate variety found in the locality. It is surrounded by a deep moat most of which has however silted up. The interior of the fort is a heap of ruins full of mounds and deep pits. There is an Īśvara temple in early Vijayanagar style. The slabs of the walls have been torn away and the Linga inside it has been disturbed by treasure-hunters. Two stone up-rights standing in the centre of the fort perhaps indicate the site of an older temple. An inscription stone, Hiriyur 1 E. C. XI, which is dated 975 A. D. is lying close by. The place is full of interest from an archæological point of view and an excavation of the site may bring to light interesting relics.

30. **Heggere.**—The Pârśvanâtha Basti at Heggere, Hosadurga Taluk, is a first class Ancient Monument. It has been described in para 32 of the Report for 1918. It is a small neat structure of potstone built in early Hoysala style. The temple is not over-burdened with too much of delicate carvings as in other Hoysala structures and consequently the quality of restraint so essential in all specimens of best architecture is well illustrated in this Monument. On the last occasion when it was inspected, it was noticed that the Basti was in a very bad condition. But the repairs recently effected at a cost of Rs. 800 have to a great extent arrested its decay. There are three more temples outside the village. They are all in ruins and beyond repair. Of these the Gaḷagêśvara temple is the most interesting. The perforated wings and the pediment of the front doorway are among the most beautiful works of Hoysala art and deserve to be removed and preserved in a Museum.

31. The Sarasvati figure found in the Navaranga of the Kallêśvara temple when it was last inspected, is now missing. It is reported that it has been removed to Hosadurga and kept in front of the Taluk Office building there.



NORTH-WEST VIEW OF CHANNAKESAVA TEMPLE AT GRAMA.



NARASIMHA CEILING IN THE FRONT PORCH OF YOGABHOGA NARASIMHA TEMPLE AT GRAMA
Mysore Archaeological Survey.

(ii) PROTECTION OF MONUMENTS.

32. Inspection Reports of institutions received during the current year are given in Appendix C.

33. Estimates for the repairs of the following Monuments were received during the year :—

	Rs.
1. Gumbaz at Seringapatam	2,408
2. Hariharêśvara temple at Harihar	1,510
3. Sômeśvara temple at Sômpur, Tarikere Taluk	498
4. Temples at Toanur, Seringapatam Taluk	4,300
5. Lakshminarasimha temple at Bhadrâvati, Shimoga District	2,523
6. Mallêśvaraswami temple at Midigêsi, Maddagiri Taluk	385
7. Venkâṭaramanasvâmi temple at Midigêsi	80
8. Devaganga Ponds at Nagar	359
9. Isvara temple at Arsikere.	1,250
10. Mârkaṇḍêyasvâmi temple at Khândya, Chikmagalur Taluk	4,812
11. Lakshminârâyâṇasvâmi temple at Hosahojalu, Krishnarâjpet Taluk.	8,155
12. Tripurântakêśvara temple at Belgâmi, Shikarpur Taluk	1,830
13. Nandikêśvara temple at Nanditâvare, Harihar Sub-Taluk	10

34. The Muzrai Commissioner has in his Order No. D. Dis.159—26-27, dated 21-1-27 sanctioned an estimate for Rs. 1,389 for the repairs of Sadâśiva temple at Nuggihalli, Channarayana Taluk.

35. The Deputy Commissioner, Kolar District, reported that Hyder's birth place at Bûdikote, was completely enveloped with prickly pear and suggested that the matter may receive immediate attention of the Department. On a recommendation made by this Department, the Government have passed orders requesting the Chief Engineer to have the work carried out expeditiously at a cost of Rs. 332.

36. As stated in para 65 of the last year's report, a recommendation has been made to Government for the appointment of a watchman to watch the Aśoka Edict at Brahmagiri in the Molakâlmuru Taluk. The Government have in their Proceedings of the 17th February 1927 ordered the discontinuance of the allowance of rupees six that was being hitherto paid to the Archak of Jaṭanga Râmêśvara temple for this purpose and have sanctioned the payment of rupee one for this purpose, out of the savings, to the watchman appointed by the District Board to take care of the Mutt Building situated on the Hill.

37. The Amritêśvara temple at Tarikere is a First Class Monument and it has suffered much in recent years at the hands of mischievous people who often made the premises dirty and mutilated the carved figures of the temple. The appointment of a watchman for this temple was therefore urged last year. The Government have been pleased to sanction the appointment of a watchman on rupees eight per mensem with effect from 1st July 1927 for a period of two years in the first instance, the cost to be met from the funds of the Archaeological Department.

38. In accordance with letter No. D. 9194—Edn. 224-26-54, dated the 26th April from the Secretary to Government, Development Departments, the temples at Grâma, Hassan Taluk, were inspected and a report submitted to Government recommending the inclusion of Chennakesava and Yogabhoga Narasimha temples as Monuments of Second Class. Government have since approved of the recommendation (G. O. No. D. 273-6—Edn. 229-23-65, dated 8th July 1927).

PART II—MANUSCRIPTS.

(1) THE DATE OF THE MAHABHARATA WAR.

39. In his commentary on the enigmatic verses interspersed in almost all the parvas of the Mahābhārata Bhagavad Vimalabôdhachārya furnishes some reliable data to determine the date of this great event in the history of India. As he refers to Dêvasvāmi, Vikramāditya, Janamējaya, Bhôja of Dhārā and other earlier commentators on the difficult verses of the Mahābhārata, there is reason to believe that Vimalabôdha's commentary is based on traditional lore and can be relied upon.

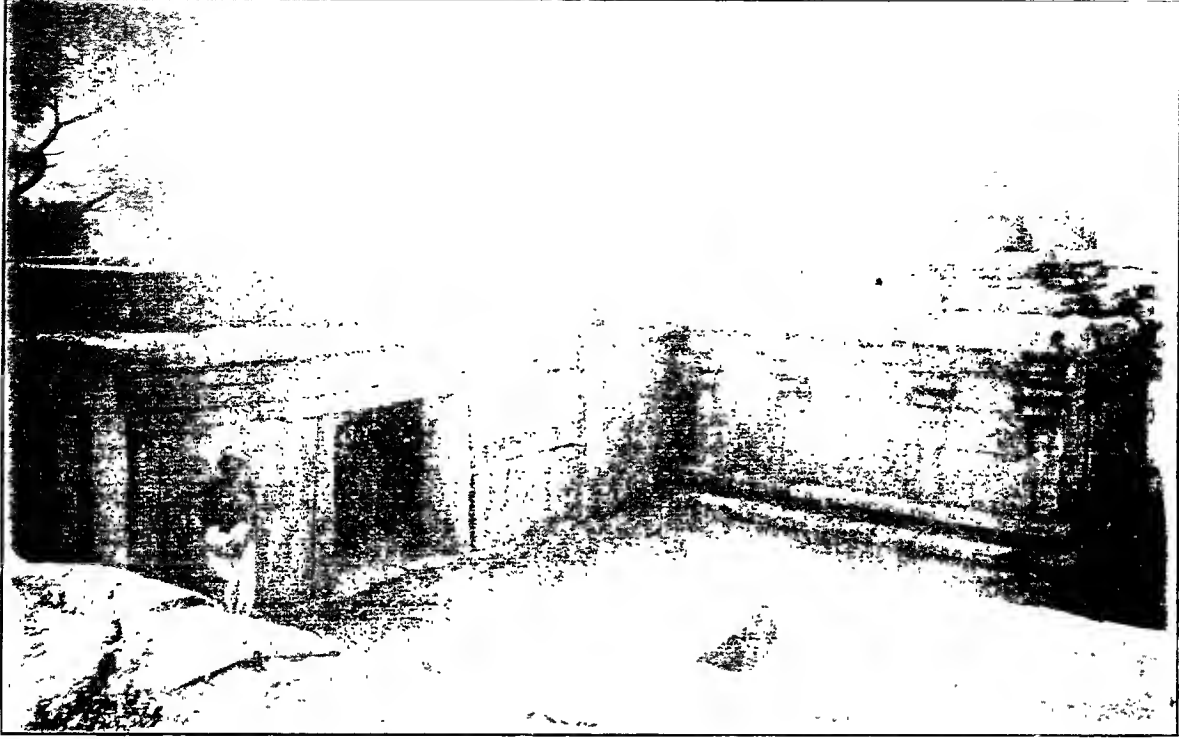
The manuscript of the commentary contained in the Oriental Library is, however, very corrupt and no correct manuscript has yet been found. Still an attempt is made here to interpret it. The portion of the commentary relating to the date of the war is quoted below in extenso and a tentative translation of the same in English is also given. A scheme of the Calendar of the time is also appended.

40. A perusal of the commentary will make it clear that during the time of the war the lunar months counted were *pûrṇimānta*, i.e., from full moon to full moon and not *amānta*, i. e., from new moon to new moon, as is done now-a days. The war begins on the thirteenth lunar day of the light half of Kârtika (November) under the generalship of Bhîshma and ends in the course of eighteen days ending with the Amāvāsyâ or new moon day of the following Āgrahāyana or Mārgaśīrsha month. When a light half of a month is said to have preceded a dark half of a subsequent month, as Kârtika full moon is stated to have preceded the new moon of the following Āgrahāyana month in the present case, there is no doubt whatever that during the Mahābhārata period months were counted from full moon to full moon.

41. From the statement made by Balabhadra that he set out on his pilgrimage on the day with the constellation Pushya and returned on the 42nd day with the constellation Śravaṇa, that day being the memorable Amāvāsyâ day which proved fatal to Duryodhana, it is clear that the moon was regarded as traversing forty-one constellations, i.e., nearly $1\frac{1}{2}$ revolutions in the period of 42 days: This means, in other words, that the moon was regarded to traverse nearly a constellation or 13° a day. This is one degree more than the average velocity now fixed. This explains the supposed ominous union of seven constellations on the third lunar day of the dark half of Kârtika mentioned in the commentary. It is probable that while the full moon terminating the Āśvina month (September) happened in the constellation Mrigaśira, it was believed to have taken place in the constellation, Revatī.—a clear mistake of about 66 degrees.

42. It can also be clearly seen that this kind of error in the theoretical calculation was occasionally being set right by actual observation. Without actual observation of the position of the moon, it could not be stated that the moon was rather in the constellation Pushya than in Krittikâ on the third lunar day of the dark half of Kârtika, a point at which the moon was expected to be according to the theoretical calculation of the day. Relying upon the accuracy of their own theoretical calculation of the velocity of the moon and other planets per day, the only explanation they could offer for any error in the actual position of the planets was "an ominous deviation" from the fixed rate of motion portending evil to mankind.

43. From this it follows that the theoretical calculation of the position of planets was inaccurate to a degree or two and that the accumulation of this error was being set right by actual observation made at intervals. Rough as was their observation by



NORTH-WEST VIEW OF TABLESVARA TEMPLE AT GANGAVARA.



LION PILLAR IN THE PRAKARA OF TABLESVARA TEMPLE AT GANGAVARA.

naked eye, the observed points may be presumed to have been accurate to $\frac{1}{2}$ or $\frac{3}{4}$ of a degree though not to a second or a minute.

44. Now, it is stated that Bhîshma fell on the 7th lunar day of the dark half of Āgrahāyana and that having laid himself on the bed of sharp-pointed arrows on the 11th lunar day of the same fortnight, he lived or retained his life till the arrival of the winter solstice on the 8th lunar day of the dark half of Māgha. It is more than probable that the day of winter solstice or Uttarāyana was the first lunar day of the first half of Māgha and that Bhîshma did not die till seven days after the arrival of this auspicious day. It was a belief with the ancient Indians as with the modern that death during the day time of any lunar day of the light half of a month during the six months from winter solstice to summer solstice will lead to heaven. But Bhîshma happened to die on the 8th day of the dark fortnight. He is however said to have consoled himself by saying that as the day was within the first quarter of the month succeeding a moon-lit fortnight of the previous month, it might be regarded as being equal to the light half. Even to-day Indian astrologers are wont to regard the moon during the first five or seven days of any dark fortnight as being almost a full moon and auspicious.

If the 8th lunar day of the dark half of Māgha was the day of winter solstice, then it may be presumed that the solstitial point receded by seven days or seven degrees during the epoch of the Vêdānga Jyôtiṣha. From this it follows that the Mahābhārata war occurred about 500 years earlier than the period of the Vêdānga Jyôtiṣha. If, on the other hand, the winter solstice happened on the first day of the Māgha then the epoch of the war may be presumed to be the same as that of the Vêdānga Jyôtiṣha, 11th or 12th century B.C. It is however to be noted that according to the Vêdānga Jyôtiṣha the months were reckoned from new moon to new moon, whereas the counting according to the Mahābhārata was from full moon to full moon.

45. The Vêdānga Jyôtiṣha says regarding the position of solstitial colure as follows :—

Prapadyêtê Śravishṭhâdau sūryâ-chandramasâv udak l

Sarpârdhe dakṣiṇârkastu mâghaśrāvaṇayos sadâ ll

“At the commencement of the constellation Śravishṭhâ, the Sun and the Moon proceed towards the north and at the middle of the constellation, Āśleṣha, the Sun goes to the south ; the former (*i.e.*, Uttarāyana) happens in the month of Māgha and the latter in the month of Śrāvaṇa always.”

46. That the Mahābhārata war took place about 1,200 B. C., is corroborated by the statement made in the Puranas that from Parikshit to the end of the Nandas there elapsed a thousand years.

47. The Text of Vimalabôdha's commentary runs as follows :—

Atraivodyogaparvanî.—

Kaumudê mâsi revatyâm śaradante himâgame l

Sphîtasasya yute kâlê kalpah kalpavatâm vara ll

asyârthah l

Kaumudi Kârtikapûrṇimâ tadyogâtkaumudah âśvino māsah. Sa cha¹ śaḍ-
vimśe revatyâm Kṛishṇatritîyâyâm² bhagavad-yānam. Asyaiva³ kṛishṇa-
ṣṭamyâm bharanyâdi pushyântaiḥ sapta-nakshatrain anishṭa-vaśād ekayoga-bhûṭâyâm

1. tasya cha.

2. Kṛishṇa-shashṭhyâm.

3. asyaivâṣṭāvimsê kṛishṇaṣṭamyâm.

Yudhishthirasamipe Śrīkṛiṣṇāgamanāt ubhaya-balasya Kurukshêtra-gamanam Baladevena tīrtha-yātrā cha. Tadanu saptamāddivasād amāvāsyā bhavishyatīti Kṛiṣṇavākyaḍ a nāvāsyāyām śibira-nirmāna-pūrvakam yuddhārambhāya sangrāma-bhūmyavataṛanam. Tadanu Kārtikadvādaśyām ¹ arishṭavaśena trayodaśī-chaturdaśī-pūrṇimātithitraya-yogāt aparadine nirgatatrāyodaśyām Bhīshmayuddhā-rambhah

Tadanu daśabhir dinaiḥ āgrahāyaṇyām kṛiṣṇasaptamyām ² Bhīshmapatanam. Tadanu panchabhir dinaiḥ kṛiṣṇadvādaśyām Droṇapatanam. Tadanu dinadvayena Karnāpatanam chaturdaśyām. Tadanu amāvāsyāyām Śalyapatanam Balabhadragamanam cha. Duryodhanorubhango rātrau sauptikam cha. Tathā cha Gadāparvaṇi Balabhadravākyaḥ.—

Chatvārimśad ahāny adya dve cha me niṣṣritasya vai |
pusyē cha samsthitaśchāham śṛavanē punar āgataḥ |

Śalya, chap. 34, 6.

iti Balabhadra-vākyaḥ āśvināshṭavinuśe Balabhadratīrchayātrā bhūtā Āgrahāyaṇā-māvāsyāyām ³ tīrchayātrām samāpya Balabhadrasyāgamanam. Kārtika trayodaśī ⁴ dināt prabhṛiti Āgrahāyaṇā-māvāsyādinaparyantam ⁵ aṣṭādaśābhyantara ēva mahābhārata-yuddha-samāptih.

Atra viśēṣah.—Uktam Ānuśāsane dānadharme Yudhishthiravākyaḥ.

Ushitvā śārvarih śrīmān panchāśannagarottame

iti, Āgrahāyaṇa-daśamīdināt prabhṛiti māgha-praveśa-sankrānti-dinaparyantena panchāśaddināni bhavanti vyākhyā. Āgrahāyaṇaikādaśī-dinātprabhṛiti ⁶ māghasankrānti-kṛiṣṇāshṭamī dinam yāvat aṣṭā-panchāśaddināni bhavanti. Tathā cha dānadharme Bhīshmavākyaḥ. .

Parivṛitto hi bhagavān sahasrāmśur divākaraḥ !
aṣṭa panchāśatam rātryaśśayānasyādya me gatāḥ !
śareshu niśītāgreshu yathā varshaśatam tathā !
māgho yaḥ samanū prāpto māsaḥ puṇyo yudhishthira !

Ann. Chap. 273, 26-28.

Yadyēvaḥ katham kṛiṣṇāshṭamyām mṛitasya Bhīshmasya śuklāshṭamyām karma vidhīyate

Tathā cha dānadharme Bhīshma-vākyaḥ.—

Tribhāgaśēṣah pakṣo' yaḥ śuklo bhavituḥ arhati !

Ann. Chapter 273, 28.

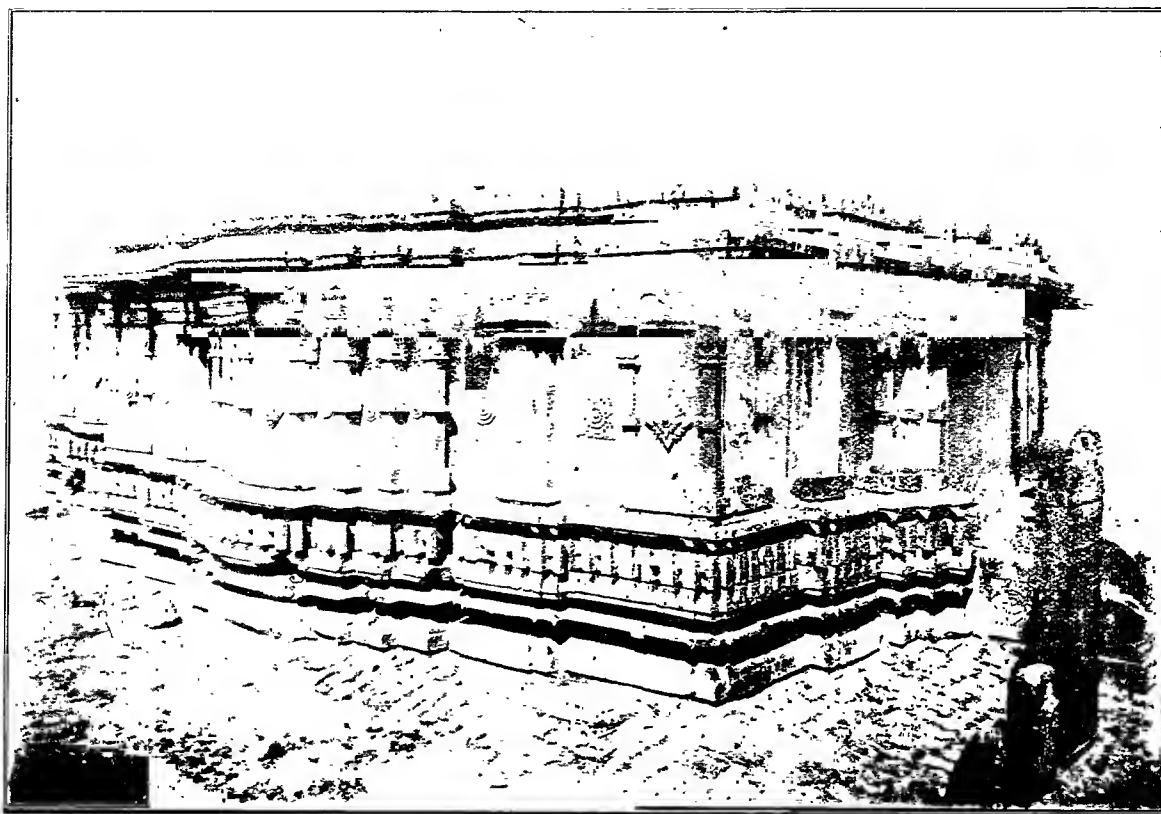
“In the same Udyōga-parva :—

‘O, the best of those who are possessed of the knowledge of time, the epoch (of the Great War began) in the month of Āśvina, the full moon of which happened in the constellation of Rēvati, at the end of autumn and the beginning of the dewy season with the abundance of crops.’

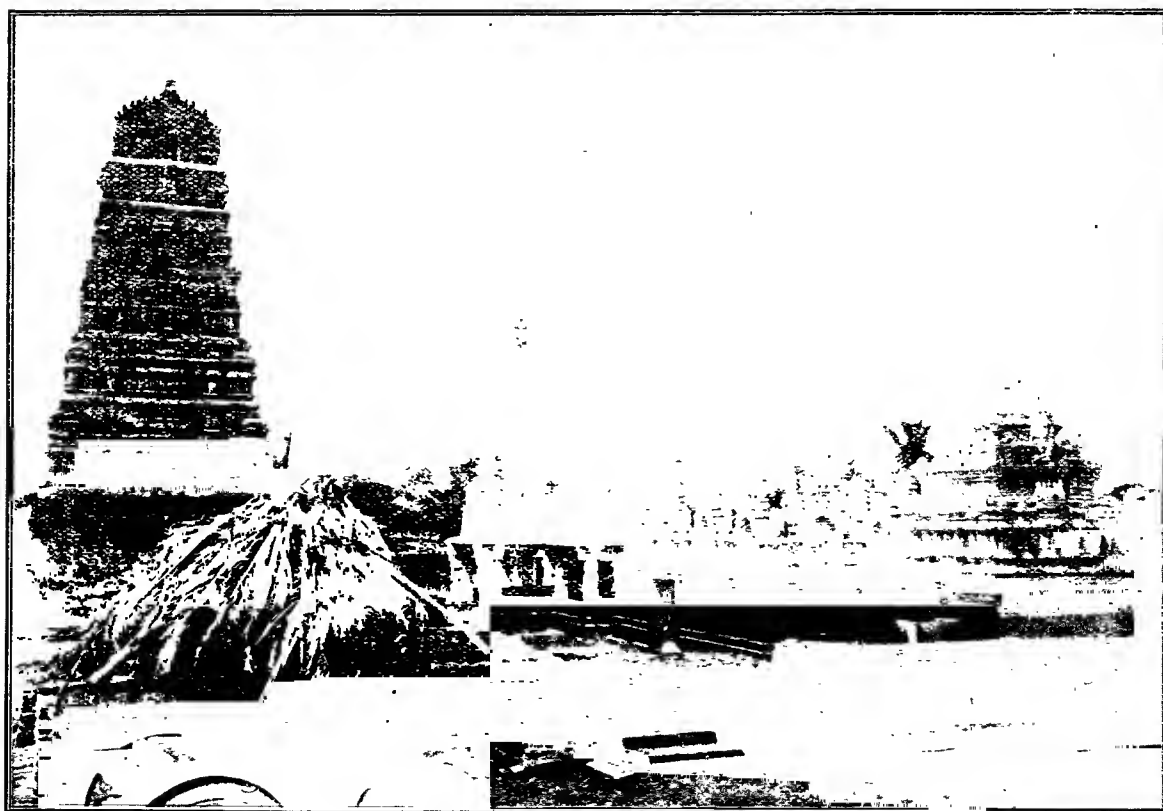
The meaning of this is :—

The word Kaumudī means the full moon of the month of Kārtika. (i.e., at the end of Āśvina). As the end of the previous month is connected with this full moon,

-
1. Kārtikadvāvimśe.
 2. Tṛitīya Kṛiṣṇasaptamyām.
 3. Āgrahāyaṇa daśame māvāsyāy m.
 4. Kārtikatrāyovimsātpṛabhṛiti.
 5. Āgrahāyaṇadaśamadinaparyantam.
 6. Āgrahāyaṇatṛitīya dinātprabhṛiti.



NORTH-EAST VIEW OF PARSVANATHA BASTI AT HEGGERE.



NORTH-EAST VIEW OF TERUMALLESVARA TEMPLE AT HIRIYUR.

Mysore Archaeological Survey.

the Āśvina month is called Kaumuda. This full moon-day happened on the twenty-sixth constellation, Revati. The Lord's (Krishna's) journey began on the third lunar day of the dark half of Kārtika. Then on the 8th lunar day of the same dark half of Kārtika with the 28th constellation, i.e., Bharani united unnaturally and ominously enough with the seven constellations ending with Pushya, Krishna arrived at the camp of Yudhishthira. The very day the opposing armies marched to the Kurukshêtra, and Balabhadra set out on his pilgrimage. Then on the day of Amāvāsyâ (new moon) which, as predicted by Krishna, occurred seven days after the arrival of the armies at the Kurukshêtra, the opposing armies marched to the battle-field after making their encampments in the rear.

Then on the 13th lunar day, after the 12th lunar day of the light half of Kārtika, on which the 13th, the 14th and the 15th tithis came together, the battle ensued under the command of Bhîshma. Then in the course of ten days ending with the seventh lunar day of the dark half of Āgrahâyaṇa (Mārgaśīrsha) there was Bhîshma's fall.

Then in five days ending with the 12th lunar day of the same dark half of Āgrahâyaṇa there was Drôṇa's fall.

Then in two days ending with the 14th lunar day of the same dark half there was Karṇa's fall.

Then on the day of the new moon there occurred together Śalya's fall, Balabhadra's return from his pilgrimage, the breaking of the thighs of Duryôdhana, and other exploits in the same night.

In the Gadâyuddhaparva Balabhadra says :—‘ From the day of my setting out for pilgrimage to this day of my return there have elapsed 42 days. I set out on the day with the constellation Pushya and returned this day with the constellation Śravaṇa.’

From this statement of Balabhadra it is clear that Balabhadra set out on the third lunar day of the dark half of Kārtika and after completing his pilgrimage returned on the new moon day of Āgrahâyaṇa and that within the period of eighteen days from on thirteenth day of the light half of Kārtika to the 15th Amāvāsyâ day of Āgrahâyaṇa, the war terminated.

48. The following facts deserve particular notice here :—

At the close of the Ānuśāsana Parva treating of Dāna and Dharma, Yudhishthira says :—‘ Having lived for 50 days in the suburb of the city, Bhîshma waited for the arrival of the winter solstice.’

The fifty days referred to in the above verse, are those from the 10th lunar day of Āgrahâyaṇa to the day of winter solstice on the day of entry of the month of Māgha. But the number of days from the 10th lunar day of the dark half of Āgrahâyaṇa to the 8th lunar day of the dark half of Māgha will however amount to 58. Accordingly Bhîshma says in the Dānadharma Parva “ To me lying on the bed of sharp-pointed arrows there have elapsed 58 days and the duration appears to me like a hundred years.”

‘ How is it then,’ it may be asked, ‘ that while Bhîshma died on the 8th lunar day of the dark half of Māgha ; the anniversary rite in his memory is being performed on the 8th lunar day of the light half ?’ In reply to this Bhîshma himself has said as follows :—

‘ The month has three out of four parts yet to run ; and hence the part just elapsed deserves to be a light half.’

49. The Calendar of the Mahâbhârata War.

Āśvina Pûrṇimâ with Rêvati and Āśvini constellations.

This Pûrṇimâ ends Āśvina month and is called Kaumuda.

Krishṇapaksha or dark half of Kârtika.

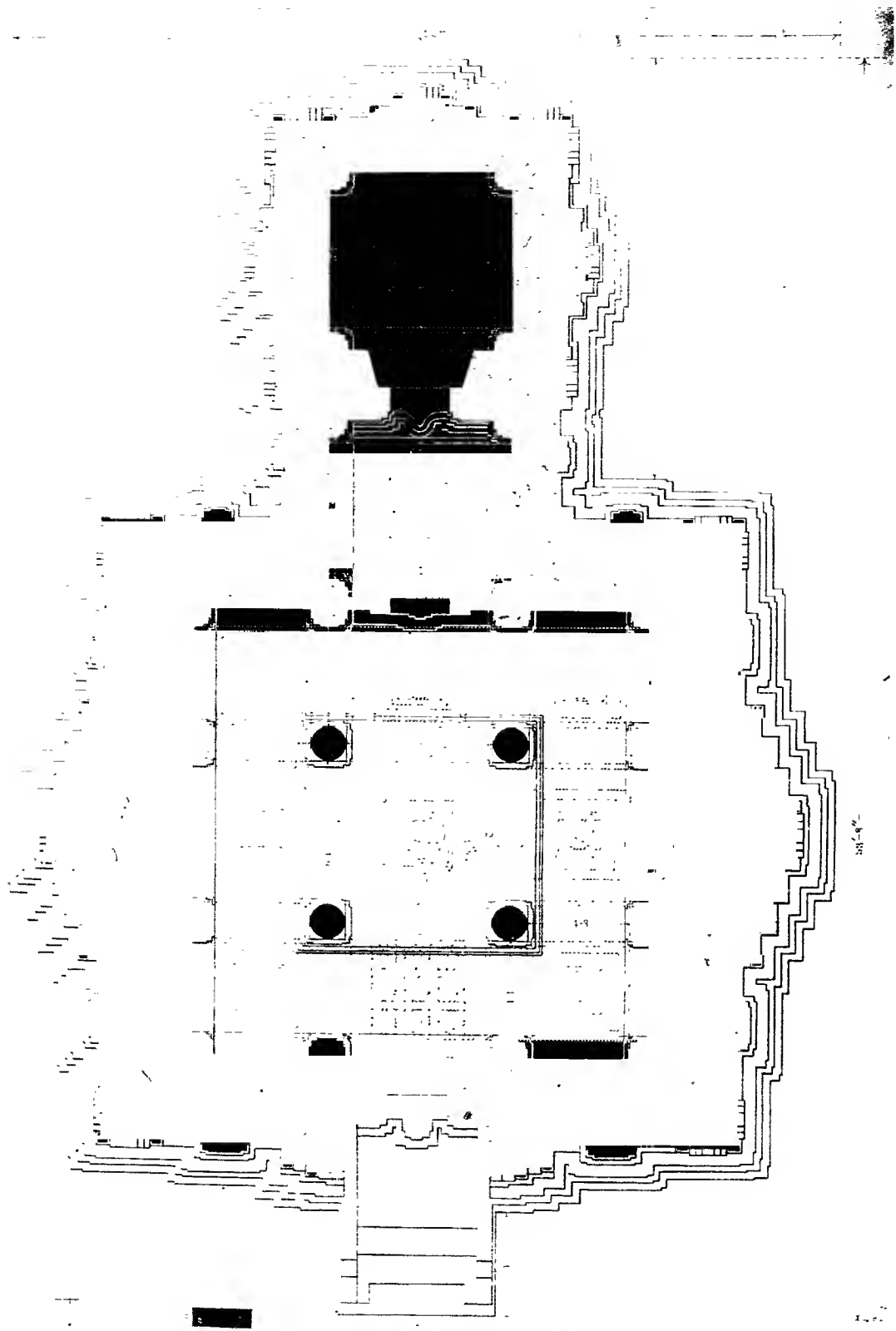
1. Pratipat	}	.. an ominous union of the five constellations, Bharanî, Krittikâ, Rôhini, Mrigasiras, Ārdrâ, and Punarvasu on these two days.	
2. Dvitiya.			
3. Tṛitiya	.. Pushya	..	Balarâma sets out on his pilgrimage and Krishna sets out to the camp of Yudhishthira. The opposing armies march to the Kurukshêtra.
4. Chaturthi	.. Āślêsha		
5. Panchamî	.. Makha.		
6. Shashthi	.. Pûrvaphalguni.		
7. Saptamî	.. Uttaraphalguni.		
8. Ashṭamî	.. Hasta	..	Krishna predicts that Amâvâsyâ will occur seven days hence.
9. Navamî	.. Chitra.		
10. Daśamî	.. Svâtî.		
11. Ekâdaśi	.. Viśâkha.		
12. Dvâdaśi	.. Anûrâdha.		
13. Trayôdaśi	.. Jyeshthâ.		
14. Chaturdaśi	.. Mûla		
15. Amâvâsyâ	.. Pûrva Āshâdha	..	After strengthening their respective camps, the opposing armies march to the battle field.

Śukla paksha or light half of Kârtika.

16. Pratipat	.. Uttara Āshâdha.		
17. Dvitiyâ	.. Śravaṇa.		
18. Tṛitiyâ	.. Dhanishthâ.		
19. Chaturthî	.. Śatabhishak.		
20. Panchamî	.. Pûrva Bhâdrapada.		
21. Shashthî	.. Uttara Bhâdrapada.		
22. Saptamî	.. Revati.		
23. Ashṭamî	.. Āśvini.		
24. Navamî	.. Bharanî.		
25. Daśamî	.. Kṛittika.		
26. Ekâdaśi	.. Rôhini		
27. Dvâdaśi	.. Mrigasiras.		
28. Trayôdaśi	.. Ārdrâ	..	The battle ensues and the command of Bhishma.
29. Chaturdaśi	.. Punarvasu		
30. Pûrṇimâ	.. Pushya.	..	End of Kârtika.

Krishṇapaksha or dark half of Āgrahâyaṇa known as Mârgaśīrsha.

31. Pratipat	.. Āślêsha.		
32. Dvitiyâ	.. Makha.		
33. Tṛitiya	.. Pûrva Phalguni.		
34. Chaturthî	.. Uttara Phalguni		
35. Panchamî	.. Hasta.		
36. Shashthi	.. Chitra.		
37. Saptamî	.. Svâtî	..	Fall of Bhishma.
38. Ashṭamî	.. Viśâkha	..	Drôṇa takes up the command.
39. Navamî	.. Anûrâdha.		
40. Daśamî	.. Jyeshthâ.		
41. Ekâdaśi	.. Mûla.		
42. Dvâdaśi	.. Pûrva Āshâdha...	..	Fall of Drôṇa.
43. Trayodasî	.. Uttara Āshâdha..	..	Karna takes up the command.
44. Chaturdasî	.. Uttara Āshâdha	..	Fall of Karna.



PARSVANATHA BASTI
HEGGERE

5 25 FEET

PLAN OF PARSVANATHA BASTI AT HEGGERE.

45. Amāvasyā .. Śravaṇa .. Fall of Śalya, Balabhadra's return from his pilgrimage. The breaking of Duryodhana's thighs by Bhīma ; and the night exploits.

Sukla paksha or light half of Âgrahâyaṇa.

- | | |
|----------------|---|
| 46. Pratipat | .. Dhanishṭha. |
| 47. Dvitiyā | .. Śatabhishak |
| 48. Tṛitiyā | .. Pūrva Bhādrapada |
| 49. Chaturthī | .. Utt ra Bhādrapada. |
| 50. Panchamī | .. Rêvati. |
| 51. Shashṭhī | .. Âśvini. |
| 52. Saptamī | .. Bharanī. |
| 53. Ashṭamī | .. Kṛittika. |
| 54. Navamī | .. Rôhini. |
| 55. Daśamī | .. Mṛigaśira . |
| 56. Ekādaśī | .. Ârdra. |
| 57. Dvādaśī | .. Punarvasu. |
| 58. Trayodaśī | .. Pushya. |
| 59. Chaturdaśī | .. Âślesha. |
| 60. Pûrṇimā | .. Âślesha .. End of Agrahâyaṇa or Mārgaśirsha. |

Kṛishṇapaksha or dark half of Pushya.

- | | |
|----------------|--------------------|
| 61. Pratipat | .. Makha. |
| 62. Dvitiyā | .. Pūrva Phalguni |
| 63. Tṛitiyā | .. UttarāPhalguni. |
| 64. Chaturthī | .. Hasta |
| 65. Panchamī | .. Chitra. |
| 66. Shashṭhī | .. Svāti. |
| 67. Saptamī | .. Viśākha. |
| 68. Ashṭamī | .. Anûrādha. |
| 69. Navamī | .. Jyêshṭha. |
| 70. Daśamī | .. Mûla. |
| 71. Ekādaśī | .. Pūrva Âshāḍha. |
| 72. Dvādaśī | .. Uttara Âshāḍha. |
| 73. Trayodaśī | .. Uttarâshāḍha. |
| 74. Chaturdaśī | .. Śravaṇa. |
| 75. Amāvasyā | .. Dhanishṭha. |

Suklapaksha or light half of Pushya.

- | | |
|----------------|--------------------------|
| 76. Pratipat | .. Dhanishṭha. |
| 77. Dvitiyā | .. Śatabhishak. |
| 78. Tṛitiyā | .. Pūrva Bhādrapada. |
| 79. Chaturthī | .. Uttârā Bhādrapada. |
| 80. Panchamī | .. Rêvati. |
| 81. Shashṭhī | .. Âśvini. |
| 82. Saptamī | .. Bharanī. |
| 83. Ashṭamī | .. Kṛittika. |
| 84. Navamī | .. Rohini. |
| 85. Daśamī | .. Mṛigaśiras. |
| 86. Ekādaśī | .. Ârdra. |
| 87. Dvādaśī | .. Punarvasu. |
| 88. Trayodaśī | .. Pushya. |
| 89. Chaturdaśī | .. Âślêsha. |
| 90. Pûrṇimā | .. Makha. End of Pushya. |

Kṛishṇapaksha or dark half of Mâgha.

- | | |
|--------------|--------------------|
| 91. Pratipat | .. Makha. |
| 92. Dvitiyā | .. Pūrva Phalguni. |

93. Tṛitīyā	..	Uttara Phalguni.
94. Chaturthī	..	Hasta.
95. Panchamī	.	Chitra.
96. Shashthī	..	Svāti.
97. Saptamī	..	Viśākha.
98. Aṣṭamī	..	Anūrādhā .. Uttarāyanī day : The death of Bhishma.
99. Navamī	..	Jyēṣṭhā.
100. Daśamī	..	Mūla.
101. Ekādasi	..	Pūrva Āshāḍha.
102. Dvādasi	..	Uttara Āshāḍha.
103. Trayodasi	..	Uttara Āshāḍha.
104. Chaturdasi	..	Śravana.
105. Amāvāsyā	..	Dhanishṭhā and Śatabhishak.

50. The archaic style, words and metre of the so-called dushkara or difficult verses of the Mahābhārata furnish an additional proof in support of such a remote antiquity claimed for this epic on astronomical grounds. In the first chapter of the Ādiparva of the Mahābhārata, a verse (No. 117) regarding the number of difficult verses is put in the mouth of Vyāsa, the author of the epic, as follows : “ There are eight thousand and eight hundred verses. I know and Śuka also knows their meaning ; it is doubtful whether Sanjaya knows them or not.” A few of these verses are said to have been commented upon by Dēvasvāmi, Janamējaya, Vikramārka, and Bhōja, king of Dhārā. Bhagavad Vimalabōdhāchārya is another commentator, who in his commentary called Dushkaraślokaṭippaṇi refers to Dēvasvāmi and other earlier commentators mentioned above.

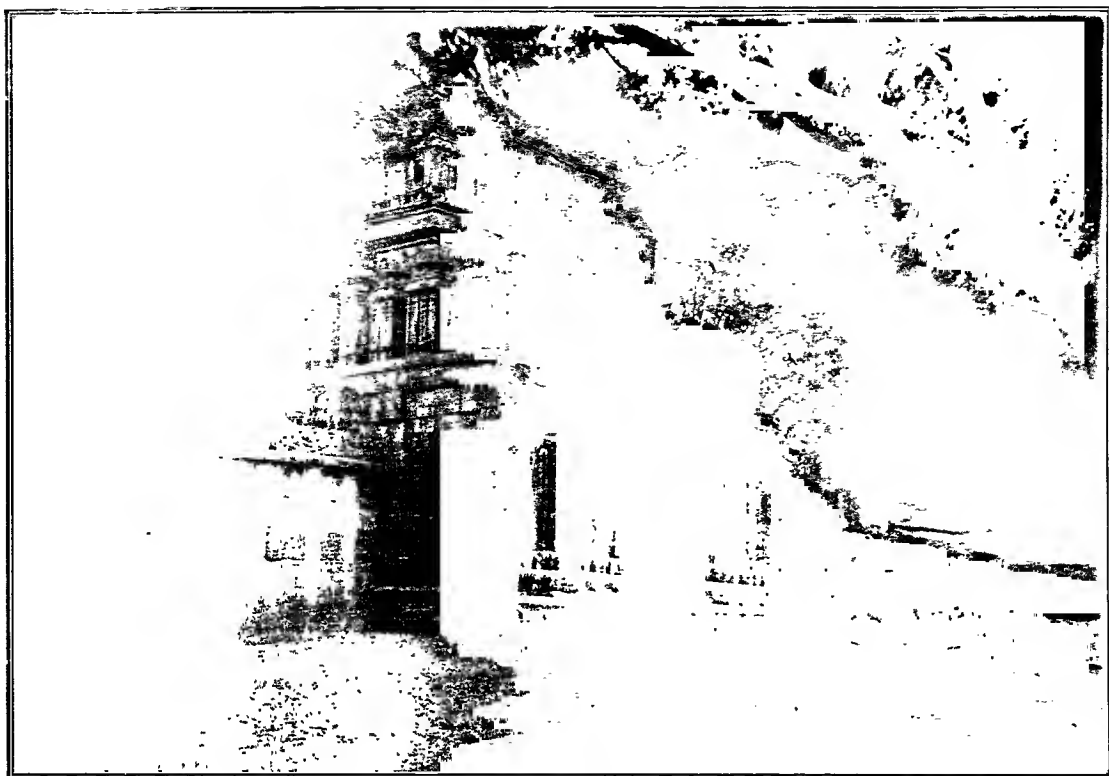
51. Many of these verses show the characteristics of the old *gāthās* found in the Brāhmaṇas and the Sūtras. Elision of suffixes in the nominative and accusative plural, separation of Upasargas or particles from verbs, use of verbs of the middle voice (ātmanēpada) in the active voice (parasmaipada) and vice versa, occurrence of words now obsolete and metrical irregularities are some of the characteristics found in the archaic verses.

52. A few verses selected from each of the parvas are quoted here in illustration of their *gāthā* style :—

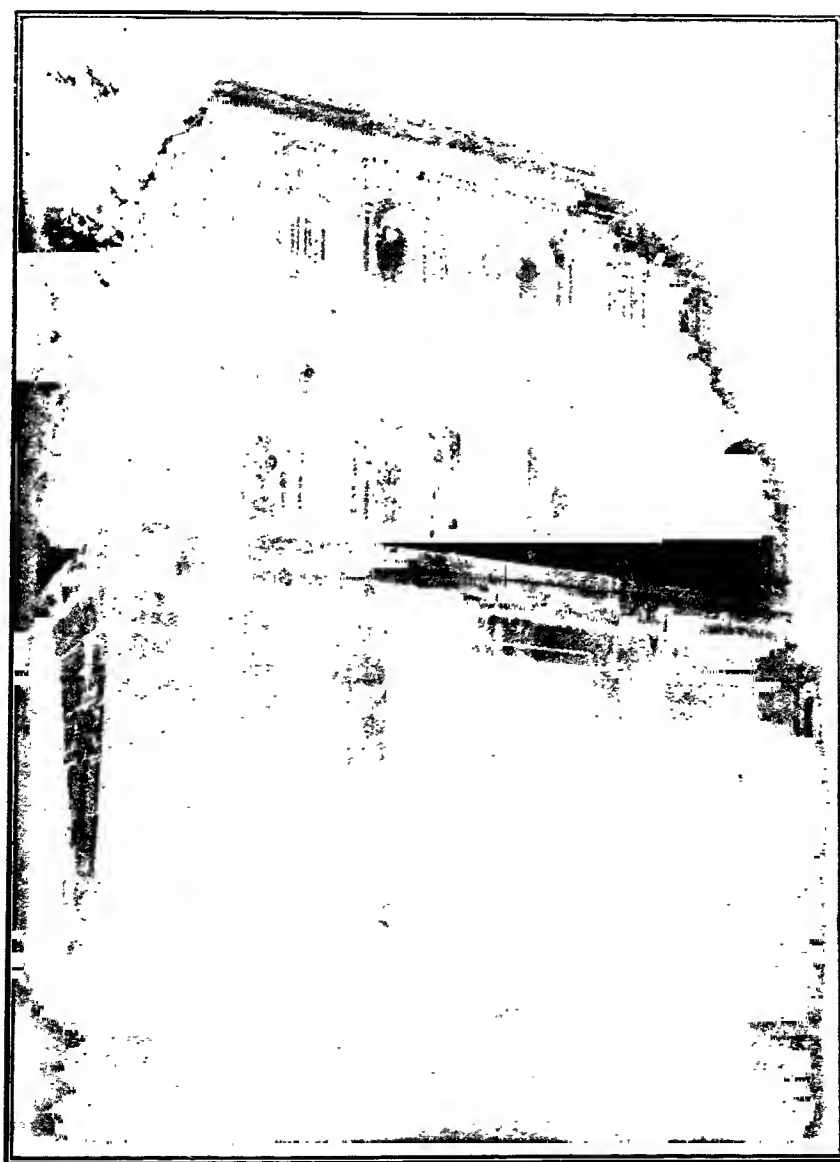
pra¹ pūrvagau pūrvajau chitrabhānū
 girā vām śamsāmi tapasā hyanantaū |

 adhikshipantaū bhuvanāni viśva² 1. 3. 1.
 janyarthamuktam³ bahu tattadagryam I. 215, 11.
 saha strībhih Draupadīm ādi⁴ kṛitvā II. 83, 17.
 striyam samābhāshasi⁵ durvinīta II. 93, 24.
 adhiyatām⁶ japatām juhvatām cha III. 47, 12.
 ukte vākye chottaram me bravīhi⁷ III. 136, 7
 āraliko⁸ govikartā⁹ sūpakartā niyodhakah. VI. 3. 19.
 tatah param bhavitā bhavyamēva¹⁰ V. 10, 23.

-
1. particle separated from the verb.
 2. elision of plural suffix.
 3. now obsolete.
 4. ungrammatical.
 5. This ought to be in the middle voice.
 6. Do do do
 7. ungrammatical.
 - 8.—9. The custom referred to here is very old.
 10. ungrammatical.



OUTER VIEW OF MAHADVARA OF CHANNAKESAVA TEMPLE. KAIKALA.



INNER VIEW OF GOPURA OF CHANNAKESAVA TEMPLE. KAIKALA.

53. The following verse (I, 1, 236) is a typical example of metrical irregularities found in the Mahābhārata :—

yadāśrausham Drōṇaputrādibhistaiḥ
hatānpāñchālān Draupadēyānscha suptān.
kritam bībhatsam ayaśasyam cha karma
tadā nāsamse vijayāya Sanjaya.

54. It may therefore be presumed that such verses as are characterised by *gāthā* style and by metrical and grammatical irregularities form the original Mahābhārata and that such other verses as follow Pāṇini's Grammar and Pingalas' metrical rules are later interpolations. It may be also presumed that the story narrated in the archaic verses is the main subject of the Mahābhārata proper and that the detailed account of the main subject as well as the illustrative stories related in the Upākhyānas are later interpolations as indicated by the classical style of the composition.

55. Hence it may be concluded that the Mahābhārata proper is as old as the 10th century B.C. both on the ground of its astronomical reference to the solstitial colure in Ardhāślesha and Śravishṭhā and of its archaic style.

If the passage referring to the solstitial colure were to be regarded as a quotation in the Mahābhārata from an older work, even then the Mahābhārata could not be taken to be later than 400 B.C., because the archaic verses of the Mahābhārata are evidently pre-Pāṇinian.

(2) THE KAUTILIYA ARTHASAŚTRA AND THE PANCHATANTRA.

56. After a long and minute study of the various recensions of the Panchatantra, both Dr. J. Hertel and Dr. F. Edgerton have arrived at the conclusion that the Panchatantra is a work designed to teach political wisdom. In his Panchatantra Reconstructed (Volume II P. 185) Dr. Edgerton says "I think Hertel is right in believing that the author conceived the work as one that should teach political wisdom." The Kashmerian recension of the Panchatantra is said to bear the title Tantrākhyāyika and in the opinion of Dr. Hertel it dates from about 200 B. C. Now if it can be shown that the stories of the Panchatantra are based upon the political principles taught in the Kauṭīliya Arthasāstra, it will necessarily follow that the epoch of 350-300 B.C. assigned to the Arthasāstra is not far from the truth.

57. The titles such as separation of friends, winning of friends, war and peace, the loss of one's acquisition, and hasty action, given to the five books of the Panchatantra are political ideas explained in no earlier work than the Arthasāstra. They are adumbrated with appropriate illustrative stories in the Panchatantra. The framing and narrating of stories to illustrate religious, philosophical, moral, and political ideas was one of the most impressive educational methods adopted by the Hindus as early as or even earlier than, the Buddhistic period. The Buddhist Jātaka tales are an instance in point. In most of the early Sūtra works of the Jainas, ethical and philosophical principles are illustrated with impressive stories. The Shashṭhi-tantra of Sāṅkhya system is said to have consisted of stories to explain the subtle principles of the Sāṅkhya philosophy.

58. There is reason to believe that the author of the Panchatantra is indebted to the Arthasāstra for the use of the word Prakṛiti in the sense of a friend or an enemy (Mitraprakṛiti and Aripṛakṛiti) ¹. A friend or an enemy inside a State is called abhyantara prakṛiti and outside a State, bāhyaprakṛiti ². In the 15th Book entitled

1. Arthasāstra VI. 2.

2. Panchatantra I. Story 1, P. 66 (Edgerton's Ed.) ; and Arthasāstra VIII. 2.

Tantrayukti of the Arthaśāstra, Chāṇakya says that use of the word Prakṛiti in the sense of a friend or an enemy is his own device (svasanjna) which he explains as parair asamitaś-śabdah, a word not used by others. It follows therefore that the Panchatantra is decidedly later than the Arthaśāstra of Kauṭilya.

59. Besides making use of the technical terms devised and political ideas taught in the Arthaśāstra, the author of the Panchatantra not only mentions the name of Chāṇakya as a writer on Nṛpaśāstra or Nītiśāstra, but also makes verbatim quotations sometimes wrongly and sometimes rightly from the Arthaśāstra in support of his views.

60. To begin with, among the writers on political science, Chāṇakya is mentioned in the very first verse of the Introductory Section of the Panchatantra.

Manavê Vâchaspatayê Śukrâya Parâsarâya sa-sutâya I

Chāṇakyâya cha vidushe namo stu nṛpaśāstra-kartṛibhyaḥ II

61. This verse is said to be found in the Tantrākhyâyika, the Southern Indian Panchatantra, the Nepalese Edition, the Hitoâpadêśa, and the Jaina Version of the same. It does not however appear in the Bṛihatkatha and the Pahlavi version of the Panchatantra.

62. What is said in the Arthaśāstra in praise of Daṇḍanīti, law and order, is applied in the same words in the Panchatantra to the commendation of what is called lōkayâtra, the course of life in the world as follows :—

Arthasāstra I. 4.

Ānvikshakī trayi-vârtânâm yoga-
kshema-sādhano daṇḍah tasya nī-
tiḥ daṇḍa-nītiḥ, alabdhalābhārthā
labdhaparirakshinī rakshita-
vivardhanī vṛiddhasya tīrthēshu
pratipādinī cha tasyām āyattā
lōkayātrā.

Panchatantra. I. 1.

alabdhām artham lipseta labdhām
rakshed avekshayā ī
rakshitam vardhayen nityam vṛidd-
ham pātreshu nikshipet ī
alabdhalābhārthā labdhaparirakshi-
nī rakshita-vivardhanī vardhitasya
tīrthapratipādinī chēti lōkayātrā.

63. Here the words beginning with alabdhalābhārthā in the Panchatantra are used in praise of lōkayātrā, while they are more appropriately used in the Arthaśāstra in praise of daṇḍanīti, law and order. There can therefore be no doubt that the author of the Panchatantra has borrowed words and phrases from the Arthaśāstra and used them to his purpose, not taking care to consider their contextual connection.

64. Again in the Frame story (I. 1), Dr. Hertel has included a verse which Dr. Edgerton has excluded as not belonging to the original recension of the Panchatantra. The verse appears in the Arthaśāstra in commendation of activity and effort with no attention to auspicious or inauspicious time as distinguished by astrologers, while in the Panchatantra, the same verse with some other verses is used in praise of wealth and its usefulness for trade undertaken on an auspicious day with a good star.

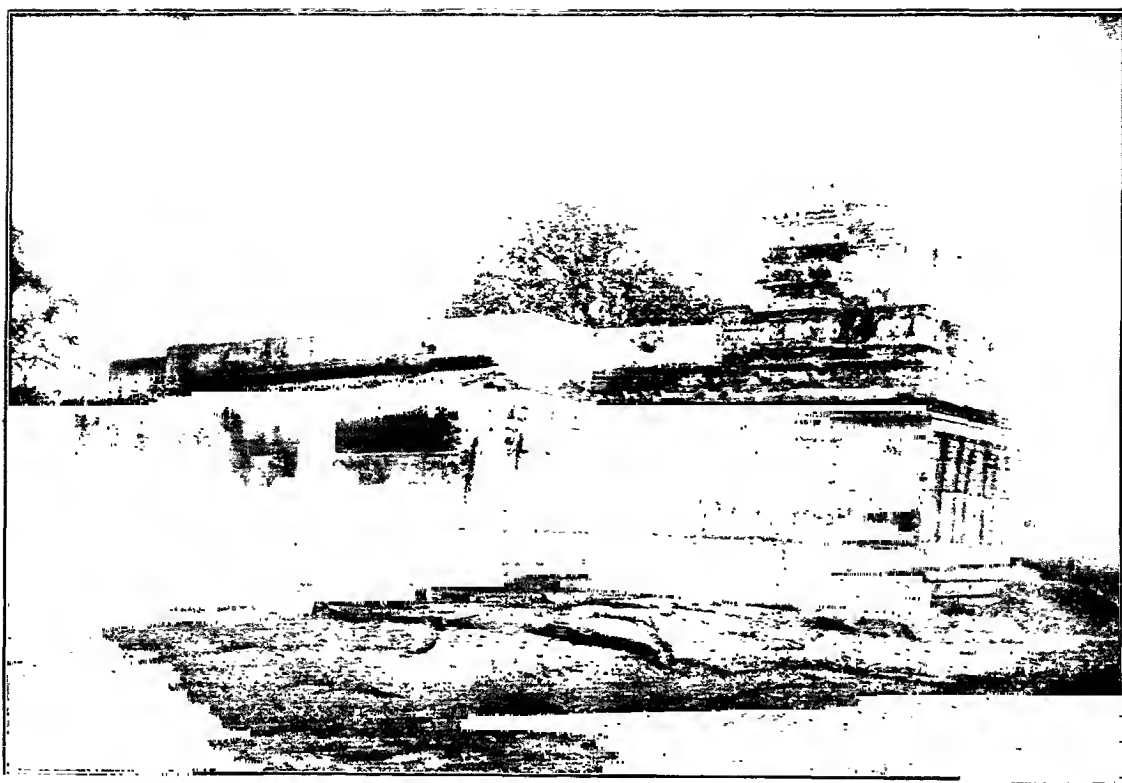
Arthasāstra IX. 1.

Nakshatram atipichchhantam
bālamartho tivartate ī
arthō hyarthasya nakshatram
kimkarishyanti tārakāḥ I
arthair arthāḥ prabadhyante
gajāḥ pratigajairiva II

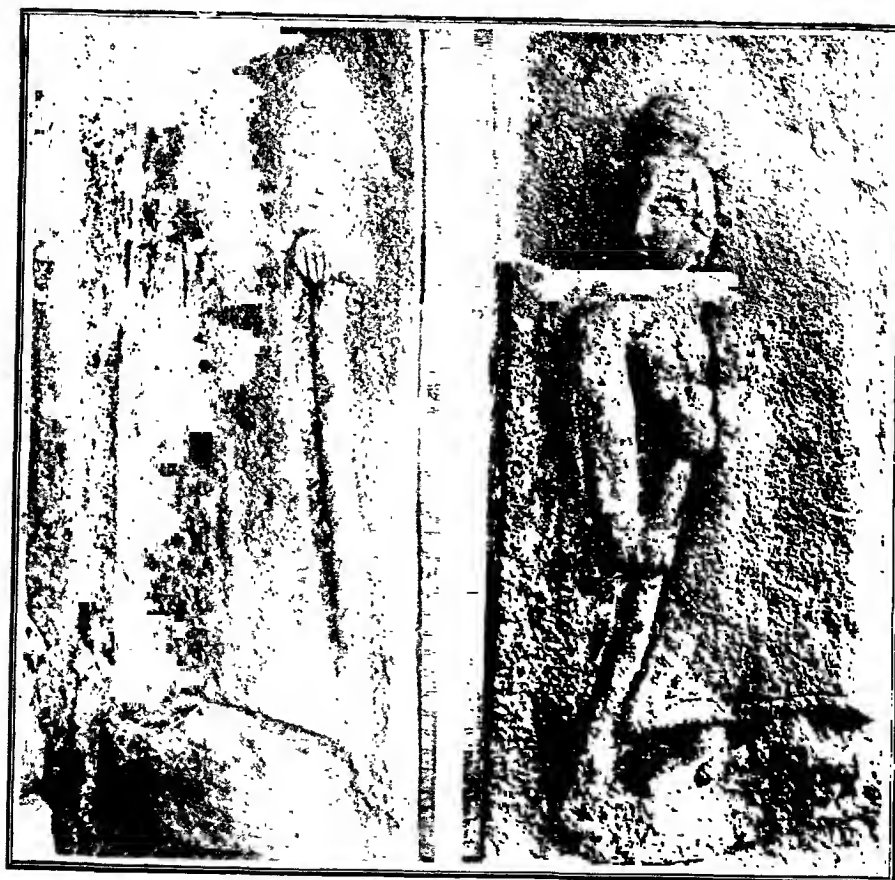
Panchatantra I. 1.

Arthair arthā nibadhyante
gajair iva mahāgajāḥ ī
nahyanarthavatā śakyam
vāniyam kartunihayā II
Ēvam sampradhārya Mathurā-
gāmīni vāniyabhāṇḍāni
samāhṛitya saparijanah
śubhedine śubhāyām tithau nissṛitah.

65. Again the unsuitability of the quotation to the context in which it is found in the Panchatantra is doubtless an indication that it is from a work in which it has a suitable contextual connection. While citing the opinion of Bhāradvāja that a minister



NORTH-WEST VIEW OF GANGADHARESVARA TEMPLE AT KAI DALA.



DVARAPALAKA FIGURES OF KESAVA TEMPLE. HORAMANE KAVAI.

should usurp the throne of a kingdom to which there is no powerful claimant, Chânakya gives expression to a proverbial saying that a woman who advances her love of her own accord will curse the man who rejects her, and quotes in support of Bharadvâja's view a verse meaning that an opportunity offers itself only once and will scarcely recur when it is sought. As it is usual with the Hindus to compare sovereignty to a woman, better still, to the goddess of fortune, it follows that the quotation of the proverb in this context is quite appropriate. But in the Panchatantra (III 5) this proverb is quite inappropriately quoted to justify the slaying of an enemy before he proves too powerful. This is how the quotations appear in the two works :—

Arthasâstra V. 6.
 Neti Bharadvâjah-pramri-
 yamâṇe rājany amâtyah
 svayam rāṇyam
 grīhṇīyāt | rājyakāraṇā-
 dd hi pitā putram pu-
 trās cha pitaram abhi-
 druhyanti | tat svayan
 upasthitam nāvamany-
 ēta | svayam uparuddhā
 hi stri tyājyamanā-
 bhiśapatīti lōka-pra-
 vādah.
 kālās cha sakṛid abhyēti
 yam naram kālakāṅkshīṇam
 durlabhassa punas ta-
 sya kālāh karma chikīrshatah ||

Panchatantra III. 5.
 Hīnās śatrur nihantavyah
 yāvan na balavān bhavet i
 sanjāta-balapaurushyah
 paśchād bhavati durjayah ||
 api cha svayam upagatā-
 śrīh tyājymānā bhi-
 śapatīti lōkapravādah
 uktam cha.
 kālo hi sakṛid abhyēti
 yam naram kālakāṅkshīṇam
 durlabhas sa punas tasya
 kālāh karma-chikīrshatah.

66. In Book I, 11, the author of the Panchatantra refers to a Śâstra and quotes a passage from it to elucidate the five elements of Counsel. A comparison of the passage quoted in the story with that found in the Arthasâstra will make it clear that the Śâstra referred to here is no other than the Arthasâstra.

Arthasâstra. I. 15.
 Karmaṇām ārambhō.
 pāyah purushadravya-
 sampat dēśakāla-
 vibhāḡah vinipāta
 -pratīkārah kārya-
 siddhīś chēti pan-
 chāṅgo mantrah.

Panchatantra.
 śâstrē chābhihitah panchāṅgo
 mantrah | tad yathā-karmaṇām
 ārambhōpāyāḡ purushadravya-
 sampat dēśakālavibhāḡah, vini-
 pātapratīkārah kāryasiddhi-
 śchēti.

67. A comparison of the following passage with that found in the Arthasâstra furnishes additional evidence to prove that the Arthasâstra was very well known to the author of the Panchatantra and that he had freely borrowed from the former :—

Arthasâstra I. 14.
 Tulyakāriṇoh śilpo-
 pakārē vā vimānitah
 vallabhāvaruddhah
 samāhūya parājītah
 pravāsopataptah

 tulyair antarhitah
 kārābhinyastah
 kruddhavargah |
 pāpakarmābhikhyātah
 tatkulīnō vāsamsuh
 bhītavargah
 Archl. Rt.

Panchatantra Book one Story 3.
 sammānita-vimānitāḡ
 pratyākhyātāḡ kruddhāḡ
 lubdhāḡ parīkshīṇāḡ
 svayanupagatās chhadmanā
 pravārayitum śakyāḡ
 atyanta-svakārābhinyastāḡ
 samāhūya parājītāḡ
 tulyakāriṇāḡ śilpōpakāre
 vimānitāḡ pravāsopataptāḡ
 tulyair antarhitāḡ pratyāhṛita-
 mānāḡ tathātyāhṛita-vyavahārāḡ
 tatkulīnāsamsavah samavāyē

parikshīṇo atyāttasvāh
kadaryō vyaśanyatyāhi-
tavyavahāraśchēti
lubdhavargah.

cha svadharmān na chalanti
samantāchchōpadhākrityāśchēti

68. A close examination of the following citations from the two works will show how in compiling certain portions of the Panchatantra the author has borrowed passages from different portions of the Arthasāstra :—

Edgerton's Panchatantra

Bk. I, pp. 61—63.

Pancha mūla vyaśanāni
tadyathā abhāvah pradoshah
prasangah, piḷanāṃ guṇa-
prātilomyam cheti
tatra prathamam tāvat
śvāmyamātya janapada
durga kośa daṇḍamitrānām
ekatamasyāpyabhāve

abhāvah ityavagantavyam
yadā tu bāhya-prakṛitayō
antah-prakṛitayo vā
prakupyanti tat pradoshah
prasangah pūrvam ukta-
meva. striyo' kshā mṛiga-
yā pānam ityādi. tatra
striyokshā . . . pānam iti
kāmajō vargah. vākpāru-
hyādih kopajō vargah
.

piḷanāṃ aśṭadhā daivā-
gnyudaka vyādhimāraka-
vishūchikā durbhikshāsuri
vṛishṭibhirbhavati ati-
vṛishṭiranāvṛishṭirāsu-
rī vṛishṭir uchyate.
tadetat piḷanāṃ l

guṇaprāti lomata
nāma uchyate yadā sandhivigraha-yānāsana
samśraya dvaidhībhāvā-nām śaṇṇām
guṇā-nām prātilomyēna
vartate, sandhau prāptē
vigraham karōti . .-ēvam

Arthasāstra I 12.

Mantri purohita-senāpati-yuva-
rāja dauvārikāntarvansika praśā-
stṛi samāhartṛi sannidhātṛi pra-
dehṭṛi nāyakapaura vyāvahārika
kārmāntika mantri pariśada-
dhyaksha daṇḍadurgāntapālā-
ṭavikeshu. śraddheyadeśa-
vesha śilpabhāṣhābhijānāpadeśān
bhakti-sāmarthya-yogāchchāpa-sarpayet.

Arthasāstra.

guṇaprātilomyam abhāvah
pradoshah prasangah piḷā
vā vyaśanam vyaśatyēnam
śreyasa iti vyaśanam,
svāmyamātya janapada durga
kośa daṇḍa mitra vyaśanānām
pūrvam pūrvam gariyah
ity āchāryāḥ VIII. 1.

.
rājno ābhyantero bāhyo vā
kōpa iti . . . antaramātya kopāś
chāntahkopāt . . . VIII 2.

kāmajastu mṛigayā dyūtam
striyah pānam iti
tasmāt kōpō gariyan vākpā-
rushyam arthadūśhaṇam
daṇḍapārushyamiti. VIII. 3.

daivapiḷanāṃ agniruda-
kam vyādhirdurbhiksham
iti VIII. 4.

śāḍgunyasya prakṛi-
ti-maṇḍalam
yōnih. sandhi vigrahāsana
yānasamśraya

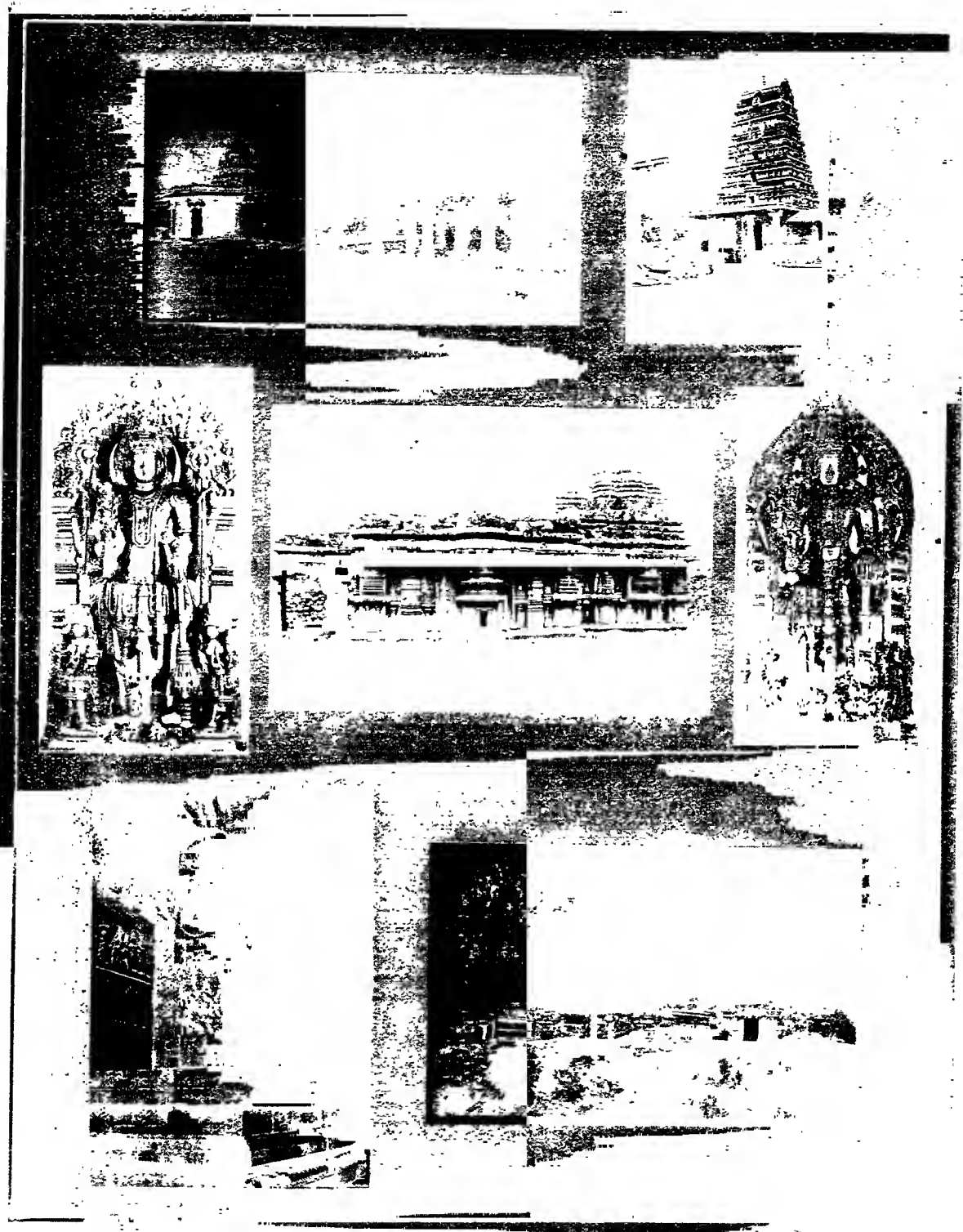
dvaidhībhāvah
śāḍgunyam.-

VII. I

Hertel's Panchatantra III.

Mantripurohita senāpati yuva-
rāja dauvārikāntarvansika
praśāstṛi samāhartṛi sannidhātṛi-
pradeshṭṛaśvādhyaksha kośādhyā-
ksha gajādhyaksha parishadabalā-
dhyaksha durgapāla protkṛṭa
bhṛityāṭavikādayah para-
pakshe.

69. What confirms the indebtedness of the author of the Panchatantra to the Arthasāstra for information about the grouping of States is the passage beginning with "Chaturmaṇḍalāvāsthānamidam" and ending with "evānyasthānavāsinah" (Panchatantra I, 1). This passage cannot be clearly understood without knowing what the



MISCELLANEOUS.

KESAVA TEMPLE, HORAMANE KAVAI. TERUMALLESVARA TEMPLE, HIRIYUR. KESAVA FIGURE, GRAMA. LAKSHMINARAYANA TEMPLE, SAGATAVALLI. KESAVA FIGURE, KADALA. PILLAR IN KESAVA TEMPLE, KADALA. ISVARA TEMPLES, HEGGERE.

A *thaśāstra* says regarding the formation of circles of States and groups of circles of four States each. The formation of a circle of States is thus described in the *Arthaśāstra*. (VI. 2.) :—

The conqueror, his friend and his friends' friends are the three primary kings constituting a circle of States. As each of these three kings possesses the five elements of sovereignty, such as the minister, the country, the fort, the treasury, and the army, a circle of States consists of eighteen elements. Thus it needs no commentary to understand that the three circles of States having the enemy of the conqueror, the *Madhyama* King or the *Udāsīna* King at the centre of such of the three circles are different from that of the conqueror. Thus there are four primary circles of States, twelve kings, sixty elements of sovereignty and seventy-two elements of States.

The meaning of the above passage is this :—

1. The conqueror's circle of States.
2. The enemy's circle of States.
3. The *Madhyama* King's circle of States.
4. and the *Udāsīna* King's circle of States.

Each circle consists of three kings and the four circles twelve kings. As each of the twelve kings has five elements, the total number of elements is sixty. These sixty elements with the twelve kings amount to seventy-two elements.

70. The passage of the *Panchatantra* runs as follows :—

Chaturmaṇḍalā-vasthānam tvidam Sinhah sinhānuyāyī Kākaravah kimvṛittah iti maṇḍalāni tatra cha sarvēshvēva grāmanagara-pattanāclishṭhāna-khēṭa-kharva-tōdyānāgrahāra-kānana-vanasthānēshvēka ēva sinhas sthānīyō bhavati katipayāh sinhānuyāyīnah tantradhārāh ; kākara-va-vargah madhyama-vaigah ; kimvṛittā evān-yasthāna-vāsinah.

Professor Edgerton translates the passage as follows :—

“ Now the position of the four circles is as follows :—

The circles are the lion, the lion's retainers, the *Kākaravas*, and the *Kimvṛittas*. Of these the lion alone is the local ruler in all the places of the country, villages, towns, cities, settlements, farming and mountain hamlets, parks, villages granted to Brahmans, woods and forests. There are a certain number of lion's retainers who are the office-holders. The *Kākarava* groups are the middle classes. The *Kimvṛittas* are of course those that occupy other positions.’

To elucidate the translation, he adds a note at the foot of the page 276 as follows :—

“ Nothing is known of these four circles, except what appears from this passage. Apparently they are supposed to be social divisions among the inhabitants of the lion's kingdom. They are perhaps conceived as corresponding vaguely to the four main castes of Hindu Society, though the correspondence is certainly far from perfect. The words *Kākarava*, (a crow's voice) and *Kimvṛitta* (what became, perhaps miscellaneous groups) are wholly obscure in application.”

71. If Professor Edgerton had however taken the trouble of consulting the *Arthaśāstra*, on the formation of a circle of States, he would have perceived no difficulty in explaining the passage of the *Panchatantra* and made no unwarranted reference to the four castes. What is really meant in the passage is the four circles of States belonging to (1) the Lion, (2) Lion's followers (3) the *Kākaravas* and (4) the *Kimvṛittas*. Evidently the lion holds the conqueror's position and his circle of States is made up of (1) his own State (2) his friend's State and (3) his friend's friend's State. *Sinhānuyāyī*

is Madhyama King having a second circle of States made up of (1) his own State (2) his friend's State (3) his friends' friend's State. Kâkarava is an Udâsîna King having his own circle of three States. Evidently Kimvṛitta (what-became) is an enemy having his circle of States consisting of (1) his own State, (2) his friend's State, and (3) his friend's friend's State.

72. Among these four circles the lion holding a conqueror's position has his own villages, etc., and is planning to conquer the Kimvṛitta, his enemy.

73. It follows therefore that the Panchatantra is doubtless based upon the Arthaśâstra of Kauṭilya borrowing as it does not only ideas but also phrases and sentences here and there. Hence it may be asserted that the Arthaśâstra of Kauṭilya surely dates from about 300 B. C.

(3) GUDHA-LEKHYA OR SECRET WRITING.

74. Archæologists and numismatists are of opinion that so far back as the 4th and the 5th centuries B.C. the art of writing was very well known in India. Coins with the inscription 'Negama' in Brâhmi characters on the reverse are assigned by Prof. Rapson to at least the beginning of the 4th century B.C. Considering the references to writing in the earlier Buddhist Birth Stories, Prof. Buhler and other scholars held the opinion that writing was in existence in India even so early as the 6th century B. C. Those who have reason to believe in the indigenous origin of the Devanâgarî alphabet think that writing was in use so far back as the time of Janaka, King of the Vidêha Country, and father-in-law of Râma, the hero of Râmâyana. It follows therefore that writing was current during the 4th century B. C. when Kauṭilya, the author of the Arthaśâstra, is believed to have flourished.

75. Considering the prevalence of espionage during the Maurya period as testified by Megasthenes there is reason to believe that along with writing there was also the contrivance of secret-writing devised for purposes of espionage. "If a mendicant woman" says Kauṭilya (I. 12) "is stopped at the entrance, the line of door-keepers, spies under the guise of father and mother, women artisans, court-bards or prostitutes shall, under the pretext of taking in musical instruments or through *secret-writing*, or by means of signs, convey the information to its destined place."

76. As will be seen, secret-writing differed in no way from ordinary writing then in use. What constituted the difference between them lay in changing the order of syllables of the words written or spoken. When spoken it is called Mlechchhita or confused speech and when written, gûḍhalekhyā or secret-writing. There seem to have been many varieties of secret speech. While commenting on the sixty four arts mentioned in the Kâmasûtra of Vâtsyâyana, Yaśodhara ascribes the device of one variety to Kauṭilya and a second variety to Mûladeva and describes them as follows:—

yat sâdhu-sâbdôpanibaddham apy akshara-vi-paryâsâd aspashtârtham
tan mlêchchhitam gûḍha-vastu-mantrârtham |

tasya vikalpâ bahavaḥ pûrvâcchâryôktâḥ |

tad yathâ Kauṭilyam ||

I tâḍi-kshântasya kâdêścha svarayôr hrasva-dîrḡnayôḥ |

bindûśnmanôr viparyâsâd durbôdham iti sanchitam ||

II akaukhagau ghaṇau chaiva chaṭau ṇaṇau tapau namau |

yaśau rashau lasau chêti vahau kṣalalau jaḍau da bau ||

êtê vyastâ sthirâś śêśhâ Mûladêvîyam uchyate ||

III graha-nayana-vasu-samêtam shadânanâ-kshâṇi sâgarâ munayah ||

jvalanô gaṇḍakaśringam durliknitam gûḍha-lêkhyamidam || iti

77. “ What, though grammatically formed, becomes unintelligible on account of changing the order of syllables in words is called Mlechchhita or confused speech, devised for secret information. There are many varieties of this form of writing devised by ancient teachers. For example, that which was devised by Kauṭilya is as follows :—

I. By changing the letters commencing with ta and ending with ksha for letters beginning with ka (and ending with na), by changing short vowels for long ones, and by changing the four bindus (anusvāra, visarga, jihvāmūliya and upadhmānīya) for the four *ūshma* letters (ś, sh, s, h), respectively and *vice versa*, and written with trouble, it (the writing) is called *durbodha*, unintelligible.

II. Change of the one for the other in the pairs a and ka ; kha and ga ; gha and na ; cha and ṭa ; ña and na ; ta and pa ; na and ma ; ya and śa ; ra and sha ; la and sa ; va and ha ; ksha and ḷa ; ja and ḍa ; da and ba ; the rest being left as they are, constitutes Mûladeva's secret speech or writing.

III. Grahas (Soma cups or planets=9), nayana (eyes=2), Vasu (gods of the name=8), shadânana (six-faced God=6), aksha (senses=5), sâgara (oceans=4), munis (seven sages=7), Jvalana (fires=3), gaṇḍakaśringa (horn of the rhinoceros=1), syllables written in this order (*i. e.*, 9th letter in the first place, 2nd in its own place, 8th in the 3rd place, 6th in the 4th place, 5th in its own place, 4th in the 6th place, 7th in its own place, 3rd in the 8th place, and the first in the 9th place, constitute Gûḍhalekhya or secret-writing.”

78. As an example of the last variety of secret writing, we may take the following sentence conveying secret intelligence to a king.

śatrur âyâti bahir dhâva

“ The enemy comes ; run away.”

These syllables when misplaced will read as —

vaṭṛudhâbatiyâhirâ śa

The same expressed in the Mûladevīya form will read as follows :—

‘ yapsh uṣhâ śâpida vishdhâha

In the Kauṭilya form it will read as follows :—

mâkṭhû ṭhatakî jāh' pîṭh gnaḍhâ

79. Verses with such misplacement of syllables or letters are called Vyâkulâkshara-sloka, or verses of confused letters in Tânttric works. While commenting on the word Hrîmkâri' the three hundred and first of the thousand names of Goddess Lalitâ in the Lalitâsahasranâma, Bhâskara-râya refers to Vyâkulâkshara verses and writes as follows :—

tasyârthas tu svatantratantre vyâkulâkshara—ślôkênôktah :—

tvam kâmâmnâna praśavyô nâ namas agni mâ tvagra !

rôma îyô kârvirśa ta nanta phâdulanân nibim ! iti !

dêvatâ-ratha-gômûka iti yô vêtiti na kramam !

sa vyâkulâksharê mûkô dêvatârathagô' pi san ||

iti vâchana-kramah—

Translated into English this means :—

“ The meaning of it (hrîm) is stated in the Svatantratantra in a verse in which the letters are put out of order, as 'tvam kâmâmnâ, etc. ;' whoever does not understand the order pointed out in the word 'dêvatâratha gomûka' has to shut his mouth in the interpretation of a verse of disordered syllables, though he may be riding in the chariot of the goddess. ”

80. What is meant in the above puzzle is this. In order to understand the proper order of syllables in a verse of deranged syllables, it is necessary to know the order of disorder pointed out in the word 'devatârathagomûka.'

81. Evidently the letters in 'devatârathagomûka' are indicative of numerals according to the convention of Indian astronomers and astrologers. It is very well known to the students of Indian astronomy how in Indian astronomical works numerals are denoted by Ka and other consonants: The nine letters from Ka to jha or from ta to dha denote the nine digits in order. Na denotes cipher. The five letters from pa to ma signify the first five digits in order. The eight letters from ya to ha symbolise the first eight digits in order. Applying this rule to devatâ ratha gomûka, we can understand that it implies 8, 4, 6, 2, 7, 3, 5, 1, as the order of the disordered letters. Accordingly if the syllables in the deranged verse are put in order in the above way, the verse reads as follows:—

Vyomnâ prakâśamânatvam
grasamânatvam agninâ l
tayorvimarśa î-kârah
bindunâ tanniphâlanam li

82. The meaning of this verse is that h in brîm called Vyoma, sky, denotes light, or splendour and r termed fire indicates devouring. The letter î signifies the investigation of the idea conveyed by these two letters and the nasal sound the contemplation on the whole idea.

83. Attention may be drawn here to the writer's article on 'A theory of the Origin of the Devanâgarî Alphabet' published in the Indian Antiquary Volume for 1905, regarding the appropriateness of the names of the letters of the Brâhmî alphabet to their respective hieroglyphical symbols which they were in their origin.

84. It is to be noted that in the form of the secret writing devised by Kauṭilya the alphabet is divided into three groups, the vowels, the consonants and the bindus. Among the vowels, the short are substituted for the long and *vice versa*. Among the consonants, the thirty letters from Ka to Ksha without the ūshma letters are divided into two groups of fifteen each. The fifteen of the first group are substituted for the fifteen of the 2nd group in their serial order. The four bindus, Anusvâra, Visarga, Jihvâmûliya and Upadhmanîya are replaced by śa, sha, sa, ha respectively in secret writing. This form is simple. The Mûladevîya form is simpler than this and must therefore be later than the Kauṭilya.

85. The third variety is applicable to prose and changes the order of syllables in a group of nine syllables. As numbers are denoted by names of gods and things, this form seems to be quite later than that of Mûladeva's device and cannot be earlier than the 6th century A. D. when the collective name of planets was used for nine. The Tântic device may be of the same period in as much as it makes use of alphabetic letters to denote numerals.

(4) SCHISM AMONG THE EARLY JAINAS AND THE DATE OF KANADA.

86. Besides the later division of the Jainas into two branches, the Śvêtâmbaras and the Digambaras, there are recorded seven more earlier splits in the Sthânânga, Uttarâdhyayana and other sūtras. These sūtras are written in the early form of the Prâkrit language and cannot be later than the 6th century A. D. They furnish information about the teaching of Mahāvîra and the opposition he had to encounter not merely from the followers of other religions, but also from his own disciples. In connection

with other religions, a number of sects that have long been extinct are mentioned. The splits that occurred both during and after the life of Mahāvīra are termed Ninavas denials, in the sūtra texts. They are so called because they originated among the followers of Mahāvīra himself. The Sthānānga-sūtra says as follows : (PP.468-469) :—

“When and after Lord Mahāvīra preached his doctrine, there were seven contradictions and denials of his teaching, such as (1) the doctrine of work in unlimited time, (2) the doctrine of the soul’s extension, (3) the Avyakta doctrine, (4) the doctrine of momentary existence, (5) the doctrine of double sensation, (6) the doctrine of three or six categories, and (7) the doctrine of no bondage.”

87. The teachers of the above doctrines are named (1) Jamali, (2) Tishyagupta, (3) Āśhādhāchārya, (4) Āśāmiira, (5) Ganga, (6) Aulukya, and (7) Gôshthā-mahila.

88. Among the seven systems, the doctrine of three or six categories is said to have been founded by Aulukya, a descendant of Ulūka (owl) gôtra called Rôhaguptāchārya, disciple of Śrīguptāchārya, a Jaina teacher, in the year 544 after the Nirvāṇa of Mahāvīra. As Mahāvīra is said to have attained his Nirvāṇa in B. C. 527, it follows that the Aulukya doctrine of six categories was founded in A. D. 17. The six categories, treated of in the Aulukya or Vaiśēshikadarśana, as it is also called, are (1) Dravya (substance), (2) Guṇa, (quality), (3) Karma, (action), (4) Sāmānya, (universals) (5) Samavāya, and (6) Viśēsha (speciality). The three categories are (1) Jiva, (Being), (2) no-jiva, (non-being) and (3) Jivājiva, (intermediate between being and non-being).

89. The founder of the Aulukya or Vaiśēshika system is called Kāṇāda in Brahmanic Sanskrit literature and nowhere is he known as Rôhagupta except in the Jaina sūtras referred to above. As he is believed to have been the first to preach the atomic theory of matter it is surmised that he is given the nickname, Kāṇāda, eater of atoms. In consonance with his theory that matter is built of atoms, he must eat up atoms with a view to build his material body. But a perusal of what the Anuyôgadvāra-sūtra or the Jainas says regarding the sects and sectarian practices inclusive of the Kāṇādas during the early centuries of the Christian era goes to show that the word Kāṇāda is not at all a term of reproach, but an appellation given to a religious sect founded by Gautama, the preacher of atomic theory of matter in virtue of their religious custom of gleaning grains of corn (Kaṇas) from the fields for the sustenance of their life.

90. As the life and practice of religious sects given in the Anuyôgadvāra-sūtra Page 63) is very interesting and is likely to throw a flood of light on the practices of Hindu ascetics in the first few centuries of the Christian era, a translation of the portion of the Sūtra dealing with religious sects is given here.

91. The name of the first sect in the order of enumeration is given as Charakas. They are so called, says the commentary on the Sūtras, because of their begging for food (bhikshācharaṇa) or of their eating while moving.

The second is Chīrikas who clothed themselves with rags found thrown out on roads.

The third sect is called Charma-Khaṇḍikas who covered their body with animal skins.

Bhikshāṭas (The text reads Bhikshaudas) are those who live upon alms. They formed a different sect. Though they were a pastoral people, they never used to drink the milk of the cows they reared. They are said to have formed a branch of the Buddhists.

Pāṇḍuranga is the name of another sect. They besmeared their body with white ashes and used to wander with bulls trained so as to bow down and make salutes to respectable men when required.

Gautamas formed a different sect. They lived upon grains (Kaṇas) gleaned from fields. They were known as Kaṇabhikṣhâgrâhins or Kaṇâdas.

Gôvratika is the name of another sect. Living in the midst of cows, they used to move when the cows they reared moved, to sit when they sat, to drink when they drank and to eat grass, leaves and fruits when their cows grazed on pasture grounds. It is interesting to note that it is the same Gôvratika life which, as described by Kâlidâsa in the first Canto of his Raghuvamśa, Dilîpa lived while serving Vasishṭha's cow in the forest with the hope of getting a son to perpetuate his genealogy. It follows therefore that long before the 5th century A. D., when Kâlidâsa lived and wrote his poetical works at the court of Chandragupta Vikramâditya II, the Gôvratikas formed a conspicuous religious sect in India.

Grihidharma is the name of another sect, the members of which are said to have lived like house-holders.

In condemnation of the life of this sect, a Sanskrit verse is quoted in the commentary. It means: "Those who live the life of a house-holder considering that no one lived such a virtuous life in the past nor will there be any one except the house-holder to live such a life in the future :—these are heretics incapable of doing anything else."

Some are known as Aviruddha-Vainayikas, or those who live under the orders of elders such as the king, the parents and the teachers.

Heretics or pâshaṇḍas formed a different sect. They believed neither in sin, nor merit, neither in heaven nor in hell. But they discarded all kinds of action. (Vṛiddha- Śrâvakas or old Brahmanas formed a different sect.)

92. These sects worshipped one or the other of the gods, such as Indra, Skanda, Rudra, Śiva, Vaiśravaṇa, Déva, Nâga, Bhûta, Mukunda, and Âryâ (a goddess like Durgâ). Their worship consisted in sweeping and washing the floor of the temples and the offering of scents, flowers and the like to the deity.

93. Though the information furnished by the Jaina Sutras regarding the early religious sects and the rise of the Vaiśêshika or Aulukya system of philosophy, is traditional, there is reason to accept it as reliable; for the composition of the Sûtra texts themselves is not far removed from the epoch to which the Vaiśêshika system is assigned. The Nandi Sûtra which is one of the early Sûtra texts of the Jainas cannot be taken later than the first century A. D., in as much as it makes mention of no later teacher than Dinna among the successive teachers from Mahâvîra.

94. In the Gurvâraṇi, Dinna is said to be the 14th teacher from Mahâvîra and about two generations earlier than Vajra, the 16th teacher in whose time Rôhagupta is said to have founded his system of six categories opposing the Jaina doctrine about 544 years after the Nirvâṇa of Mahâvîra. From this it follows that the Nandi-sûtra was composed somewhere about the first century A. D. when the Jaina teachers that succeeded Dinna had not yet established their claim to reverence as worthy teachers.

95. Another reason in support of the antiquity of the Nandi and other sûttras is the antiquated form of the theory of knowledge set forth in them. It classifies valid knowledge as pratyakṣa, perception, and parôkṣa, non-perception, which teachers of almost all religions following the Vaiśeshika system of theory of knowledge have called Anumâna, inference. It is what is termed syllogistic argument. As this form of valid knowledge is termed parôkṣa instead of Anumâna, it follows that Anumâna or syllogism taught for the first time by Kâṇâda in India was either unknown to the author of the Nandi-sûtra or not acceptable to him. Hence it follows that the Nandi

Sûtra is a work written about the first or second century A. D. when syllogism as a means of testing the validity of knowledge was not generally known or accepted in India. Accordingly the traditional information recorded in the Nandi and other sûtras of the Jainas concerning the Aulukya system may be taken as reliable, since those works are not far removed from the epoch of Kâpâda.

(5) THE DATE OF BHÂMAHA, THE AUTHOR OF KAVYALANKARA.

96. Bhâmaha is usually considered to be one of the earliest writers on rhetoric. But there has been no consensus of opinion among scholars as to the epoch when he lived. All that can be definitely said about his time is that he was a little later than Kâlidâsa and earlier than Subandhu, the author of Vâsavadattâ. Bhâmaha seems to refer to Kâlidâsa's Mēghadûta or "Cloud Messenger" when in giving an example of improbability or absurdity as a literary defect, he says "That the employment of the cloud, the wind or the moon as a messenger is as absurd as the employment of the bee, the pigeon, the duck, or the parrot. For, how can the speechless or the babbler, though capable of travelling very far, carry a message? This is, however, against common sense. If, however, any one speaks like a mad man owing to disappointed love, then let it be so, for this device is very often made use of by the most talented poets."*

97. In the last sentence Bhâmaha seems to justify Kâlidâsa's device of making the cloud a messenger of the Yaksha in his Mēghadûta. The critic's justification is but a brief paraphrase of the poet's own defence expressed in the last quarter of the 5th verse of the first canto. The poet says there that those that are overcome by love are naturally indiscriminating between the sentient and the insentient.

98. In the introduction to his commentary on the Sētubandha, Râmadâsa (1652 A. D.) says that under the orders of King Vikramāditya, Kâlidâsa wrote the Sētubandha in the Prâkṛit language for Pravarasēna. King Vikramāditya here can possibly be no other than Chandragupta II of the Gupta dynasty, inasmuch as he is associated with Pravarasēna, one of the Vākāṭaka kings. It follows therefore that Kâlidâsa flourished and wrote his works in the first half of the 5th century A. D. Bhâmaha may therefore be taken to have lived either at the close of the 5th century or in the first half of the 6th century A. D. as there is reason to believe that he preceded Subandhu, the author of Vâsavadattâ. Subandhu's version of the story of Vâsavadattâ is quite different from that which Bhâmaha criticises as quite incredible and opposed to the usage of the world and to the dictates of political science (lôkaśâstra-viruddha) concerning the conduct of a conqueror (Vijigîshu). The story of Vâsavadattâ is as old as Patañjali, inasmuch as he refers to it in his commentary on Pāṇini IV 3, 57. One of the versions of the story based upon the Brîatkathâ is found narrated in Sômadêva's Kathâsaritsâgara and it seems to be the Brîatkathâ version that Bhâmaha has condemned as incredible and opposed to the usage of the world and to the dictates of political science. Chandamahâsēna, the king of Avanti made a large artificial elephant similar to the one reared by Udayana, the king of the Vatsas. After filling it with armed soldiers, he sent it to the Vindhya forest bordering upon the Vatsa country with a view to entice Udayana to come out of his capital for capturing the elephant. As expected, Udayana came alone to see and capture it, was himself caught hold of by Chandamahâsēna's soldiers and taken as a prisoner to Avanti where he married Vâsavadattâ.

99. Bhâmaha condemns this story as incredible and opposed to the usage of the world, inasmuch as no king like Udayana who was well informed and had able ministers to advise him could be believed to go out with no assistance to elephant-forest at sunset,

* Bhâmaha's Kāvyaṅkâra II, 41-44.

however fond he might be of elephants. It is also opposed to the dictates of political science, inasmuch as no king like Udayana ever bent on making extensive conquests would be foolish enough to enter upon such a risky adventure as he is said to have done.

100. Subandhu's version of the story of Vāsavadattā is not liable to such charges. If that work had existed in Bhāmaha's time he would not have failed to notice it in this connection. As Subandhu refers to Vikramāditya (*i.e.*, Chandragupta Vikramāditya) in whose court Kālidāsa also is said to have been a poet, it follows that the capital of Chandragupta Vikramāditya was a haven of poets and scholars like Kālidāsa, Bhāmaha, Subandhu and others and that each poet or scholar was familiar with the literary productions of others living in the place. Accordingly Bhāmaha may be presumed to have been earlier than Subandhu and a little later than Kālidāsa, as he refers to Kālidāsa and not to Bhāmaha.

101. There is also reason to believe that Bhāmaha was earlier than Daṇḍi for while Bhāmaha acknowledges no *dhvani* or suggestiveness as a source of poetical excellence and condemns such expressions as "The Sun has set, the moon has risen and the birds repair to their nests" to be a commonplace utterance devoid of poetical merit, Daṇḍi on the other hand, sanctions *dhvani* as a feature of poetical excellence, and regards the expression quoted above as a specimen of beautiful poetry.

102. **The date of Vāchaspatimiśra.**—The author of Nyāyakaṇḍikā, Nyāyatattvasamīkshā, Tatvabindu, Nyāyavārtika-tātparyatīkā, Tatvavaiśārādī, Bhāmātī, Sāṅkhyatattvakaumudī, Nyāyasūchīnibandha and other works.

103. At the close of the Nyāya-sūchīnibandha he gives the date of the completion of that work as follows:—

Nyāyasūchīnibancho' sāvakāri sudhiyām mude ||

śrī Vāchaspatimiśrēṇa vasvanka-vasuvatsare ||

"This Nyāyasūchīnibandha is composed for the pleasure of the learned by Vāchaspatimiśra in the year 898 (of Śālivāhana)."

104. Udayana, the author of Nyāyakusumāñjalī, Ātmatattva-Vivēka, and Tātparyapariśuddhi, a commentary on Vāchaspatimiśra's Nyāya Vārtikātātparyatīkā, mentions the date of the completion of his Lakṣaṇāvalī at the end of that work as follows:—

Tarkāmbarāṅka pramīteṣhv atīteṣhu śakāntatah |

varṣeṣhūdayanaś chakre subôdhām Lakṣaṇāvalīm ||

"When 906 years after the end of the Śakas have elapsed, Udayana composed the Lakṣaṇāvalī easy to understand."

105. From this it follows that Udayana lived in A. D. 984 and that Vāchaspatimiśra lived in A. D. 976. It also follows from this that these two famous scholars were contemporaries.

106. **The date of Kolachala Mallinathasuri.**—The famous commentator on poetical works of Kālidāsa and other celebrated poets.

107. Vaiśyavamśa-sudhāṇava is one of the most interesting works written by Mallināthasūri under the orders of Rājāchirāja Rāja Paramēśvara Virapratāpa Praudhadēvarāya of Vijayanagar to determine whether or not the words, such as Vaiśya, Nagaravaṇik, Vaṇija, Vaṇi, Vyāpāri, Ūruja, Tritīyajāti, Svajātīyabhēdaja, Uttarapatha-nagarēśvaradēvatôpāsaka, found in an inscription in Kānchi (Conjivaram) mean a Vaiśya, as distinguished from one who is called Komaṭi.

108. From this it follows that Mallināthasūri lived at the court of Praudha Pratāpa Dēvarāya, A. D. 1419-1446 and that he was one of the judicial officers in the empire of Vijayanagar.

109. A TEST OF THE STARTING POINT OF THE GUPTA ERA.

Bhaṭṭakapatra grant of Dharasēna II of Valabhi, dated the 15th lunar day of the dark half of Vaiśākha with solar eclipse. Sam. 257.

D. B. Diskalkar, the Curator of the Watson Museum, Rajkot, says in his Annual Report for the year 1925-26 regarding the discovery of the above grant as follows :—

“ While examining the old records of the Museum, I found a pair of impressions of two plates of a Valabhi grant, I could at once see that the grant is so far unpublished. The impressions were sent in 1904 to the late Mr. Vallabhji H. Acharya, the then Curator of the Watson Museum by a School Master of the village Bantia. It seems that the late Mr. Acharya was not successful in procuring the original plates. He also did not make known to scholars the existence of the plates. I have not yet been able to trace them.

The two plates, which seem measure 12"×8" and contain 17 and 15 lines of writing respectively contain a grant of the Valabhi King Dharasēna II which is practically identical with the Palitan grant of the same King of Sam. 252 (Epi. Ind. Vol. XI P. 80). The record opens with the name of the place, *viz.*, Valabhi from where the grant was issued. Then as usual the genealogy of the Maitraka family from Bhaṭṭāraka, the founder to Dharasēna II, the donor of the grant, is given. The beneficiary is a Brahman named Dēvadatta of Śāṇḍilya-gôtra and Maitrāyaṇa Śākhâ. The property granted consists of a village named Bhaṭṭakapatra in the Northern part of Kaundīyapura in the Surāshṭras. The grant was written by Skandabhaṭṭa, the minister of peace and war and the Dutaka was Chirbhira. The date of the issue of the grant is the fifteenth day of the dark half of Vaiśākha of (Gupta-Valabhi) samvat 257 when there was a solar eclipse (Sūryôparâga).

Of Dharasēna II as many as twelve grants are known : seven of these are of Sam. 252 ; one of Sam. 269 ; two of Sam. 270, and the remaining two being fragmentary, do not give the dates. It will thus be seen that the long gap existing between the dates 252 and 269 is partly filled up by the discovery of the present grant. But the most important feature of this inscription is that it mentions that there was a Solar Eclipse on the fifteenth day of the dark half of Vaiśākha in Sam. 257. This item of new information will, I think, enable us to fix more accurately the starting point of the Gupta Valabhi Era.”

On the strength of Prof. Wright's translation of the ambiguous statement made by Alberuni regarding the starting of the Gupta-Valabhi Era and in consideration of the Mandasor inscription of Malava Samvat 529, the Eran Pillar inscription of Budhagupta and the records of the Parivrājaka Mahārājās, the late Dr. Fleet fixed the epoch of A. D. 319-320 as Gupta Valabhi Samvat 0 current and of A.D. 320-321 as Gupta Valabhi Samvat 1 current. But in the two instances, *viz.*, the Kaira Grant of the year 330 and the Verawal inscription of Valabhi Samvat 927, he took the epoch of A.D. 318-319 as Gupta Valabhi Samvat 1 current.

In the Mysore Archæological Report for the year 1922-23, A. D. 200-201 or A. D. 201-202 have been proposed for the starting point of the Gupta Era. The statement of Alberuni, the Mandasor inscription and the records of the Parivrājaka Mahārāja's together with traditional information concerning the Era preserved in the Jaina, Buddhistic and Brahmanic literature have all been explained so as to harmonise with the epoch of A. D. 201-202.

In this controversy, the above grant of King Dharasēna II dated Vaiśākha new moon with a solar eclipse of Gupta Samvat 257 cannot fail to be a decisive test as to

which of the two epochs, *viz.*, the epoch fixed by the late Dr. Fleet and the epoch proposed in the Mysore Archæological Report for the year 1922-23 is the real starting point. If on the new moon-day of the lunar month Vaisākha in the 257th year counted from A. D. 318, 319, 320 or 321, the initial year of the Gupta Era as proposed by Dr. Fleet there was no solar eclipse, it must necessarily follow that A. D. 318, 319, 320 or A. D. 321 could not at all be the initial year of the Gupta Era.

If on the other hand there was a solar eclipse on the new moon-day of Vaisākha in the 257th year counted from A. D. 200 or A. D. 201 or A. D. 202, it must necessarily follow that other facts being in harmony, the epoch of A. D. 200-201 or A. D. 201-202 must be the initial year of the Gupta Era. All that has to be done now is to find out whether there was a solar eclipse on any of the years referred to above. The problem can be easily worked out by using the late Dewan Bahadur L. D. Swamikannu Pillae's tables given in his Indian Chronology. The four initial years given by Dr. Fleet are A. D. 318, 319, 320, 321. Accordingly the 257th year from any of these four initial years is

1. A. D. 318+257=A. D. 575.
2. A. D. 319+257=A. D. 576.
3. A. D. 320+257=A. D. 577.
4. A. D. 321+257=A. D. 578.

Now taking A. D. 575, the problem is worked out by using Swami Kannu Pillae's tables as follows :—

A. D. 575.				1.	Days.
☉'s	distance	from	node	for century beginning A.D. 575 is	.. 23·76
Do	do	do	do	for odd year 75 is	.. 11·06
Do			at first new moon is	solar year 575 is	.. 7·74
Do	do	at Vaiśākha new moon	do	do	.. 29·53
					<hr/> 72·09

As the distance of 72·09 days does not fall between 0-15·5 days or between 157·7—173·3 days there was no solar eclipse on the Vaisakha new moon in the solar year 575. Hence A. D. 218 cannot be the initial year of the Gupta Era.

A. D. 576.		2.	Days.
☉'s distance from node for century beginning A.D. 576	..		23·76
Do do for odd year 76	..		29·69
Do at first new moon in the solar year A.D. 576	..		26·38
Do Vaiśākha new moon		29·53
			<hr/>
			109·36

As this distance of 109·36 days does not fall between 0-15·5 or between 157·7—173·3 days, there was no solar eclipse on the Vaisākha new moon in the solar year 576. Hence A. D. 319 cannot be the initial year of the Gupta Era.

A. D. 577.		3.	Days.
☉'s distance from node for century beginning A.D. 577	..		23·76
Do do for odd year 77	..		48·33
Do at first new moon in the solar year 577	..		15·48
Do Vaisâkha new moon	29·53
			<hr/>
			117·10

As the distance of 117·10 days does not fall between 0-15·5 or between 157·7—173·3 days, there was no solar eclipse on the Vaisākha new moon. Hence A. D. 320 cannot be the initial year of the Gupta Era.

A. D. 578.		4.	Days.
☉'s	distance from node for century beginning A.D. 578	..	23·76
Do	do for odd year 78	..	66·96
Do	at first new moon in the solar year 578	..	4·59
Do	Vaisākha new moon .. ..	..	29·53
			<hr/> 124·74

As the sun was distant from node by 124·74 days and was not within a distance of 0-15·5 days or of 157·7-173·3 days there was no solar eclipse on the day in question in the solar year A. D. 578. Hence A. D. 321 cannot be the initial year of the Gupta Era.

Hence none of the years, A. D. 318, 319, 320 and 321 can be the initial years of the Gupta Era.

Taking the other proposed years such as A. D. 200, 201, 202, 203, the 257th year from each of them would be :—

(1) 457, (2) 458, (3) 459 or (4) 460.

A. D. 457.	1.	Days.
☉'s distance from node for century beginning A.D. 457	..	65·68
Do for odd year 57	..	22·27
Do at first new moon in the solar year A.D. 457	..	23·16
Do Vaisakha new moon	..	29·53
		<hr/>
		140·64

As this distance of 140·64 days does not fall between 0-15·59 or 157·7-173·3 days, there was no solar eclipse on the day in question.

A. D. 458.	2.	Days.
☉'s distance from node for century beginning A.D. 458	..	65·68
Do for odd year 58	..	40·90
Do at first new moon in the solar year A.D. 458	..	12·26
Do Vaiśākha new moon	..	29·53
		<hr/>
		148·37

As the distance of 148·37 days does not fall between 0-15·5 days or between 157·7—173·3 days, there could possibly be no solar eclipse on the Vaiśākha new moon day in the solar year A. D. 458.

A. D. 459.	3.	Days.
☉'s distance from node for century beginning A.D. 459	..	65·68
Do for odd year 59	..	59·54
Do at first new moon in the solar year 459	..	1·37
Do Vaiśākha new moon	..	29·53
		<hr/>
		156·12

The distance here falls short of a day from 157·7. But there seems to have been an adhika Vaiśākha here and accordingly the true Vaisakha new moon came 29·53 days later in that year. Hence

	Days.
Adding 29·53 we get	.. .. 185·65
Deducting 173·31 days from the above	.. .. —173·21
	<hr/>
	12·34

As this distance of 12·34 days falls between 0-15·59 days there was certainly a solar eclipse on the Vaiśākha new moon day in A. D. 459.

The late Dewan Bahadur Swamikannu Pillae who framed the above tables used here for calculation, has also recorded a solar eclipse on the new moon-day terminating Vaiśākha and beginning Jyêshṭha. (*Vide* his Indian Chronology 1st Edition P. 46.)

Again A. D. 460.	4.	Days.
☉'s distance from node for century beginning A.D. 460	..	65·68
Do for odd year 60	..	78·17
Do at first new moon in the solar year 460	..	20·01
Do Vaiśākha new moon	..	29·53
		<hr/>
		193·39
Deducting 173·31 days from this	..	—173·31
		<hr/>
		20·08

Here there was no solar eclipse on the new moon-day terminating Vaiśākha and beginning Jyêshṭha. But on the new moon-day terminating Chaitra and beginning Vaiśākha, there was a solar eclipse.

	Days.
For	65·68
	78·17
	20·01
	<hr/>
	163·86

formed the distance of the sun from the node on the first new moon-day in the solar year A.D. 460.

As the people in the days of the Guptas could not be expected to have called the first new moon day, *i.e.*, the Chaitra new moon-day as the Vaiśākha new moon-day, A. D., 460 could not be believed to be Sam. 257 of the grant. Hence A. D. 203 could not be taken the starting point of the Gupta Era.

Hence the only year that can be taken to be the starting point of the Gupta Era is A. D. 202—*i.e.*, A. D. 201 expired and A. D. 202 current.

The plate is however dated Valabhi, G. S. 257 Vaiśākha Badi 15. But as the solar eclipse mentioned in the plate does not seem to have been visible at Valabhi, there is the risk of its being regarded as spurious unless it is presumed to have been issued in that part of the Gupta Empire where the eclipse was visible.

PART II—EPIGRAPHY.

110. The total number of records collected during this year is 172. Of these, copper plate grants are 20, Sannads 9, and the rest stone inscriptions. Distributed among dynasties, four relate to the Gangas, three to the Râshtrakûṭas, thirteen to the Châlukyas of Kalyân, one to the Sênavâras, two to the Sântaras, four to the Nolambas two to the Bâṇas, one to the later Kadambas, twenty-three to the Hoysaḷas, nineteen to the Kings of Vijayanagar, eleven to the Mysore Maharajas, six to the Nâyakas of Keladi and the rest to minor Palyagars and private individuals. The inscriptions about the Gangas (No. 3, 4 and 86) are of the reign of Śrîpurusha and Śivamâra (Śaka 777). Among the records relating to the Râshtrakûṭas, the Badanaguppe grant of prince Kambadêva dated Śaka 730 resembles the Manne grant (Ep. Car. Nelamangala Taluk 61).

NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

BANGALORE DISTRICT.

BANGALORE TALUK.

On a piece of paper said to be a copy of a copper plate grant in the possession of Vellâla Râmasâstri, Head Master of the Primary School in Basavanagudi in Bangalore City.

Telugu language and characters.

1. śrī Dakṣiṇāmūrtayēnamah | Harēr līlāvarāhasya daṁṣhṭrādaṇḍaḥ sa
2. pātu vaḥ | Hēmādri-kalaśā yatra dhātrī chhatra-śriyaṁ dadhau dak-
ṣiṇadēśa—
3. mandu Dēvarāja rājadhānivāru sakaladharmātu chēstū-vuṇḍagā—
4. Murike nāḍu anē dēśaamandu Vellālā ane agrāhāram Aśvapati—
5. rāyadattammana ā-paṭṭanamandu śrī Gurumūrti aṣṭa-siddhāntālu
6. guṇākāraṁ bhāgākāraṁ mēruprastāraṁ chēsēndku. Āśvalāyanasūtra
7. Bhāradvājasagōtra triyārshēya Vellālavāru anēyuṇṭi pēru
8. Yallajōsyalu ani avatāraṁ chēsi panchāgaṁ guṇiyinchi sakala-
9. dēśalakū paṁpistū vuṇḍiri ā vaṁśaṁlōgā Appājyōsyulanēvāru
10. Aśvapati Gajapati vāri virōdhaṁ vella dēśa-kshōbhaṁ-ayyi Kōlālaku
11. vachchiri svasti śrī Vijayābhyudaya Sālivāhanaśaka varushāmbulu 1474
12. agunanēṭi Raudri nāma saṁvatsara Mārgaśira śu 13 Sōmavāram nāḍu
13. vochchi yīsthalāṁlō nilchiri | āḍau Śambhuṁ namaṣ-kṛitvā Yallayāryā-
14. bhidaṁ guruṁ | śrīmat Vellāla vaṁśasya charitaṁ vachmi sāmpratam
Vellāla
15. vaṁśa vistāraṁ viśēshēṇa nivēditum | Brahmaivēkō samarthhas syāt
16. nānyōsti bhuvī kaśchana | Vellāla-nagara-kshētrē Vēda-śāstra-viśāradāḥ |
17. sarvē Gaṇita-śāstrajñāḥ sarvē yajnēshu dīkṣhitāḥ | tēshāṁ santāna-
18. vistāraṁ kō vā varṇayitum kshamah | vellāla-nagarāt pūrvam Appājyōsyā-
19. bhidō mahān | Vēda-Vēdānta-tatvajñō Jyōtiś-śāstrasya sāravit |
20. Kōlāhalapuram prāptaḥ sakutumbō mahā-yaśāḥ | Taṁmē-
21. gauḍākhyā bhūpālō Sugutūru-kulōdbhavah | svāśrayam
22. grāma sampathim paurōhityam purasya cha | pradāya bahumānēna pā-
23. layāmāsa taṁ prabhuh | tasya putraḥ Pedda-Tirumaladaivajnaḥ Pinnatiru-
24. malakōvidaḥ | Pāpa Tirumaladaivajnaḥ sarva-siddhānta-pāragah Appā-
25. jyōsyulavāri pedakomārlu Peda Tirumalajyōsyulu Pinna Tirumala-
26. jyōsyulu Pāpa Tirumala jyōsyulu yī mugguru komārlutō
27. kūḍā Kōlālālō konni dīnālu vuṇḍiri Appājyōsyulavāru
28. Peda Tirumala-jyōsyulunu vēm̐baḍina pilchukōni punaḥ Vellāla-A-
29. grahārāniki pōyiri pinna Tirumala-jyōsyuluavāru Pāpa Tirumala-
30. jyōsyulavāru vubhayatralū Kōlāla-sthalāṁlō sām̐pādinchina
31. mirāṣilunu anubhavitu sukhanga vuṇḍiri.

Note.

This records the history of some Vellāla Brahmans noted for their knowledge in Astrology and Astronomy. One Appājōsyā, a descendant of the Vellāla family in

Murukinâḍ Province is said to have arrived at Kôlâr leaving Vellâḷa-Agrahâra during the War between the Aśvapatis and the Gajapatis and lived happily under the protection of Sūgūtûr Tammaya, a paḷyagar King in Kôlâr. The date of arrival is mentioned to be Monday the 13th lunar day of the bright half of Mârgaśira in the year Raudri, Śaka 1474 corresponding to Monday the 30th November of A. D. 1552. The cyclic year of A. D. 1552 is Raudri according to Northern cycle.

2.

Copper plate grant of Kôlâr Chettis dated Śaka 1628 in the possession of the same gentleman.

Size 9" × 7".

One plate.

Kannaḍa language and characters.

(Front).

1. svasti śrī Vijayâbhyudaya Śâlivâhana śa-
2. ka varushaṅgaḷu 1628 neya Vyayanâma samvatsa-
3. rada Pushya su 15 lu svasti samasta-nijanâmânkita-
4. mâlikâpraśasti-sahitarâda srîmat Gaṇêśvara Gaurê-
5. svara dêvara divya-śrî-pâda-padmârâdhakarâda abhi-
6. nava Jambûdvîpa pâpa-nirôharaṇa ghaṭô-
7. pêtâ suvarna Indirâmandiravâda prithivige
8. puṇṇya-kshêtravâda parama-pavitra-sthânavâda A-
9. yyâvaḷi mukhyarâda Śâlumûle samastarâda
10. Pruthivîsetṭi Râyana mantri Bhâskaraṇṇa moda-
11. lâda Kolâlapêṭṭe Parvatamalla-seṭṭravarâ Mudan-
12. na-seṭṭru Dêsamudre Puṭavîraya modalâda sthâḷa-
13. parasthâḷa ayivattâru-dêśada mahânâḍinavaru
14. naṇṇâ paurôhitarâdantâ Āśvalâyana-
15. Sûtrarâda Rukhchâkhâdhyâyârâda Bhâradvâ-
16. josagôtrarâda Appâjôśvara naptrarâda Bu-
17. chana bhaṭara pautrarâda Râmêśvara-sômayâ-
18. jigala putrarâda Vellâḷa Sûrya-Nârâya-
19. na bhaṭṭarige barasi koṭṭa dâna-Śâsana-
20. kramav-entyendare nîvu namma dêsakke paurôhita-
21. râda kâraṇa nîvu dêsake tîḷahî kolâlâgi
22. nimige mâḍi koṭantâ anna-svâstya-nirṇa-
23. ya mâḍi koṭṭudu naṇṇa Kolâladapêṭe-
24. ge bâhantâ mâmûle hêrugalaḷu nava-
25. dhânya modalâda dinasuvâri dhânyada na-
26. de 1 vandake paḍi ½ arepaḍi hoḷu meṇasu
27. kabâḍa modalâda dinasu naḍe 1 vandake
28. se 7 navuṭâku bella sakkare hunuse haṇṇu
29. naḍe 1 vandake sê ½ ardha sêru yaṇṇe tu-
30. pa hogesopu dinasuvâri naḍe 1 kke se pâvu sa-
31. râphara angaḍi 8 eṇṭu divasake du ¼ van-
32. du rūpâyî-prakâra sahiranyôdakadâna-
33. dhârâgrahitavâgi trikarâṇa-Śudhiyâgi
34. trivâchakavâgi koṭu idhêve nimma pu-
35. tra-pautra-pâraṇiparyavâgi â-chandrâkka-
36. sthâyavâgi anubhavisikoṇḍu namma dêsâ-

Archl. Rt.

37. ke dharma sêrisikoṇḍu sukhadallu yiha-
38. du yendu barasikoṭa dânadharma-śâsana
39. yidake sâkshi sûrya-chandrâdigalu yivara samma-
40. tadindâ baradâta dêsa sâ nabhâga Bayicharasa-
41. yana komâra Nâgapanu || sva-dattâddvigunaṃ pu-
42. ṇyaṃ paradâttânupâlanam | paradattâpahârêna sva-
43. dattam nishphalam bhavêt | dânat pâlanayôr madhyê
44. dâ nâchrêyônupâlanam | danâtsvargam avâ-
45. pnôti pâlanât Achyutam padam ||
46. Kôlâlada pêṭe Parvata Malli setṭaravara voppita.

Note.

This plate records the grant of some revenue both in kind and cash levied at a fixed rate from merchants importing merchandise into Kôlâr and payable to Sûrya-nârâyaṇabhaṭṭa. The rate of collecting grains is one half of a padi in respect of a cart-load of grains, one-eighth of a seer in respect of spices, half a seer in respect of a cart-load of sugar and tamarind, one-fourth of a seer in respect of a load of oil, clarified butter and tobacco and a rupee a week payable from a group of eight banking shops. The plate is dated the 15th lunar day of the bright half of Pushya in the year Vyaya, Saka 1628 corresponding to A. D. 1706. The date is not verifiable. It ends with the usual imprecation.

3.

HOSAKOTE TALUK.

On a piece of stone found in a ruined well, two miles to the east of the village Vartûr, in the Hobali of Vartûr.

Size 3'—2" × 4'—6".

Kannada language and characters.

1. Sarvadhâri- samvatsara Chaitra-suddha
2. Pâḍya Brahavâradandu śrî Gangâ-
3. dhara-dêvara dipârâdhanege endu
4. Râmasetṭiyara Lakhsasetṭi Îsv-
5. râraṇavâgi dâna mâḍi koṭṭu-
6. du ½ hattu koḷaga hola ida-
7. nâr obbarû keḍisal âgadu śrî Gan-
8. gâdhara dêvara divya śrî pâdavê śara-
9. ṇu śrî.

Note.

This inscription registers the grant of a dry field with the sowing capacity of half a khaṇḍi for the service of maintaining a light before God Gangâdhara, by Lakhsasetṭi, son of Râmasetṭi on Thursday the first lunar day of the light half of Chaitra in the year Sarvadhâri.

The date is not verifiable.

4.

NELAMANGALA TALUK.

On a piece of stone on the site of deserted village to the south of Araḷasandra in the Hôbali of Bêgûr.

1. svasti Śrîpurusha mahârâ-
2. jâdhirâja paramêśvara bhaṭâ-

3. rar prithivîrâjyam geye Muthûra . .
4. Kovalâla nâdu Mûnûrum Gangaru
5. nâd aravattuman âluttire
6. avarâ binnapam geyye Ísvara bhaṭâ-
7. rarige koṭṭodu modal kaṭinol irkka-
8. ṇḍuga kaḷani
9. ḷidôn

Note.

This records the grant of a wet field with the sowing capacity of two khaṇḍis to Ísvara Bhaṭârar under the orders of Śrîpurusha-mahârâjâdhirâja ruling over Kovalâlanâdu three-hundred and Gangarunâdu sixty?

The inscription is not dated.

5.

On a piece of stone on the site of a deserted village close by Aralasandra in the same Hôbali of Bêgûr.

1. svasti Śrî Sivamâra
2. hârâjam prithivîrâjyam geye Muthûru
3. Mâdammaṇ gaṇḍaroḷ gaṇḍaram.

Note.

The inscription is incomplete. The name of Sivamâra, a Ganga King is quite legible.

HASSAN DISTRICT.

6.

BELUR TALUK.

Copy of a sannad in the possession of Subbanâchârya, son of Koṇḍi Nârâyana-chârya, Bêlûr.

Kannada language and characters.

Krishnarâjavadêyaravaru

Śrîmukha saṃ rada Jyêshṭha bahula 6 llu śrîmatu Kṛishnarâjakatte Âmila Lakshminâraṇaiyyanige barsi kaluhida nirûpa adâgi- tâlku majakûru paiki Chandamagere hôbaḷi Mattigôḍugrâmada agrahârada Tangale Narasimbhaṭṭa Vâsudevabhaṭṭara Narasuhvabhaṭṭa Râmachandrabhaṭṭa muntâda hadimûru jana vṛitti vanta brâhmaru hujûrige bandu arikemâḍikonḍaddu sadari agrahârada grâmadu pûrvârabhya kachêri-tâkêti-prakâra jôḍige naḍedu baruttâ idhe Prajôtpatti sam | radalli Krishnarâjakatte-kâlve agrahârada yalle-bhûmiyalli banda kâraṇa kelavu beddalu bhûmi yiddaddu bhattada gaddege sâguvaḷi âddarinda idaralli huṭṭuvali-yâda bhattada paiki raitara hissekke ardha hôgalâgi bâki ninta ardha hisse bhattavannu sarakârakke dâkhal mâḍi koṇḍaddarinda tâvu koḍatakka jôḍi aivajige luksânu âgi tamma jîvanakkû mârگا yilladahâge âguttâ idhîtendu śrutapaḍisiddarinda yî bagye agrahârada grâmada Prajôtpatti sam | rada huṭṭuvali lekha tarsi parâmbarsi appaṇekoḍsi yiruva vivara

13°3¼ ainu suvarṇâdâya sâyar bâjê bâbu vagaire 62°¼ 3¼ vârada paiki huṭṭuvali

2½·4½ beddalu bhûmi huṭṭuvali âddu

59½·4¾ yî kâlve kelagina gaddeyinda huṭṭuvali âda bhatta Krishnarâja kham 74¾·4½, kke dara khaṇḍuga gu ½·3 . . .

62½·3 ¼

76°2¾ Khanṭhîrâyi 76 varahavû

yaraḍu haṇa mûru vîsada paiki yî brâhmarige jîvanada bagye hujûrinda mâfu mâḍi biṭṭaddu gu 31°2¾ mûvattondu varahavû yaraḍu haṇa mûruvîsa hôgalâgi bâki sarakârakke jôḍi tegedukollatakkaddu sâbaku kachêri tâkîti prakâra koḍutta yiddaddu gu 29½ hâli kâlueyalli nîru bandu beddalu bhûmiyu gaddege hâli sâguvaliyâgi jâsti huṭṭuvali âda bagye jôḍi makarûru gu 15½ ubhayam jôḍi kam. gu. 45°. nalavattaidu varahavû makarûru mâḍi yiruvaddarinda Âṅgîrasa-samvatsarad ârabhya yî agrahârada bhûmiyalli âda phalavannu brâhmara vaśa-mâḍi sadari kaṭṭu-mâḍîṣi yirô prakâra varsha-pratiyaḷlû jôḍi-haṇavannu yâva bagyû sarakârakke tegadukolluttâ yî grâmakke biṭṭi bēgâri muntâgi yâvabagyû upadra mâḍade sarâgavâgi naḍasutta baruvadu yî bhûmiyannu brâhmaru raitarinda sâguvaḷi mâḍsi bēkâda phalavannu mâḍikonḍu sarakârakke sallatakka jôḍi-haṇavannu koḍuttâ bâki-nintaddaralli tamma jîvana-mâḍikonḍu sarakârada śrēyassu prârthane-mâḍikonḍu sukhadalli yiruvudu varshapratiyaḷlû sâdâ sanadina nakalannu śirastedâra lekhakke barsi assalannu Tangale Narasimbhaṭṭa Râmachandrabhaṭṭana vaśakke hindakke koḍuvudu târiku 19 mâhe June san 1813 yisavi khattu Subbarâvu munashi hujûru kaṇṭhîrâyi nalavattaidu varahâ varsha ondakke jôḍi tegadukonḍu grâma naḍsikonḍu baruvadu śrî Kṛishṇa yendu Kannada aksharadalli mahârâjaravara baraha idhe.

Paivastike Âshâḍa śudha 14 Sômaṇvâradallu.

Note.

This is said to be a copy of a sannad issued by Kṛishnarâja Voḍeyar III, King of Mysore.

It records that Tangale Narasimhabhaṭṭa, Vāsudêvabhaṭṭa's son Narasimhabhaṭṭa Râmachandrabhaṭṭa and other owners of *vruttis*, in the *âgrahâra* village Mattigaṭṭa in Chandamagere hôbali, Krishnarâja kaṭṭe taluk, went to the king and represented that they were originally paying a fixed quit-rent for their holdings, but were assessed half the value of the paddy produced in their lands, when some of the lands which originally were dry became wet after the completion of a channel from Krishnarâjalaṭṭe which passed through their village. It was further represented that as half of the produce went to the raiyats and the other half went as assessment to Government, the owners of land were deprived of their income and were not even able to pay the quit-rent.

This record next states that as a result of the representation, the king reduced the total quit-rent payable for the village from 76 varahas 2 hannas 3 vîsas to 45 varahas remitting the balance of 31 varahas 2 hannas and 3 vîsas for the benefit of the owners of the *vruttis* and ordered Lakshmînâraṇaiya, Amil (Amildar) of Krishnarâjakaṭṭe to collect the assessment at the new rate from the year Ângirasa onwards and to give the original sanad recording the remission of tax to Tangale Narasimhabhaṭṭa and Râmachandrabhaṭṭa, keeping a copy of the grant in the office.

The grant is dated 19th June, A. D. 1813 and contains the singature of the King as śrî Kṛishṇa. The name of the *munshi* who drew up the sannad is stated to be Subbarâv.

7.

Copy of another sannad in the possession of the same Subbaṇṇâchâr of Bêlûr.

Kannaḍa language and characters.

Śrîkanṭhâchyuta-Padmajâdi-divishad-vaktrôdgha-têjaśchha ṭa - sambhûtâmati-bhîshaṇa-praharaṇa-prôdbhâsi-bâhâshaṭkâm | garjat-sairibha-daitya-pâtita-mahâ-śûlâm trilôkî-bhaya prônâtha vrata dakshitâm bhagavatim Châmunḍikâm bhâvayê || nidânam siddhînam nikhila-jagatâm mûlam anagham pranânam lôkânâm prapayapadam aprâkṛita-girâm || param vastu śrîmat parama-karuṇâ sâra bharitam pramôdân asmâkam diśatu bhavatâm apyavikalam || Harêr Lîlâvarâhasya damshṭrâdaṇḍas sa pâtu naḥ | Hêmâdri-kalaśa yatra dhâtri chhatra-śriyam dadhau || namas tēstu Varâhaya lîlayôddharatê mahîm || khura madhya gatô yasya Mēruḥ kaṇakânâyatê || pâtu trîṇi jaganti santatam akûpârâd dharâm uddharan krîdâ-krôḍa-kalêbarah sa bhagavân yasyaika-damshṭrâmkurê | Kûrmaḥ kandati nâlâti Dvirasanah patranti digdantînô Mēruḥ kôśati mēdinî jalajati vyômâpi rôlambati ||

svasti śrî vijayâbhyudaya Śâlivâhana-sâka varshaṇḡaḷu sanda vartamâna Vikritisamvatsarada Âshâḍha śuddha 15 Mangalavâradallu Âtrêyasa-gôtra Âsvalâyana-sûtra Rik-chhâkânuvartigalâda Immaḍi-Kṛishṇa-râja--Voḍayaravara putrarâda Châmarâja-voḍayaravara putrarâda śrîmat samasta-bhûmaṇḍala maṇḍanâyamâna nikhiladesâvatamsa Karnâṭaka janapada sampadadhishṭânabhûta śrîman Mahîśûra mahâsamsthâna madhya dēdîpyamânâvikala kalânidhi kula kramâgata râja kshitipâlapramukha nikhila râjâdhirâja mahârâja chakravarti maṇḍalânubhûta divya-ratna-simbâsanârûḍha srîmad râjâdhirâja râjaparamêśvara prauḍhapratâpâ pratima vîranarapatibirudentembaragaṇḍa lôkaikavîra Yadukulapayahpârâvâra-kalânidhi-śaṅkha chakrâmkûśa kuṭhâra makara matsya śarabha sâlva gaṇḍabhêruṇḍadharaṇîvarâha hanûmad garuḍa kaṇṭhîravâdyanêka birudankitarâda Mahîśûra śrî Kṛishṇarâjavôḍayaravaru Vâdhûla-gôtra Âpastambasûtrâda Yajus śâkhâdhâyigalâda Kṛishṇamâchâryara putrarâda Rangâchâryara putrarâda Bêlûru sthalâda Kandâḍe-Bhâshyakârarige barasikoṭṭa bhûdâna-sâdhana kramaventêndare namma mâtâ-pitrugaliḡe śâśvata puṇya lôkaikavâsa sidhyarthavâgi Bêlûr tâlûku Ponnâtapurâda-hôbali

Chikkammanahalli-grâmada paiki hadinenṭu-varahada gadde bhûmi hadinenṭu varahada beddalu bhûmi ubhayam kanṭhîrâyi mûvattâru varahada bhûmiyannu Vâdhûlagôtrada Âpastamba sûtrada Yajus-sâkhâdhyayigalâda Kṛishṇamâchâryaravara pautrarâda Rangâchâryara putrarâda Bêlûru-sthalada kandâde-Bhâshyakârarige Âtrêyasagôtra Âśvalâyana-sûtra Rik-sâkhânuvartigalâda Immaḍi Kṛishṇarâja-voḍayaravara pautrarâda Châmarâja-voḍayaravara putrarâda śrîmat samasta-bhûmaṇḍala-maṇḍanâyamâna nikhila dêsâvatamsa Karnâṭaka janapada sampadadhishṭânabhûta śrîman Mahîsûra samshtânamadhyâ dêdîpyamânâvikala kalânidhi kula kramâgata Râja kshiti-pâla pramukha nikhila-râjâdhirâja Mahârâja chakravarti maṇḍalânubhûta divya-ratnasimhâsanârûḍha śrîmadrâjâdhirâja râjaparamêśvara prauḍhapratâpâpratima vîra narapati birudentembaragaṇḍa lôkaikavîra Yadukula payahpârâvâra-kalânidhi śankha chakrânkuśa kuṭhâra makara matsya śarabha sâlva gaṇḍabhêruṇḍa dharaṇivarâha hanûmad garuḍa kanṭhîravâdyanêka birudânkitarâda Mahîsûra Kṛishṇarâja-voḍayaravaru dhâreyaneredu koṭṭevâda kâraṇa î bagye sadari grâmadalli nîvu voppida baḷi sadarî mêre gadde beddalu saha kanṭhîrâyi mûvattâru-varahada bhûmiyannu viṅgaḍîśi chaturdikkigu Vâmanamudre śilâpratishṭhe mâḍisi koṭṭu yî bhûmiyalle chatussîmâ vaḷagaṇa soppinatôṭa tippehalḷa śrigandha horatâda maravaḷi-phalavṛi ksha muntâda-â-sakala-svâmyavannu nimma svâdhîna-mâḍi î Vikṛiti samvatsarada rabhaya nimage î bhûmiyannu nirupâdhika sarvamânyavâgi putra pautra pâraparyavâgi nirupâdhika sarvamânyavâgi putra pautra pâraparyavâgi naḍasikoṇḍu baruvante tâllûku majakûru âmilâriga sannadu appaṇe koḍisiruvaddarinḍa yî mûvattâru-varahada bhûmiyannu nîvu nimma putra-pautra-pâraparyavâgi nirupâdhika sarvamânyavâgi anubhavisikoṇḍu baruttâ namma śrêyah-prârthaneyannu nirantara-dallû mâḍuttâ sukhadinda yiruvudu î bhûmiyalli chatus-sîmâ-vaḷagaṇa nidhi-nikshêpajala-taru-pâshâṇa-akshîṇâgani-siddha-sâdhyagaḷ emba ashta-bhôga-têjas-svâmyagaḷunimage salluvadu yillinda munde yî bhûmiyu nîvu mâḍuva âdhi kraya dâna parivartane gaḷ emba vyavahâra-chatusṭayagaḷigû yôgyavâgi salluvudendu Âtrêyas agôtra Âśvalâyanasûtra Rik-sâkhânuvartigaḷ âda Immaḍi Kṛishṇarâjavoḍayaravara pautrarâda Châmarâjavovoḍayaravara putrar âda śrîmat samasta-bhûmaṇḍala-maṇḍanâyamâna nikhila dêsâvatansa karnâṭaka-janapada-sampad-adhishṭhânabhûta śrîman Mahîsûra-mahâ-samsthâna-madhyâ-dêdîpyamâvikala-kalânidhi-kula-kramâgata Râjakshiti-pâla-pramukha-nikhila-râjâdhirâja-mahârâja-chakravarti-maṇḍatânubhûta divya-ratnasimhâsanârûḍha śrîmadrâjâdhirâja râjaparamêśvara prauḍha-pratâpâpratimavîra-narapati birud-ent-embara-gaṇḍa lôkaika-vîra yadu-kula-payahpârâvâra-kalânidhi śankha-chakrânkuśa-kuṭhâra-makara-matsya-sarabha-sâlva-gaṇḍabhêruṇḍa dharaṇivarâha-Hanûmad-Garuḍa kanṭhîravâdyanêka birudânkitar âda Mahîsûra Kṛishṇarâjavovoḍayaravaru Vâdhûlagôtra Âpastambasûtra Yajus-sâkhâ dhyâyigaḷ âda Kṛishṇamâchâryara pautrar âda Rangâchâryara putrar âda Bêlûru-sthalada Kandâde Vêdamûrti Bhâshyakârarige barasikoṭṭa bhû-dâna-sâdhana vahi || âditya-chandrâvanilô nalaścha dyaur bhûmir âpô hṛidayam yamaś cha | ahaś cha râtriś cha ubhêcha sandhyê dharmaś cha jânâti narasya vṛittam || 1 || sva-dattâtaddvi-guṇam punyam paradattânupâlanam | paradattâpahârêṇa sva-dattam nishphalam bhavêt | 2 || sva-dattâ putrikâ dhâtrî pitridattâ sahôdari | anya-dattâ tu mâtâ syâd dattâm bhûmim parityajêt || 3 || sva-dattâm para-dattâm vâ yô harêta vasundharâm | shashṭhir-varsha-sahasrâṇi viśṭhâyâm jâyatê krimih || 4 || madvamâsajâḷ paramahîpati-vamâjâ vâ yê bhûmipâs satatam ujvala-dharma-chittâh | mad dharmam êva satatam paripâlayanti tat-pâda-padma-yugaḷam śirasâ namâmi || 5 || batârikhu 6 nê mâhê July san 1803 ne yisavi khatta Aramane Subbrâya munashi hujûru Puranûru sadarî appaṇe koḍisiruva mêrege gadde beddalu saha Kanṭhîrâyi mûvattâru varâhâda bhûmiyannu nîvu nimma putra-pautra-pâraparyavâgi sarvamânyavâgi nirupâdhikavâgi anubhavisikoṇḍu iruvudu ruju *Śrî Kṛishṇa*.

Note.

This like the previous number, is said to be a copy of the sannad granted by King Kṛishṇarāja Voḍeyar III of Mysore.

The usual invocatory stanzas addressed to goddess Chāmuṇḍi and Varāha found in the sannads of the King Kṛishṇarāja Voḍeyar III are found at the beginning of this grant also. The record registers the gift of some plots of dry and wet land of the annual value of 36 varahas in the village Chikkammanahalli, in Ponnâtapura Hôbali, Bêlûr Taluk, free of taxes and with all rights of possession to Kandâḍa Bhâshyakâra of Bêlûr, son of Rangâchârya and grandson of Kṛishṇamâchârya by King Kṛishṇarāja Voḍeyar III.

The date of the grant is given as 6th July, A. D. 1830, Tuesday 15th lunar day of the bright half of Āshâḍha in the year Vikṛiti. The grant was drawn up by Subbarâya, *munshi* in the palace and is addressed to the Āmîl of Bêlûr.

8.

On a Viragal lying in the sluice of Vishṇusamudra Tank at Bêlûr.

Size $4\frac{1}{2}' \times 2\frac{1}{2}'$.

Kannaḍa language and characters.

1. svasti śrîmat (ma) hâmaṇḍaḷêsvara tribhuvanamalla Taḷa-
2. kâḍu Kongu Nangali Banavâse Hânungalu-gonḍa bhujaḇaḷa-Vîraganga
3. Pratâpa-Hoysaḷa śrî Nârasinghadêvaru Dôrasamudrada nele-
4. vîḍinoḷu suka-sankatâ-vinôdadi pritvirâjyam-geyuttamire Kâlpeṭṭi-
5. daṇḍâdhipati âtana manônuvallaḇhe Boppave-daṇṇâyakitiya ma-
6. ga Ankeya Taḷigenâḍa Vasudhâreya kâḷegadoḷu kâdi palara-
7. n iṛḍu Suralôka-prâptanâḍa ll Sô(vâse) ṭṭiyaru Bameyasâ-
8. haṇi Haḍava . . . yana vallabhati Vayei-
9. ru Vikâri-samvatsaradalu ni-
10. lisi
11. daru

Note.

This viragal records the death of a warrior named Ankeya, son of Kâlṭatti Daṇḍâdhipati and his wife Boppave Daṇṇâyakiti, in a battle at Vasudhâra during the reign of Hoysaḷa king Nârasingadêva at Dôrasamudra and the setting up of a vîragal in memory thereof in the year Vikâri, by Vayeriu (), wife of Haḍavaya, and Bameyasânaṇi, and Sôvaseṭṭi.

9.

At the village Chinṇênahalli, in the hôbali of Bêlûr, on the pedestal of the image of god Hanûmân.

Size 1'—6"×8".

Kannaḍa language and characters.

1. śrî Râma Chitrabhâna-samvatsara Mâga
2. śu 10 lu udharenâḍa naya-
3. ka Timmaṇagaḍanu mâḍida
4. dharama śrî Râma.

Note.

This records the setting up of the god by Timmaṇagaḍa, Chief of Udharenâḍ on the 10th lunar day of the month Mâgha in the year Chitrabhânu.

10.

At the village Śambhuganahalli in the same hôbali of Bêlûr, on a stone set up at the old entrance of the village.

Size 3'×5'.

Kannaḍa language and characters.

1. śubhamastu
2. namas tunga-śiraś-chumbi-chandra chāmara-châravê l trai-
3. lôkya-nagarârambha-mûla-stambhâya Śambhavê ll svasti-śrî Jayâbhyudaya Śâlivâ-
4. hana-śaka-varusha 1581 neya Vikâri-saṃvatsarada Kârtika śu 15.
5. śrîmat parama-hamsa-parivrâjakâchâryatvâdyanêka-guṇagaṇa-sampannarâ
6. da Vyâsarâyara simbhâsanâdhipatigalâda Lakshmî-Nârâyana-tîrtha-śrîpâdam
7. gaḷa karakamala-saṅjâtarâda Raghunâtha-tîrtha-śrîpâdam-gaḷige śrîmad râjâdhi-
8. râja râja-paramêśvara śrî vîra Śrîrangarâya-mahârâyarayyana-
9. varu Navila-nâḍa-râjyadali prithivî-sâmrâjyamanâluttamire Atrigôtrada Âpastamba-
10. sûttrada Yajuśśâkhâdhyâyigalâda Âravîti Râmarâja-Rangapparâjaravara putrar âda
11. Gôpalarâjaravara putrar âda śrîmad râjâdhirâja râjaparamêśvara
12. śrî-vîra-pratâpa Śrîrangarâya mahârâyaraîya (na) varu Tagarê-nâḍa Nâligeyahalli-sîmeya Sambu-
13. ganahalli grâmavanu śrî-Râmachandra dêvarige yî tathâ-tithi punya kâlādali sahiranyôdaka-dâna-dhârâpû
14. rvakavâgi prityarthavâgi
15.
16.
17.
18. yidakke sâkshigaḷu

Note.

This inscription records the gift of the village Sambhuganahalli in Nâligeyahalli-sîme in Tagare-nâḍ by Vijayanagar king Śrîrangarâya, son of Gôpalarâya and grandson of Âravîti Râmarâja Rangapparâja for the service of god Râmachandrâdêvaru in the matt of the Mâdhva guru Raghunâthatîrtha-śrîpâda, disciple of Lakshmînârâyana-tîrtha-śrîpâda, head of Vyâsarâya Matt.

The grant is dated 15th lunar day of the bright half of Kartika in the year Vikâri, 1581 of Śaka era and corresponds to 20th October, A. D. 1659. The date is not verifiable.

11.

At the village Suggalûr, in the same hôbali of Bêlûr, on the pedestal of the image in Basavaṇṇa temple.

Kannaḍa language and characters.

1. śrî śrî svasti śrîmatu pra . . .
2. pa-Chakravarti pritvisva
3. nu Hoyisaḷa vîra Nara-
4. sihva Dêvarasaru Dô-
5. rasamudradali prithuvirâ-

6. jyam geyye śakava (r) sha 120
7. 4 ne Vishu-saṃvatsarada
8. Āshâḍha sudha 10 va ll Mâlya-
9. nâḍu-muvatara mûlastâna
10. Haḷēyabîḍina kalê dēvara
11. stânika Vîra Râmayyana maga
12. Kâlayyanu â Kaledēvaraha-
13. ḷi Sigalûra sidhâyava
14. ârakârakke (?) dharmava kiḍisi
15. kâru (?) sûregomballi â

(On another side).

16. Kallayanu kelasamâḍi-koṇ-
17. ḍu dēvalôka-prâpitanâgi dharma-
18. vanu dharisidanu adake naṭa kan-
19. ba yi-dharmake âr aḷahida-
20. ru Gangeya taḍiya-
21. li kavileya kondaru
22. mangala mahâ śrî

Note.

This inscription records the death of a person named Kallaya, son of Vîra Râmayya, Manager of the temple of god Kaledēvaru in the village Haḷeyabîḍu in Mâlyanâḍu, Thirty district in the reign of Hoysala king Nârasimhadēva. He seems to have died in fighting for the interests of the temple in which he was Manager.

But the meaning of lines 14-15 which state the circumstances under which he died is not clear. It seems that he fought to prevent the confiscation of the *siddhâya* (quit-rent) due for the village Sigalûru, the property of the temple of God Kaledēvaru referred to above.

This record is of some interest as it is unusual to find in inscriptions, an instance of any person meeting his death in merely protecting temple property from unjust aggressors.

The inscription is dated Vaḍḍavâra 10th lunar day of the bright half of Āshâḍha in the year Vishu, 1204 of Śaka era. Śaka 1203 is Vishu and 10th lunar day of the bright half of Āshâḍha in this year corresponds to Saturday, June 18, A. D. 1281. Vaḍḍavâra is equivalent to Saturday according to Dr. Fleet. The usual imprecation concludes the grant.

12.

On a stone set up in the *virara-guḍi* shrine below a fig tree in the same village, Suggalûr.

Size 3' × 1½'.

Kannada language and characters.

1. svasti śrî Tribhuvana malla Nârasingha-
2. dēvaru avara kârya-
3. ke kartarâda navaru
4. Mâlyanâḍa Suggalûra Tammaga-
5. vuḍa
6. ra kaṭe namma
7. yaraḍu vâ
8. ḷadoḷu nâvu ninage

Archl. Rt.

9. Baṇṭuga vaḷi
10. gi koṭṭevâgi â
11. dharmavanu koṭṭa mânya
12. ninage yî râdarû
13. Râmana maga Tammagavuḍa-
14. ge nettarakoḍagiyâgi ko-
15. ṭṭa mânyada hola.

Note.

Several letters in this inscription have become effaced. It seems to record the grant in Baṇṭugavalli of some land as *nettaru-koḍage* (grant in memory of fallen heroes) to Thimmagauḍa, son of Râma, of the village Suggalûr, in Mâlyanâḍ, in the reign of the Hoysala king Nârasingadêva.

13.

On a vîragal set up to the right of the Îsvara temple in the village Airavalli in the same hôbali of Bêlûr.

Size $5\frac{1}{2}' \times 2\frac{1}{2}'$.

Kannada language and characters.

1. svasti śrîman-mahâ-maṇḍalêśvaram Tribhuvanamalla
2. Taḷakâdu-Kongu-Nangali-Banavâse Hâ
3. nungallu-gonḍa bhuja baḷa vîragangan asahâya-sû
4. ra sanivârasidhi giridurgamalla chaladankarâma
5. nissanka-pratâpa Hoysala Vîraballâḷa dêvaru
6. śaka varusha 108 nê Kîlaka-samvatsarada
7. Vaiśâkha sudha 10 Mangaḷavâradandu Aggaḍala Ayi
8. ravaḷiya gaḍiya kâḷagadalli Bama-gavuṇḍanum
9. Biḍiganum Ammanum Aggaḍalavarodane kâdi
10. yôdhara Kâḷaya Guḍagaṇḍanoḷagâdavaru
11. kâdi sattu Suralôka-prâptarâdaru Ma-
12. daruvaḷiya.

Note.

This records the death of warriors Kâḷaya, Guḍagaṇḍa and others in fighting on the side of the village Aggaḍalu in a boundary dispute between the villages Aggaḍalu and Ayiravalli against their opponents Bamagaṇḍ, Bidiga, and Amma in the reign of Hoysala king Nârasimha.

The date of the record is stated to be Tuesday 10th lunar day of the bright half of Vaiśâkha in the year Kîlaka, Śaka year 108. There seems to be some mistake in the figures of the Śaka year as engraved in the grant. The Śaka years 1110, 1170, 1230 all correspond to Kîlaka in the reign of Hoysala kings of the name Nârasimha. None of these can be identical with the figure 108. It is therefore difficult to find out the correct date of the record.

14.

At the village Toḷalu in the hôbali of Arehalli, on a vîragal at the village entrance.

Size $5' \times 4'$.

Kannada language and characters.

1. svasti śrîmatu uttama
2. bisageya âraneya Aṅgirasamva-
3. tsara svasti śrîmatu Biṭṭiyagavuṇḍa-si
4. reya sasiyira âḷuttamirddalli I-

Errata.

REPORT FOR 1927.

Page 42	Line 34	read Ballâla for Narasimha.
„	„ 37	„ and „ 1170.
„	„ 38	„ Ballâla „ Narasimha.

5. bija-gavunḍa
6. turugālagadi sattam
7. (Letters are completely worn out)
8.
9. Nāchiya Bûtayanu jitarayanu paro-ksha-vinaya-mum
10. gedu kallaririsida ll Sindha-gavunḍa gāvunḍi Âchana-Âchariya
11. Benubbommeyagyeda

Note.

This vîragal records the death of Ihijagaunḍa in fighting for the defence of cattle during the Governorship of Biṭṭiyagaunḍa over the district Sireya Thousand (?) and the setting up of a stone in memory thereof by Nāchiya, Bûtaya and Jitarâya, as also by Sindhagaunḍa's wife. The engraver of the record is named Benu Bommeya, son of Achannâchâri.

No date is contained in the record except the cyclic year Angirasa, a name occurring among the 1st 20 years (Uttama-bisage) of the Hindu Calendar.

15.

At the same village Toḷalu, on a stone lying in the coffee estate of Vîrâchâri.

Size $4\frac{1}{2}' \times 3'$.

Kannaḍa language and characters.

(Lines 1—8 have been effaced).

9. kanbu-kandhare keḷeyabbarisi Viraganga Poyisa-lagam
10. pempa-navadyu vinayârka-Po
11. yisala-janapam mâḍi ll Śrî Vardhamâna-svâni-
12. gaḷa dharma-tîrtham pravartisuvali Gautamasvâmigali Bhadra-bâhu-svâ-migali-bali
13. Push-padanta-Bhaṭṭârakari Mēgha-chandra
14. śrî Mûla-sangha-
15. da Beḷaveya Abhayachandra-panḍitargge Viniyâditya Hoyisala dêvaru śakavarsha 983 Śubhakṛit-samvatsarada
16. uttarâyana-sankramaṇada dânnârthadêmaṇṇa dhârâpûrvakam koṭṭa adarkke tere ha
17. ṇa-vay du haṇa-vâra-bhattadi Dêvara charupige yippatta-yaraḍu salageya dhârâ-pûrvakam mâḍi
18. biṭṭa datti Toḷlalahalliya Muddagaunḍanu-Tippagaunḍanu vuratenkalu yira-bhugâmva-Hora
19. geriya (?) mûdana-bhûmi Biggudḍeya bhûmiya Abhaya-chandra-panḍitarige dhârâ-pû-
20. rrvaka-mâḍi biṭṭaru i-dharmavan avanobbanu

Note.

Several letters in this inscription have become worn out and are unintelligible.

It records the gift of some land on the holy occasion of Uttarâyana- sankramaṇa by the Hoysala king Vinayâditya to the Jaina guru Abhyachandrapanḍita of Beḷave, belonging to Mûla-sangha and a spiritual descendant of the gurus, Gautama, Bhadrabâhu, Pushpadanta and Mēghachanda. It is further stated that the land granted had to pay a sum of five haṇas as tax. A plot of paddy land with the sowing capacity of twenty-two salagas is also stated to have been granted by the same donor for the service of offering food to some god. Further some land is also recorded to have been given away with pouring of water to Abhayachandrapanḍita by Muddagaunḍa and Tippagaunḍa of Toḷlalahalli.

The inscription is dated the uttarayâṇa-sankrânti day of Śâka year 983 Śubhakrit. Śâka 984, the succeeding year is identical with Śubhâkrit and corresponds to A. D. 1062. The date is not verifiable.

16.

On a stone lying in the same coffee estate of Virâchâri at the same village Toḷalu.

Size 4'—0"×2'—9".

Kannada language and characters.

1. svasti śrîman mahâ-maṇḍalêśvara
- (Some lines have disappeared here) Tribhuvanamalla Taḷakâ-
2. ka-mâḍi biṭṭandu
3. naḍasuviri
- 4-7. (lines are worn out)
8. svasti-śrîmatu Toḷala basadigenâḍu . . .
9. , . . .
10. Hiriya Mudda ganuṇḍa . . . ganuṇḍa Biḷaga
11. vuṇḍa Vûluva-naḍa . . . vuṇḍa vûrayvar okkala
12. uttarâṇa sankrântiyandu Navilû-
13. ram Nêmichandra-panḍitarggê dhârâ-pûr-vakammâḍi-koṭṭaru â-
14. Navilûroḷage âvanâgi-badukuvavanu haṇa
15. vendu hiḍisidava hannondu
16. taleyam narakadalliḷivaru. Gangeyataḍiyali kavile-
17. yam Brâmhâṇaram-noysida phaḷaman eyduvaru
18. sva-dattam parâ-dattam vâ yô harêta vasundharâm śa-
19. sṭir varsha-sahasrâṇi viśṭhâyâm jâyate krimi ll

Note.

A considerable portion of the upper part of this inscription stone has peeled off and several letters have become illegible. The inscription records the gift of the village Navilur to the Jaina guru Nêmichandra-panḍita for the services in the Jaina Basti at Toḷalu by Hiriya mudḍagaṇḍa, Biligaṇḍa, the fifty-two residents of the village, on the holy occasion of uttarâyâṇa-sankrânti. Then follows the usual imprecation. No date is found.

17.

At the village Hallumiḍi, in the hôbali or Nâraṇâpura, on a vîragal set up in front of Īśvara temple.

Size 4½'×2'.

Kannada language and characters.

1. svasti-śrî-Vejayâbhyudaya śakavarsha 1140 ne Yî-
2. svara-samvatsarada-Pusya śuddha 13 Â dandu
3. Ballayana maga Doreyana Bîragalla Bomeya-sâ
4. haṇiya Maravûra ḍisda pratishṭhe mangala mahâ śrî śrî

Note.

This records the setting up of a vîragal by Bomeyasâhaṇi at the village Maravûr to commemorate the death of Doreya, son of Ballaya on Sunday 13th lunar day of the bright half of Jyêṣṭha in the year Īśvara, Śâka, 1140. Śâka 1140 is identical with Bahudhânya but the preceding year is Īśvara, A.D. 1217.

18.

CHENNARÂYAPATNA TALUK.

At the village Jinnênahalli in the hôbali of Śravaṇa Belgoḷa, on a stone lying in the land of Huliyanna.

Size 3' × 2'.

Kannaḍa language and characters.

1. śrī Śaka-varsha 1596 Pramâdîcha-saṃ-
2. vatsarada Vaiśākha bahula llyalli Sa-
3. mudrâdhîśvara-svâmiyavara nitya-sa-
4. mârâdhane nityôtsva koḷa tô-
5. ṭa maṇṭapada sêvege Puṭasâmi-
6. seṭṭiyara maga Channaṇanu biṭṭa Ji-
7. neyanahalliya grâma mangala
8. mahâ śrī śrī śrī.

Note.

This registers the gift of the village Jinnêyanahalli by Chennaṇa, son of Puṭṭa-sâmiseṭṭi for the daily worship of the god Samudrâdhîśvara for the up-keep of a pond, garden and maṇṭapa, for the service of the god.

The grant is dated the 11th lunar day of the dark half of Vaiśākha in the year Pramâdîcha, Śaka 1596. Śaka 1596 is Ānanda and not Pramâdîcha as stated in the grant. If we take the preceding year, Pramâdîcha, Śaka 1595, the date corresponds to 2nd May A. D. 1673. The date is not verifiable.

19.

At the village Kântarâjapura in the same hôbali of Śravaṇa Belgoḷa, on a stone lying before the Lakshmîdêvi temple.

Size 4' × 2'.

Kannaḍa language and characters.

1. śrînat parama-gambhîra-syâdvâdâmôgha-
2. lânehhanam jiyât trailôkya-nâthasya śâ-
3. sanam Jina-śâsanam ||
4. svasti śrîman mahâ-pratâpa-chakravartti-gaṇḍabhêruṇḍa malaparol-
5. gaṇḍa sanivârasiddhi giridurggamalla chaladanka-Râma Hoysaḷa vî-
6. ra Ballâladêvaru sukha-sankathâ-vinôdadim pri (thvî) râjya geyutu-
7. tamire lḷ tatu-śrî-pâda-sêvakaru kabbahina-vrittiya adhishṭhâ-
8. yaku mahâpasâyataru parama-viśvâsigaḷ sâmi-san-
9. tôshakarum Sêvuṇa-kâṭaka-sûrekâraru śaraṇâgata-vajra-panjara-
10. rumappa Bêhûra-motada Suggiyanahalliya Arakeṇeya Bô-
11. keyanâyaka Honahalla Mâdeyanâyaka Kâlîyanâyaka
12. Bâchihalliya Bokayanâyaka Beḷlûra Mâchayanâyaka Mon-
13. galâchârya Kasaveyanâyaka Chaluvana Mâchayanâyaka
14. ka Arasayanâyaka Barajiyana Mâchayanâyaka Masaṇeya-
15. nâyaka Koleyâdinâyaka Bachana Mâreyanâyaka Koleyata ?
16. na Mâchayanâyaka Baleyna Mâreyanâyaka Haḷavanâyaka
17. kana Bachayanâyaka Bommera Kavidâlada Baṇiyaka Kasaviya-
18. nâyaka Heggadenâyaka Maileyânâyaka Mâradêva Bâlanâ-
19. yaka Kâchîyanâyaka Pammanânâyaka Mâviyanâya [ka]

Archl. Rt.

20. Sâvukanâyaka Chikayanâyaka Mâdiyanâyaka Baḍachara Bijja-
21. yanâyaka Vaḍugeyanâyaka Saniyamanâyaka He-
22. mādīnâyaka Hariyaṇanâyaka Pūmayanâya-
23. ka Javaneyanâyaka Mailayanâyaka Vaijayaṇananâyaka Mâ-
24. keyanâya (ka) Bameya Nâyaveyanâyaka Guḍeyanâyaka
25. Mâratamanâyaka Malleyanâyaka Hariyavûra Mâchagaḍa Sin-
26. gagaḍa Sômagagaḍa Badiyagaḍana Mâdigagaḍa Uttagaḍa Bayachigaḍa
27. Mâragagaḍa Mâdigagaḍa Abigaḍa Haluvâḍigaṭṭada Kudareya Keñ-
28. chagaḍa Sakaraṇnâyakara nâyaka Malligaḍa Kêsiyahallīya Bâ-
29. hubaliṣeṭṭi Pârisaṣeṭṭi Bijeseṭṭi avara putraru Ballagaḍa Ba-
30. savagaḍa Mâcheya Bharataya Mâdaya aḷiya Mâchaya Uta-
31. gaḍana Mâraya Pâpaya Chikkatamma Biriṣeṭṭiyamaga Âlagau-
32. ḍa Chikagaḍa Sômagagaḍa Chiṇṇayagaḍa Mâragagaḍa Kasavagaḍa
śrīman mahâ (maṇ)-
33. ḍalâchâryaru râjagurugaḷu Nayakîrtisiddhântadêvara śiṣhyaru Nêmi-
34. chandrapaṇḍitadêvaru Bâlachandradêvaru Nayakîrttidêvara guḍu-
35. gaḷu Bâhubaliṣeṭṭi Pârisaseṭṭi mādīsida Ekkôṭi-Jinâlaya-
36. da Padmaprabhadêvara aṣṭavidârchanege vûra munde Âriya Mâre-
37. yanâyaka kaṭṭisida keṛc â kiḷ-êriya gadde â mûḍalu suttalu naṭṭa
38. . . . beddaleyâ Hiriyakeṛeya modalêri-
39. . . . gadeya Śrīmukha-saṃvatsarada Vayi
40. Bommaya Nâtiveya Sâ . . . Sênabôva Sâmantha . . .
41. pûrvakam mādī biṭṭa datti yi-dharmmavam pratipâḷisida Gange
42.

Note.

This registers a gift of a tank built by one Areya Mâreyanâyaka and the lands below the tank, by various *nâyakas* (chiefs) of Kabbâhu vṛitti in the reign of the Hoysala King Vīraballâḷa, *gaudus*, Jaina gurus Nêmi-chandra-paṇḍita and Bâlachandra, disciples of Nayakîrti who was a *mahâmaṇḍalâchârya* (preceptor of the great Kingdom) and *râjaguru* (King's guru), for meeting this expenses of conducting worship in the temple of God Padmaprabha in Ekkôṭi-Jinâlaya constructed by Bâhubaliṣeṭṭi and Pârisaṣeṭṭi.

The grant is dated in the month of Vaiśakha in the year Śrīmukha. The date is not verifiable. The usual imprecation is found at the end of the grant.

KADUR DISTRICT.

20.

CHIKMAGALUR TALUK.

At the village Bikanahalli in the hôbali of Chikmagalûr, on a vîragal to the right of Chandraśêkhara temple.

Size 4'×4'.

Kannada language and characters.

1. namas-tunga-siras-tunga-chandra-châmara-chayâravê l trailôkya-
2. nagarârambha-mûlastambha Shambhavê l śrîmanu mahâmaṇ-
3. ḍalêśvaram Dvârâvatî-puravarâdhîśvaram Yâdava-kulâmbara-dvimaṇi samya-
4. kuta-chûḍâmaṇi male-râja-râja malaparolugaṇḍa kadana-prachaṇḍa yasâ-
5. yasula sanivârasiddhi giridurggamalla chaladanka-Râma nisankamalla-
6. srîmatu pratâpachakravarti Hoyisaṇa Vîranârasingadêvana râjya-
7. Tiruvaṇṇâmale . . li râjyanageyutta-
8. vû
9. ya mûguḍeya gadeyali Bikanahaliya Basavana maga To-
10. luva Nâgaya kâdi kaligeda yi kalla maḍida Basavan aliya-
11. Nâgôjana maga Vîrôja.

Note.

This inscription records the death of a warrior named Toluva Nâgaya, son of Basava of the village Bikanahalli, while fighting in a rice-field of the village during the reign of the Hoysala King Nârasingadêva residing at his capital Tiruvaṇṇâmale. The inscription stone is stated to have been set up by Vîrôja, son of Nâgôja, son-in-law of Basava.

21.

On a vîragal stone to the left of the same temple.

Size 4'×3'.

Kannada language and characters.

1. goṇḍa śrî vîra Nârasingadêvaru râjya
svasti-
2. Krôdhana-samvatṣarada Âśâḍha sudha
3. Haleya ûralé
4. goṇḍu

Note.

This, like the above, is a vîragal inscription of the reign of Hoysala king Narasingadêva and records the death of some warrior (named effaced) in the village Halejavûr in the month of Âshâḍha during the year Krôdhana. The lower portion of the inscription is worn out and is not legible.

At the village Bârehalli, a hamlet of the village Râmanahalli in the same hôbali of Chikmagalûr, on a stone set up in front of Îsvara temple.

Size 2'—3" × 2'—6".

Kannaḍa language and characters.

1. . . . vîra Bhayira-
2. Tengaḍeya sa-
3. rvamânyava Râma-
4. lingage sūrya-chandra-uḷam-
5. yidake âvano-
6. tappidalli tikadoḷage . . .
7. aḷiḥidâtana amma-
8. na baru Holeyaru-
9. kaikombaru . âtana tikadoḷage-
10. mâdiga haṭa.

Note.

This registers the gift of the village Tengade, free of imposts, for the service of God Râmalinga, by the Chief Vîra Bhayirapanâyaka. Some obscene imprecations conclude the grant.

At the village Arasingaguppe, in the same hôbali of Chikmagalûr, on the 1st vîragal to the coast of the village.

Size 5' × 3½'.

Kannaḍa language and characters.

1. namas-tunga-siraś-chumbi-chandra-châmara-châravê l trailôkya-nagarârambha-mûlastambhâya Śambhavê l svasti śrîman mahâ-
2. maṇḍalêśvaram śrîmad Vêraballâ [la] dêvaru Dôrasamudrada neleûḍinoḷu sukha-sankathâ-vinôdadim-
3. râjyam-geyyuttam ire Kîlaka-samvatsara-Phâlguna suddha Daśamî Âdivâradandu Belâtûra guṇ-
4. ditaḍige kombêḷu Male yinisuve dûsarisi baidallige Arasinaguppeya Goḍḍeyana-
5. Mâchagaunḍa kâdi suralôka-prâptanâda-lige Ballâladêvanum Kûsa Eṛayanṇanum Ingulâda asêsha-mahâjanangaḷum-
6. Taligenâḍa sâvirabhûmiyum Heravole-mûvathum ombhattu Mânasa-gau(?) ṇḍugaḷum yiddu hâgam bêleya keyyam biṭṭaru-
7. Mâchagaunḍage hâga . . . Bammagaunḍage bêle antu hâgabêḷeyam ûradattiyâgi biṭṭaru yî bhûmi sallad en-
8. dôdidavara vôle avaribara hageyanarasuvu . . .

Note.

This vîragal inscription begins with the usual stanza in praise of god Śambhu and records that during the reign of King Virâ Ballâla at Dôrasamudra, on some person insulting the people of Belatûr, Guṇḍitaḍige, Kongu seven Province, and Male province, a fight ensued and a warrior named Mâchagaunḍa, son of Goḍḍeya of the village Arisingaguppe fought and died. The record further states that on the death of that warrior, a gift of land was made to Mâchagaunḍa and Bammagaunḍa by the King Ballâla (acting in consultation with) Kûsa Ereyanna, all the mahâjanas of the village Ingula, the people of Taligenâḍu Thousand and Heravole Thirty districts, and nine gaḍas

(mânasagaunḍugal). An imprecation against those who reject this grant concludes the record.

The record is dated the 10th lunar day of the bright half of Phâlguna in the year Kîlaka. The date is not verifiable.

24.

On a 2nd vîragal at the same place.

Size $5' \times 3\frac{1}{2}'$.

Kannada language and characters.

1. namastunga-śiras-tunga-chandra-châmara-châravê l trilôkya-nagarârambha mûla-
2. stambhâya Sambhavê ll svasti śrîman mahâmaṇḍalêśvara tribhuvanamalla-
3. Talakâḍu Kongu Nangali Gangavâḍi Nonambavâḍi Halasige Hânungalu U-
4. chchangi-gonḍa gaṇḍa vîra bhujabaḷa-gaṇḍan asahâyasûra sanivârasiddhi giridu-
5. rgamalla chalad-anka-Râma nissanka-pratâpa-chakravarti śrî Vîraballâlu-dêvaru prithvirâ-
6. jyam geyuttam ire Hâlavareya Arasinaguppeyalu Bayachaya gauḍana maga Mâ-
7. reya Gangaveggaḍe vîran iḍidu heṇḍir-uḍe vurchuvalli halabaram kondu-
8. rerî sura-lôka-prâptan âdan.

Note.

This vîragal inscription records the death of a warrior named Mâreya, son of Baya-chagauḍa of the village Arasinaguppe in Halavere, in fighting for the defence of the female population of his village against an attack by Gangaveggaḍe in the reign of the Hoysala King Vîraballâladêva. No date is given.

25.

On a 3rd vîragal at the same place.

Size $5' \times 3\frac{1}{2}'$.

Kannaḍa language and characters.

1. svasti śrîmanu mahâmaṇḍalêśvara tribhuvana-
2. malla Talakâḍu-gonḍa bujabala-vîraganga Po-
3. ysanaḍêva Gangavâḍi Tombhattârû-sâsiramû-
4. mum suka-sankatâ-vinôdadi râjyam geyutamire-A
5. risinaguppeya Hemâḍigavu(ḍa) na magaḷu Mâ-
6. ḷagaḍi Râjagauḍana madavaḷige sura-lôka-
7. praputeyâḍaḷu

(Left side).

8. Hemaḍi-
9. gavuḍa-
10. Râjaga-
11. vuḍage
12. Yâkaḍu

13. Yâvam
14. Yâkave-
15. y-aḷiya
16. koṭagaṇḍu

Archl. Rt.

Note.

This vîragal inscription records the death as *sati* of Mâlagauḍi, daughter of Hemâḍi-gauḍa, of Arisinaguppe and wife of Râjagaḍa, in the reign of Hoysala king Vîraganga Poysaṇadêva and the grant of some land to Hemâḍigaḍa and Râjagaḍa by somebody in the village.

26.

On a stone set up in a rice-field to the south-east of the same village.

Size 1'—6"×1'—8".

Modern Kannaḍa language and characters.

1. śubham astu
2. namas tunga-śiras-chumbi-chan-
3. dra-châmara-châravel trailôkyana-
4. garârambha-mûlastambhâya Śambhavê
5. svasti śrî Vijayâbhyudaya Śâlivâ-
6. hana-śaka-varusha 1665 neya saluva
7. Dundubhi-samvatsarada Kârtika 10 lu
8. śrîmatu Santebennûra Sîtâ-
9. râmappanâyakaru Beṇḍuga-sîme
10. Araśinagupe Doḍḍayagaḍage koṭṭa
11. gade kha 9 châna gadde kha 25 antu gade kha 34 ü-
12. bhayam gadde 35 dêvargam stâna koṭṭevu.

Note.

This registers the gift of some plots of rice-land and the power of administration of some temples to Doḍḍayagaḍa of the village Arasinguppe in Beṇḍugasîme-district by Sitarâmappanâyaka, Chief of Santebennûr. The grant is dated the 10th lunar day of the month of Kârtika in the year Dundubhi, 1665 of Śâlivâhana êra. Śaka 1664 A.D. the preceding year is Dundubhi and corresponds to A. D. 1742. The date is not verifiable.

27.

On a fragmentary stone lying by the side of a ruined maṇṭapa to the east of the same village Arasinaguppe.

Kannaḍa language and characters.

1. Svasti śrî Vijayâbhyudaya Śaka varsha
2. 1210 neya Sarvajitu samvatsarada Śrâ-
3. vaṇa śu ll Sô dandu Ayigûra
4. gâvuṇḍana maga Bôkiyaṇṇanu turu-
5. va bêḍaru hiḍida huyyalali haridu
6. kâdi Suralôka-prâptanâda śrî śrî śrî

Note.

This inscription records the death of a warrior Bôkiyaṇṇa, son of Ayigûragâvuṇḍa in fighting during a cattle raid by the Bêḍas. It is dated Monday the 11th lunar day of the bright half of Śrâvaṇa in the year Sarvajit, śaka 1210. Śaka 1210, is Sarvadhâri and not Sarvajit as stated in the grant. The preceding year is Sarvajit and falls in A. D. 1287. If this year is taken, the date corresponds to July 22 which is a Tuesday and not Monday as stated in the grant.

28.

On a vîragal set up near Mallêśvara temple in the village Daṇṭaramakke in the same Hobali of Chikmagalur.

Size $4\frac{1}{4}' \times 2\frac{1}{2}''$

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya prithivîvallabha mahârâ-
2. jâdhirâja Yadukulâmbaradyumaṇi Malaparolgaṇḍa
3. Ballâḷadêvarasaru Dôrasamudradalu sukhasam-
4. kathâvinôdadim râjyam geyyuttam-ire tat-pâda-padmôpajîvi Ban-
5. timakkeya turuva huyilalu . . . řidu Nêmôjam Suralôka-prâpitan-
-âdan âtana tammam Dâmôja kalla nili-
6. sida mangala mahâ śrî śrî.

Note.

This inscription records the death of a warrior named Nêmôja in fighting for the defence of cattle in the village Bantimakke during the reign of the Hoysala king Ballâḷa at Dôrasamudra and the setting up of the vîragal in memory of the departed hero by his younger brother Dâmôja.

29.

On a boulder called Hulikal-baṇḍe, to the south-west of the village Ambale in the Hobali of Ambale.

Kannaḍa language and characters of Hoysala period.

1. Mâdigavunḍa
2. chaladankarâva Kariya Mâdivôja Chaṇḍojam baredam
3. birudaragaṇḍa

On an adjacent boulder.

4. Madivojana maganu
5. Masaṇaya Gava-
6. chari saḷ biṭṭa gadde

Note.

This records the gift of a plot of wet land with the sowing capacity of 1 salage by Masaṇaya Gavachari, son of Mâdivôja. The name Mâdigaunḍa as also another name Kariya Mâdivoja Chaṇḍoja with the titles Chaladankarâva (a Râma in moving battle), and *birudaragaṇḍa* (champion over those who have titles) is engraved on the boulder.

30.

On the pedestal of the stone image Channigarâya in Channigarâya temple at the village Mugalavalli in the same Hobali of Ambale.

Modern Kannaḍa language and characters.

1. Sarvajitu-samvatsarada Pâḷguṇa ba 6 lu Kêśavaśeṭṭiyaru Channigarayana pratishṭhe mâḍi nilistanu subam astu.

Note.

This records the consecration of the image Channigarâya by Kêśavaśeṭṭi on the 6th lunar day of the dark half of Phâḷguṇa in the year Sarvajit. The date is not verifiable.

31.

On a stone lying to the east of the same village Mugaḷavalli.

Kannada language and characters.

1. svasti śrīman mahāmaṇḍalêśvara śrī Vīra
2. Baḷḷāla-devaru prithivî-râjyam gaiytiralu
3. Virôdhikṛitu samvatsarada Chaitra su 3 Bu-
4. dhavâradandu vîra turuva kaḷḷaru
5. koṇḍu hôhalli Bôvagavuḍana ma-
6. ga Kûchagavuṇḍa kaḷḷaran iṛidu Dêva-
7. lôkakke sandaṃ âtana tamma Mâragavuṇ-
8. ḍa nilisida kalu maṅgala mahâ śrī śrī śrī.

Note.

This records the death of a warrior Kûchagavuṇḍa, son of Bôvagavuṇḍa in fighting for the defence of cattle during a raid by robbers and the erection of a monument in memory of the departed hero by his younger brother Mâragavuṇḍa. The record is dated Wednesday, 3rd lunar day of the bright half of Chaitra in the year Virôdhikṛit. The date is not verifiable.

32.

At the village Gautamêśvara in the Hobali of Vastâre, on a stone pillar lying in front of Iśvara temple.

Kannada language and characters.

1. svasti Saka-varsha 956 neya Krôdhi-samvatsaram Phalguṇaḍa suddha Pan-
- chami Sômaâradandu
2. śrīman Mârasingha Sênavâram Kûridavalliya pattu manna iṭṭa gaddeya
- ottalâda bhû-
3. miyam Kaikêśvarada Svayambhûdêvargge eraḍu-vaḍada baḷana biṭṭa ||
- munna Vâmanayya-
4. na bhûmi eraḍu-vaḍḍavâ gaṇḍaroluṅgaṇḍa Sênavâra baḷan ilihi biṭṭa

Note.

This registers the gift of a plot of paddy land free of taxes at the village Kûridavalli for the service of god Svayambhûdêva in the Kaikêśvara temple by King Mârasingha Sênavâra and the remission of taxes by the same king, on a plot of land previously given to the same temple by Vâmanayya.

The record is dated Monday, 5th lunar day of the bright half of Phâlguna in the year Krôdhi, Śaka 956. Śaka 956 however is identical with Bhâva and not Krôdhi. The nearest year Krôdhi is Śaka 986. We may therefore suppose that the figure 986 has been wrongly entered for 956 by the engraver. Taking the year Śaka 986 Krôdhi, the date in the record corresponds to Sunday, 13th February, A.D. 1065 on which date panchami tithi ended at .51 of a day or 12 hours 14 minutes after sunrise. But the week day is given as Monday in the record and not Sunday. Hence the date is irregular.

The king Mârasingha Sênavâra referred to in this inscription belonged to the family of Sênavâra Kings who were local chiefs in Kaḍûr District from 7th to 10th Century A. D. Their capital was Kûḍalûrpura probably the same as the present village Kûḍalûr in Chikmagalur Taluk. In some of their grants they call themselves as belonging to Khachara-vamśa and having the serpent flag and lion crest. The name Mârasingha of the Sênavâra chief probably indicates that he was a dependent upon the Ganga king Mârasingha who ruled about this time and that he took his name after his over-lord.

33.

At the same temple, on the pedestal of Bhairava image in the Navaranga.

Kannaḍa language and characters.

1. Virôḍhi-savatsara Jyêshṭha sudha 5 Āravandu Gauta-
 2. yagaḷu Bhairavadêvara pratishṭheya . . .
 3.
- (The rest is illegible)

Note.

This inscription records the setting up of the Bhairava image by Gautaya on Sunday 5th lunar day of the bright half of Jyêshṭha in the year Virôḍhi.

34.

On a broken stone pillar lying near the same temple.

Kannaḍa language and characters.

1. Jambudvîpadol adu tâm gam[bhî]rate-verasu negaḷda Kaikêśvaradoḷu Śambhu nelasirppan adarind imbâgire Kûrdavalli yembudu grâma l Śiva-niḷa-
2. yadinda poramattṭ ati vêgadim pôgi Vâmanayyana keyyam kramadinda mêva vṛishabhanan avayavadim nôḍi koṇḍu kaḍu-mûrkhatēyim mēre-
3. kôla kaḷedukolluta baṛasidil eṛapante bandu Vâmanabhaṭṭam l kaṛupin-dam eydi poyyalu Kaṛakaṇṭha -saranya yendu biḷdudu vṛishabham
4. attalu vṛishabhana prâṇam matt enisade pôdudamaravâsaman eydalul ittaludu dēham biḷd-eḍe Ettinamanṇembud âdud andind ittaludu
5. parikisad â pârvve naḍedu paramârtt (h) am kondaḷ intu munguriyam tân eraḍill adamba nâḷa-nuḍi poredud idarkkam endandn Vâmanabhaṭṭa l ūra mahâja-
6. nam ellaman ôrantire nerahi tandu Vâmanabhaṭṭa pârade Svayambhu-dêvargge dhârâ-pûruvadin eraḍuvaḍḍada keyya ll.

Translation.

In the land of Jambudvîpa, in the picturesque spot of Kaikêśvara, dwells Śambhu in the village Kûrdavalli. Once in that village a bull went from the Śiva temple to the rice field of Vâmanayya and ate grass. Vamanayya looked at it and foolishly snatching his *merakôlu* (staff with a hook used to toss the straw that has been trodden out by oxen and remove it to one side) fell upon the bull with the speed of lightning and beat it furiously. Thereupon the bull fell exclaiming "O, Śiva " Thus when the bull attained heaven, the spot where it fell became known as Bull's land thereafter. In the meanwhile Vâmanabhaṭṭa felt that his position was like that of the Brahmin woman in the fable who not understanding the true state of the affairs foolishly killed the mungoose and he therefore invited all the mahâjanas of the village and made, with pouring of water, a gift of wet land with the annual income of 2½ hanas.

Note.

This inscription is of some interest as it records a grant of land made to a temple in order to expiate the sin of killing a bull in anger. As this gift of land is referred to in the previous number belonging to the middle of 11th century it is to be inferred that the event recorded in this inscription took place before the middle of 11th century and the slaughter of cows and bullocks was looked upon as a great sin at that period.

Archl. Rt.

On the 1st vîragal near the Suggimaṇṭapa in the village Āṇûr in the hôbaḷi of Āṇûr.

Size 4'×3'

Kannaḍa language and characters.

1. śrî namas tunga-śiras-tunga-chandra-châmara-(châmara)-châravê l trai-lôkya-nagarârambha- mûlastambhâya Śambhavê
2. svasti samasta-bhuvanâśrayam prithvîvallabha-mahârâjâdhirâjam para-ma-ma-
3. hêsvaram parama-bhaṭṭarakam Dvârâvatî-puravarâdhîsvara Yâdava-
4. kuḷâmbhara-dvimaṇi samyakta-chûḍâmaṇi malerâja- malaparolugaṇḍa kada-
5. na-prachaṇḍan asahâyasûra Sanivârasiddhi giridurggam [alla] chalad-anka-Râma Chôḷa-
6. râya-sthâpanâchârya Maga[ra]-râjya-nirmmûla-tushâra Pâṇḍya-râjya-pratish-tâchâryya nissanka-
7. pratâpachakravartti Hôsaṇa-śrî-vîra-Nârasimhavadêvaru Dorasamudradalu neleviḍinalu prithvi-râjyam-geyyuttira-
8. lu Āḷuvaliya Baichayanu Vasudhâreyavaru maṇavaḷige bandalli mânji bandu vaira
9. voppisi Chittaralliya Râmayyananû voppisi hindikki kondu kâdidali yâ-vîra muṇivandu Śaka-va-
10. riśada 1211 Sarvvadhâri-samvastsarada Āśâḍa su 15 Mangaḷavâ[ra] dandu Āṇûraha-
11. ḷi râjana purushana tanma Bannanu saha kâdi bidali yây Āṇûr-sâviram Hebeṭadi Bâre-
12. halliyanu sarvvamânyamâḍi
13. â

Note.

This is a vîragal of the reign of Hoysaḷa king Nârasimha III. It records that on an attack on the village Biṭṭaravalli by the inhabitants of Vasudhâre, due to some old feud, Baichaya of Āḷuvali fell upon the village by stealth and slew a warrior named Râmaiya and the sack of the village followed. It is next stated that Banna, younger brother of king's agent of Āṇûr fought with valour and died and that the citizens of Āṇûr six thousand district made a grant of the village Bârehalli in Hebbeṭṭa in his memory.

The record is dated Tuesday the 15th lunar day of the bright half of Āshâḍha in the year Sarvadhâri, Śaka 1211. But Śaka 1211 is Virôdhi and the preceding year Śaka 1210 is Sarvadhâri. If we take the latter year the date corresponds to June 15 A.D. 1288 which falls on Tuesday as stated in the grant.

On a 2nd vîragal at the same place.

Size 4'×3'.

Kannaḍa language and characters.

1. svasti śrîman mahâmaṇḍalêśvaram tribhuvanamalla Taḷakâḍu
2. Kongu Nangali Banavâse Hânungalu-goṇḍa bhujabaḷa Vîra Ho-
3. ysaḷa Ballâḷudêvaru śrî Dôrasamudradalu sankathâ-vinôdadim prithvîrâjya
4. geyyuttiralu Taḷigenâḍu-sâyirabhûmigeyum kalamande Ā-
5. nûru Holasavam Bhogutiya Basavaya Mâchagavuḍu
6. bavaradalu kâdi biddare Āṇûral ondu gaddeya ikkida-

7. ru Manmatha-samvastsarada Vaiśākha suda ll
8. Vaḍavâra âtana makkaḷu Cheṭṭayanum Hiriya
- 9 Bavara Bamayanum pratipâḷisi-
10. daru
12. Ânûra Dharmmachâri.

Note.

This vîragal belongs to the reign of the Hoysala King Ballâḷa and records the grant of a plot of land in the village Ânûr in memory of the warrior Holasavam Bhagutiya Basavaya Mâchagaṇḍu on his death in battle in defence of the Taligenâḍu Thousand district. The sons of the fallen warrior, Cheṭṭaya and Hiriya Bavara Bamaya are stated to have maintained the grant and Dharmmachâri of Ânûr is named as the engraver of the inscription.

37.

In the hamlet Huṇasemakke belonging to the village Kôṭevûru in the hôbaḷi of Vastâre, on a vîragal set up at the entrance of the village.

Size $5\frac{1}{2}' \times 2\frac{1}{2}'$

Kannaḍa language and characters.

1. svasti śrîman mahâmaṇḍalêśvaram tribhuvana-malla Talakâḍuḡoṇḍa bhuja-bala Vîraganga
2. Biṭṭiga Hoysalaḍêvaru Gangavâḍi Tombhattaru-sâsiramuman aḷuttam pritvirâjyam geyyuttam
3. svasti Śaka-varisha 1058 neya Sâdhâraṇa-samvatsarada Vaiśākha māsada suddha pan-
4. chami Budhavâradandu Biṭṭiga-Hoysala-dêvaru Bayaḷunâḍina mēletti Hanneradubîḍa kiḍisi
5. . . . Chandraprabha . . .
6. rmam su-putram kula-dîpaka [nenisi]
7. Huṇasevakkiya Sattiverggaḍe manege
8. mantri monege baṇṭan enisi ant âḷḍa-
9. na prastâvadaḷu Hanneradubîḍinal iṇḍu bi-
10. ḷḍu sura-lôka-prâptan âda.

Note.

This is a vîragal of the reign of Hoysala king Viṣṇuvardhana called also Biṭṭiga Hoysalaḍêva. It records the death of the warrior Sattiverggaḍe of the village Huṇasemakke in defence of his lord during an attack on the village Hanneradubîḍu by the king Viṣṇuvardhana during his invasion of the province Bayalnâḍ.

It is dated Wednesday, 5th lunar day of the bright half of Vaiśākha in the year Sâdhâraṇa, Śaka year 1058. But Śaka 1058 corresponds to Anala and not Sâdhâraṇa as stated in the grant. The nearest year Sâdhâraṇa is Śaka 1052. Even if we take Śaka 1052, the 5th lunar day of the bright half of Vaiśākha falls on Monday and not Wednesday as stated in the grant. Hence the date is irregular.

38.

On the right side of the inscription stone No. 77 of Chikmagalur Taluk in Epigraphia Carnatica Vol. VI, in the compound of Mârkaṇḍêśvara temple at the village Khâṇḍya in the hôbaḷi of Khâṇḍya.

- | | |
|-----------------------|------------------------|
| 1. śrî Plavanga-sam- | 3. yaṇa-sankrama- |
| 2. vatsarada Vuttarâ- | 4. ṇadandu Lakshmayya- |

- | | |
|------------------------|----------------------------|
| 5. n-aḷiya Dêvaṇanu | 12. maṭhakke biṭṭa dê- |
| 6. Hiriya Tumbu- | 13. va-dâna yî dâna- |
| 7. ḷiya śrîmatu Vî | 14. van aḷidavanu śrî Tun- |
| 8. raballâḷadêvara ka- | 15. gabhadràdêviya ta- |
| 9. yyalu dhârâ-pû- | 16. ḍiyalu kavileya- |
| 10. rvvakam mâḍisikoṇ- | 17. konda pâpa mangala |
| 11. ḍuy Agnisṭageya | 18. mahâ śrî śrî |

Note.

This records the gift of the village Hiriya Tumbuḷi by Dêvaṇa, son-in-law of Lakshmanayya, with the permission of Hoysaḷa King Vîra Ballâḷa to the mutt named Agnisṭage. This mutt was situated in the vicinity of Mârkaṇḍêya temple at Khâṇḍeya. The word *agnisṭage* means a pan in which sacred fire is kept up. This mutt seems to have differed from the usual mutts in as much as special arrangements were made for fire-worship in this mutt, while in ordinary mutts reside monks who do not worship fire.

The record is dated the year Plavanga, on the holy occasion of uttarâyaṇa-sankramaṇa. The date is not verifiable. It ends with the imprecation that those who violate the grant will be guilty of the sin of killing a cow on the banks of the rivers Tungabhadra.

39.

On the left side of the same inscription stone.

Kannada language and characters.

1. Krôdhana-samvatsa-
2. ra Chaitra suṣ Sukra . . .
3. [śrî] man mahâpradhânam bâ
4. [ha] ttora-niyôgâdhipa [ti] [ma]-
5. hâpasâyata . . .
6. Lakshmîdhara-daṇṇâ . . .
7. Mârkaṇḍêya-
8. Janârdanadêvara [śrîkârya]
9. kke Raktâkshi-samvatsara mo-
10. dalâgi yâ . . .
11. chandrârkka-sthâ . . .
12. yâgi naḍavantâgi bi
13. yada hodake gûḍida . . .
14. yadolage gadyâṇa . . .
15. dimûṇan illîhi ko-
16. ṭṭaru yî honnanu [Tali]-
17. genâḍa hattuman [de]
18. sâyira-bhûmi
19. samasta-prabhuga-
20. . . agraḥâra Khâṇḍeya-
21. da Kêsavahebbâruva-
22. noḷagâda mahâ-
23. janangalu Yeḍavala
24. yeppattara samasta-pa-
25. bhu-gâvuṇḍagalu
26. biṭṭiha dharama â . .
27. nuvan î-dharmakke mo . .
28. tâgi naḍasuvaru . .

29. de î dharmavan ara-
30. kshavâgi naḍesade kiḍisida-
31. r î-sthaḷadalu sâvira-kavi [le]
32. yuvam Vêdâ [pârâga]-
33. rappa Brâhmaṇaru-
34. mam konda pâpav akkum
35. Kumâra Lakshmîdhara-dan-
36. ṇâyakam stiranjî-
37. viyappa mangala ma-
38. ha śrî śrî śrî

Note.

This registers the grant of 13 gadyanas from the tax payable for the agrahara village Khânḍeya for the service of gods Mârkaṇḍeya and Janârdana, the grant being made by Lakshmîdharadaṇṇâyaka, chief minister (mahâpradhâna) and *bâhattara-niyôgâdhipa*, (lord over 72 officers) and maintained by the prabhugâvuṇḍus of Taḷigenâḍu Thousand district., the mahâjanas of Khânḍeya agrahâra including Kêśava-hebbâruva and the prabhu-gavuṇḍus of Eḍevale-seventy district. Lakshmîdhara daṇṇayaka, the donor, was a minister of the Hoysala King Ballâḷa II. The grant is dated Friday the bright half of Chaitra in the year Krôdhana. The name of the tithi is left out in the grant. The date is not verifiable. The usual imprecation is found in the grant.

40.

A Sannad of Mummaḍi Kṛishṇarâja Voḍeyar Bahadur dated Śaka 1742—in the possession of Puttige Math, a branch of Uḍupî Math in Kaḍûr.

Kannaḍa characters.

Uḍupî śrî Kṛishṇa dēvarige.

1. svasti śrî vijayâbhyudaya Śâlivâhanaśaka varsham-
 2. gaḷu 1742 nê sanda vartamanavâda Vikrama-saṁvatsarada Mâ-
 3. gha śu 3 Sômaṽaradalû śrîmat samasta bhûmaṇḍala mam-
 4. ḍanâyamâna nikhila dêsâvatamsa Karṇâṭaka janapada sampa-
 5. dadhishṭhânabhûta śrîman Mahîsûra mahâsamsthâna madhya dê-
 6. dîpyamânâvikala kaḷânidhi-kula-kramâgataRâjakshitipâla-
 7. pramukha nikhila nija râjâdhirâja mahârâjachakravarti maṇḍalânu-
 8. bhûta divya-ratna-simhâsanârûḍha śrîmad-râjâdhirâja râja-
 9. paramêśvara prauḍha-pratâpâpratimavîra narapati birudentembara gaṇḍa
 10. lôkaikavîra Yadukulapayaḥ-pârâvâra-kaḷânidhi śankha-chakrân-
 11. kuśa kuṭhâra makara matsya Śarabha Śâlva gaṇḍa-bhêruṇḍa dharanî-
 12. varâha hanumad-garuda kaṇṭhîravâdyanêkabirudânkita śrî-
 13. Mummaḍi Châmarâjamahîpâla-dharmapatnî Kempanaṇjamâmbâ
 14. garbha sudhâmbudhi râkâsudhâkarâyamâna Śrî Châmunḍâm-
 15. bikâvaraprasâdôdbhavarâda Âtrêyasagôtra Âśvalâyanasûtra
 16. Ruk Śâkhânuvartigalâda Śrî Mummaḍi Kṛishṇa-râja-Voḍeyarava-
 17. ru kuṭumba samêtarâgi saparivâra sâmatyasâśrita-vidvajjana-
 18. râgi chaturanga samêtarâgi hânarabal Resident râja śrî
 19. Kôl sâhêb bahaddûravaru sangaḍa baruttiralâgi
 20. śrî Uḍupî mahâkshêtradalli chittaisi śrî Viśvapriya-tîrtha śrî pâ-
 21. dangalavara paryâyadalli samudra Madhva-sarôvara-tîrtha
 22. snâna dēvatâ sandarśana sêvâ kâṇike navaratnâbharanagaḷannu
 23. gajândôlikâśvâdyanêka vâhanangaḷannusamarpisi dēvara
- Archl. Rt.

24. nivêdanâdi nityôtsavâarthavâgi prâgârabhya-dinda dinagaṭle naḍe-
25. yuttâ iddaddu Nagarada Bahadarî varahâ 2 varahâ îdina adhika-
26. pûjôtsavâdigalu naḍeyatakka bage adhika 13 hadimûru vara-
27. hâ ubhayam dina vondakke Bahadarî varahahadin aidu varahâdallu
28. varsha vondakke Bahadarî 5400 aidu sâvirada nânûru varahâ pra-
29. kêra varshampratiyallû Nagarada kachêri ilâkheyinda kasabe Nagara-
30. da aivaju paiki śrî Kṛishṇârpaṇavâgi dânadhârâpûrvakavâgi barasi
31. voppisida sâdhana ||

Śrî Kṛishṇa.

Note.

This records the grant of 5400 Varahas by Kṛishṇarâja Vaḍayar Bahadur III, during his visit to Udipi together with Col. Cole for the service of the god in the Matt, on Monday the 3rd lunar day of the light half of Mâgha in the year Vikrama, Śaka 1742 corresponding to Tuesday the 18th of January 1820. The week day is wrong.

41.

On a stone on the high ground to the north of Hullênahalli in the same hôbali of Kaḍur.

Size 2'—6"×1'—9".

Kannada language and characters.

1. svasti jayâbhyudaya Śâli-
2. vâhana śaka varsha 1477
3. neya Ānanda saṁvatsara
4. Śukravâradalu śrîma-
5. n mahârâjâdhirâja râjapara-
6. mēśvara śrî vîrapratâpa śrî vîra
7. Sadâśivarâyara âlvikeya-
8. lu Râchagavuṇḍana maga kaḷla-
9. ra kûḍe kâdi pa
10. sattu Suralôkagatanâ-
11. da mangalamaha śrî śrî śrî

Note.

This is a vîragal recording the death of Râchagaṇḍa's son in his fight with some robbers on Friday in the year Ānanda, Śaka 1477 corresponding to A. D. 1555 when Sadâśivarâya of Vijayanagar was ruling over the earth.

42.

On fragmentary stones lying on the hill in Malidêvihalli in the hôbali of Kaḍur.

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-chârave trayilôkya-nagarâ-
2. rambha-mûlastambhâya Sambhavê | svasti sanasta-bhuvanâśraya
3. śrî prithîvallabha mahârâjâdhirâja paramēśvaram Dvârâvatî-
4. puravarâdhîśvaram Yâdavakuḷâmbaradyumaṇi saṁyaktva-chû-
5. ḍâmaṇi malerâjarâja maleparolgaṇḍan asahâya-śûra
6. râya-śirasellam birudanka-Bhîmaṁ chaladanka-Râmaṁ.
7. niśśankapratâpa chakravarti Hoysala vîra-Ballâladêvaru
8. suka-sankathâ-vinôdadim râjyam geyyuttire tatpâda-padmô-

9. pajivigaḷappa Nāgigāvuṇḍana maga Honnagāvuṇḍam Nāgê-
10. śvaradêvālayaman ettisi â dêvara anga-ranga-bhōgakkam
11. hiriyaḷereya keḷage hiriya tūmbina gadde mattar ondu
12. mahājanagaḷoppitadiṁ
13. ele ṭadalu
14.
15. mattam â dêvālyada hinde beddale
16. biṭṭa mane âṛu
17. rimāṇadalu

Note.

This inscription begins with the usual obeisance to Śiva and records the erection of a temple called Nāgêśvaradêvālaya by Honnagāvuṇḍa; son of Nāgigāvuṇḍa, feudatory of the Hoysala King Viraballāla and the gift of some lands dry and wet for service in that temple made by the said Honnagāvuṇḍa with the approval of the Mahājanas. No date is given in the record.

43.

On a vîragal set up near the Īśvara temple in the village Hiri-Inḡa in the same hōbaḷi of Kāḍûr.

Size 5'—6"×2'—3".

Kannaḍa language and characters.

1. śrīmatu Tāraṇa-saṁvatsarada Chaitra ba 5 Sōmavāradandu
2. pratāpachakravartti śrī-Vīra Nārasimhadêvarasaru rāḷyam gaivali
3. Hirivurada vûr-aḷivinoḷu tuṛu harivalli Baḷegāra
4. Mallayan idirāntaran iṛidu svarggatanāda kalla nili
5. sidāta Tammayyam mangaḷamahâ śrī śrī śrī

Note.

This records the death of an individual named Baḷegāra Mallaya, in fighting for the defence of cattle of the village Hirivura, during the reign of the Hoysala King Nārasimha and the erection of the stone vîragal in memory thereof by an individual named Tammayya. The inscription is dated Monday 5th lunar day of the dark half of Chaitra in the year Tāraṇa. The date is not verifiable.

44.

On a vîragal set up in the tank of Chikka-Inḡa in the hōbaḷi of Bîrûr.

Size 5'—0"×2'—6".

Old Kannaḍa characters.

1. svasti Śaka-kāla 777
2. svasti Kiri-Inḡaḷaḍa Tamma-
3. gaṇḍanu puliyan iṛidu
4. sattode Ganga Permmâḍi me-
5. chehugoṭṭudu ayguḷa kaḷani i-
6. dān aḷidōn Vāraṇāsiya-
7. n alidōn

Note.

This inscription records the death of an individual named Tammagaṇḍa, resident of the village Kiri Inḡaḷa while killing a tiger; and the grant of a plot of wet land with the sowing capacity of five koḷagas by Ganga Permmâḍi in approval of his valour.

Ganga Permâdi is apparently some Ganga King. The record ends with the usual imprecation, that he who violates the grant incurs the sin of destroying Benares. The grant is dated Śaka 777.

45.

At Sakkarepaṭṇa, in the hôbaḷi of Sakkarepaṭṇa, on the metal plate covering the lamp-pillar in Ranganâtha temple.

1. śubham astu l śrīman Mâdvīkapuryâṃ sthira-vasatijushô Raṇ-
2. ganâthasya bhaktyâ Śâlīvâhâbda-pûgê yuga-
3. guṇa-giriyug-vatsarântê sahasrê l Dêvârya
4. bdêshumâsârjuna-Garud-Ibharâḍ-ahni
5. vâreṭṭrîṭiyê Sauparnastambha urvyâm ku-
6. valaya-patinâ lankṛitaḥ Kṛishṇa-nâmnâ ll

Note.

This records that the lamp-pillar (*garuḍa-gamba*) in the Ranganâtha temple at Mâdhvīkapura (Sakrepaṭṇa) was set up by King Kṛishṇa (Kṛishṇarâja voḍeyar III of Mysore) on Tuesday 8th lunar day of the bright fortnight of the month Âśvīyuja in the year Râkshasa, 1734 year of Śâlīvâhana êra. The date corresponds to Tuesday 13th October A. D. 1812.

46.

Below the above inscription.

1. śrī Sakuni-Ranganâthasvâmiyavara charaṇâravindagaḷige
2. Âṅgīrasa saṃvatsarada Âśvīja sudha 10 Guruvâradallu Sakkarepaṭṭaṇa-da
3. samasta Râṇuveyavaru binnaḥamâḍi vappisida Dhvajastambha-koḷagada
4. sêve ll śrī śrī śrī śrī śrī śrī ll

Note.

This inscription which is engraved below the previous number records the setting up of a brass covering over the above lamp-pillar for the service of God Sakuni Ranganâtha by all the military officers (râṇuveyavaru) of the town Sakkarepaṭṇa on Thursday 10th lunar day of the bright half of Âśvīyuja in the year Âṅgīrasa, apparently two days after the setting up of the lamp-pillar as recorded in the previous grant.

47.

On a pillar in the Kêśava shrine in the same Sakuni Ranganâtha temple at Sakkarepaṭṇa.

Kannada language and characters.

1. Śaka varuśa 1313 ne-
2. ya Pramôḍûta-saṃva-
3. tsarada Vayisâkha
4. śu 15 Śu śrīmad Ranga-
5. nâtha-dêvarige Chikkataṃ-
6. maṇṇagaḷu śrī Sa-
7. kuni-Rangêśadêvarige
8. sarvamânyavâgi sama-
9. rpisida banada sêve nâ-
10. ḍa sêṇabôvara voppa maṃ-
11. gaḷa mahâ śrī śrī

Note.

This records the gift of a grove of trees, free of taxes to God Śakunirangêśa also known as Ranganâtha by Chikka Tinma. It is dated Friday the 15th lunar day of the bright half of Vaiśākha in the year Pramôdûta, Śaka 1313 or A. D. 1391. But Śaka 1313 is Prajâpati, not Pramôdûta. Pramôdûta is Śaka 1312. Taking the year Pramôdûta, Śaka 1312, we find that the 15th lunar day of the bright half of Vaiśākha falls on Saturday and not on Friday as stated in the grant. Taking Prajâpati, Śaka 1313, we find that the week day corresponding to above particulars of dating falls on Wednesday and not Friday. The record ends with the signature of the Shânubhōgs of the nâḍ.

48.

At the same village Sakkarepaṭṇa, on a stone lying buried in the road in front of the house of a temple priest.

Size 3'—2" × 2'—3".

Kannaḍa language and characters.

1.
2. tasmin Sēnagaṇāntariksha-taraṇiś śrī Vīrasēnō bhuvi samsārāmbudhitāra-
ṇaika-taraṇiś śrēyōvanī-sāraṇi l tachchishyaḥ prachura-
3. prabandha-rachanā-chāturya-padmasanaḥ pāyād vō Jinasēna ity-abhidhayā
khyātōmuni-grāmaṇiḥ l śrīmat Pustuka-
4. gachchha sūra-sadriśō viśva-prakāśātmakas traividyō Guṇabhadradēva yati-
paḥ Śrī Sūrasēna stataḥ śishyaḥ Śrī Kamalādi Bhadragaṇabhṛit Dē-
5. vēndrasēnas tataḥ l tēnākāri Kumārasēnamunipō vādīndra-chūdāmaṇiḥ
tachchishyaḥ Harisēna-dēvādyaḥ l mā-
6. dhuryaṃ vāchi kārūṇyaṃ hṛidi tivraṃ tapas tataḥ l śrī Prabhākarasē-
nākhyā-guru-śrēyō virājate l tatpadmōdaya-
7. śaila-tigmakiraṇas traividyā-pārangatō bhūpalārchita-pādapaṇkajayugaḥ
śrī Lakshmisēnō muniḥ lōkē satta-
8. pasāṃ nidhānam anaghaṃ kārūṇyavārāṃ-nidhiḥ dānē Kalpakujōpamō
vijayatē kāmēbha-kaṇṭhīraṇaḥ l
9. śrī Madanasēnamunipō sad-jnānāmṛitapayōdhi-pūrṇēnduḥ sudṛiḍha-tapō-
guṇayuktō bhāti śrīmat Prabhā-
10. karāryya-sutaḥ l Dvīpitaṭāka-nāmanagarī-pati Śankha Jinēndrachandrama-
śrīpāda-paṇkajālir amalāma-
11. rakirttimunīndra-pādasēvā-paripakvabuddhi Balagāra-samāhvayavaṃśa-
padma-tārāpati rañjipam sva-janakaṇ-
12. ja-nabhōmaṇi vaiśya Māyaṇaṃ l guṇa-tungaṃ Hollarājaṃ pitri guṇavati
Dēvamāmbetannambey-u-
13. dyadguṇaratnaṃ Nāgarājaṃ parikipode pitṛivyaṃ guṇaikāśrayaṃ Mākaṇaṃ
ātmiyānujaṃ tānenipagaṇita-
14. saubhāgyadim bhāgyadim dhāriṇiyol vikhyātivettam Jinasamaya-sarassā-
rasam Māyaṇāryyaṃ l matam (?) lōkai-
15. kamitraṃ prachurataṇa kalāvallabhaṃ vandi-vrindōtkara-pushyat Kalpa-
bhūjaṃ budha-nuta-charitaṃ vākparaṃ.
16. kāvyagōshṭhi-sarasam vidviṣṭa-śailāśāni Surapura-modalātangaḥ (?) Mīna
kētūddhara rūpaṃ (?) sadguṇōdagra-
17. hamayan enal āścharyamē Māyaṇāryyaṃ l intu Hoysala-bhū-vibhu-
lakshmi-lapanamum
18. śrī vīra-Bukkarāja-sāmrājya-ramāramaṇiya-vilāsa-darppaṇōpamaṃ enisi
sogayisuva Hosapaṭṭanadolu prasiddhivaḍeda vai-
19. śya Māyaṇa Mākappagaḷu na . . . davāgi māḍida śrī Lakshmi-
sēnabhaṭārakara nishadhiya pratishṭhe śāsana maṅgaḷa mahā.

śrī śrī śrī śrī śrī.

Note.

This inscription records the erection of a monument in memory of a Jaina guru named Lakshmîsênabhaṭṭāraka at Hosapaṭṭaṇa by Māyaṇa and Mākāṇa, two brothers of Vaiśya caste belonging to a family named Balagāra. It is stated in this inscription that the town Hosapaṭṭaṇa was the face of the goddess of the Hoysala Kingdom and a mirror of the goddess of the kingdom of Vîra Bukka. Several inscriptions of king Bukka of Vijayanagar refer to a town of the name Hosapaṭṭaṇa in the Hoysala country over which he is said to be ruling. It is identified by some with Hosûr in Gôribidnûr Taluk, or Hosadrug in Chitaldroog District. (See Mysore and Coorg from the Inscriptions, P. 114), The present record would tend to show that Hosapaṭṭaṇa was either the village Sakrepaṭṭa where the present inscription stone is found or some village in the neighbourhood.

The spiritual descent of the Jaina guru, Lakshmîsêna is given as follows :—Vîrasêna was a Jaina teacher belonging to Sêna-gaṇa ; his disciple was Jinasêna ; his disciple was Guṇabhadra, a sun to Pustaka-gachchha ; his disciple was Sûrasêna ; his disciple was Kamalabhadra ; his disciple was Dêvêndrasêna ; his disciple was Kumârasêna ; his disciples were Harisena ; and Prabhâkarasêna ; Lakshmîsêna was disciple of Prabhâkarasêna. Madanasêna was also a disciple of Prabhâkarasêna.

We next find the genealogy of the merchant Māyaṇa as follows : Māyaṇa of Vaiśya caste was a disciple of the Jaina guru Amarakîrti and a worshipper of Śankha Jinendra (Nêmi Tirthankara whose emblem is conch) in the village Huligere and belonged to the family named Balagāra. His father was Hollarāja, mother Dêvamâmbe, paternal uncle Nâgarāja, and younger brother Mākāṇa. Māyaṇa and his brother Mākāṇa set up the epitaph in memory of the deceased Jaina guru Lakshmîsêna-bhaṭṭāraka.

No date or name of the reigning king is given in the record.

49.

On a second stone at the same place.

Size 3'—2" × 2'—3".

Kannada language and characters.

1. śrîmat parama-gaṃbhîra-syâdvâdâmôgha-lâncchhananam jîyât trailôkya-nâthasya śâsanam jinaśâsanam
2. śrîmad râyarâjagurumaṇḍalâchâryya pura-vikramâditya madhyâhna-
3. kalpavṛksha Sênagaṇâgraganyarum appa śrîmal Laksmîsênabhaṭṭârakaravara śrîmat śrî-Mânasêna-dêvara nishidhi Śaka va-
4. rsha 1328 neya Pârthiva samvatsara 10 lu
5. śrî Muttada Hosaûra Baicha-setṭiya makkaḷu Mâyasetṭi Bommi-setṭi Nâgaṇa-setṭi avara mommakkaḷu Baicha-
6. setṭiya Tamma setṭi Kovari-setṭi Chikka Baicha setṭi Mâdisetṭiyara makkaḷu Kovari-setṭiyaru

Note.

This inscription begins with the usual invocation to Jina-śâsana and records the erection of a monument in memory of a Jaina guru Mânasêna, disciple of Lakshmîsêna, royal preceptor (*râyarâjagurumaṇḍalâchârya*) by Mâyasetṭi and Bommi-setṭi and Nâgaṇasetṭi, sons of Baichasetṭi of Muttadahosavûr and their grandsons Tammasetṭi (son of Baichasetṭi, Kovari-setṭi, Chikka Baichasetṭi, Kovari-setṭi (son of) Mâdisetṭi. The dating of the record is imperfect. The year is given as Pârthiva, Śaka 1328. Śaka 1327 is Pârthiva and corresponds to A. D. 1405. Further details are not given. The figure 10 occurring in line 4 after the name of the year Pârthiva-samvatsara may denote the lunar day of the date of the grant.

On a stone lying behind the Jaina basti at the same village Sakkarepaṭṇa.

Size 3'—0"×2'—0".

Kannada language and characters.

1. śrīmat parama-gaṃbhīra-syādvādāmôgha-lānchhanam l jiyâ-
2. t trailôkya-nāthasya śāsanam Jina-śāsanam l śrīmad rājaguru
3. . . . Maunapâchârya śrī Hosaûra śishya Nûlavâgi-
4. seṭṭiya maga Nûlavandiseṭṭiya nishidhi
5. Śārvari-saṃvatsarada
6. Âshâḍha sudha 14 Âdi

Note.

This inscription also begins with the usual verse in praise of Jina-śāsana. It records the erection of a monument in memory of a Jaina guru Maunapâchârya, preceptor of kings, by his disciple Nûlavandiseṭṭi, son of Nûlavâgiseṭṭi of Hosavûr. It is dated Sunday the 14th lunar day of the light half of Âshâḍha in the year Śārvari. The date is not verifiable. Hosavûr of this inscription may probably be the same as the village Hosapaṭṇa referred to in a previous number (48)

KOPPA TALUK.

On a set of copper plates in the possession of Hosakoppa Krishna Rao at the village Hosakoppa in the Hobali of Hariharpur.

3 Plates with ring: no seal:

Kannada language and characters.

1. śrī Gaṇâdhipataye nama subham astu namas tunga-sira-
2. chumbi-chandra-châmara-chârave trailôkya-nagarâramba mûla-
3. stambâya Sâmbhavê svasti śrī jayâbhyujeya Sâlivâha-
4. na sakavarusa sâsirada nânûra-yembhatt-ondane savachha-
5. ra sanda vartamâna Saumya saṃvachharada Vaiśâkha śudha
6. 10 Âdivâradallu śrīmatu Mallaya Senabôvaru Sâ-

I b.

7. linâykana aḷiya Hiraṇanâyakana maga Neṃ-
8. mârâGaṇḍagaṭṭanakalu Trichebaḷiya Tipparasa he-
9. gaḍege koṭṭa paṭṭeya krama vendare Hebbaseya
10. nâḍa kuḷadoḷagaṇa Haḍilakoppadalu Huli-
11. yakôṭenâyakage sandu banda kuḷa nâlku ha-
12. ṇavina kuḷakke sidhâya ga 2 8 yippattenṭu
13. haṇavige â Huliyaḷakôṭtenâyakana saṃ-

II a.

14. tânau antarisihôḍa saṃmandha namma aramane-
15. ge â bâḷu haravariyâgi yiralâgi aḷiya-santâ-
16. na baḷiya bâḷâgi â Hebbasiya Hanneradaṇa nâḍa
17. munditṭu yi paṇavina siddhâyava hechu kaṭikom-
18. ḍu ga 3 mûru varahana tettu â nâḍa sariyali ban-
19. da biṭṭi bhatta kha l haba kâṇike ga⁵¹ haṇa yishṭanu
20. nînu tettu yi nâlku haṇada kuḷavanu bhôgisi bârendu

II b.

21. yi simege saluva chatuḥ-simeya vivara mûḍalu Hebbalasina
22. maranindalu paḍuvalu tenkalu Honâhalasina maraninda
23. baḍagalul paḍuvalu ulihittâ hedâriyinda mûḍalu
24. baḍagalul heddâriyindam tenkalu yint î nîrelakalu cha-
25. tuḥ simeyolaḡulla nidhi nikshêpa jala pâshâṇa akshîṇi â-
26. gâmi siddha sâdhyangal emba ashtabhôga-têjassvâmyavannu nimma
27. aḷi [ya] santâna-parampareyâgi sukhadinda bhôgisi bahiri en-

III a.

28. du koṭṭa paṭṭe yint oppudakke sâkshigalu â Hebbaseya Han-
29. neraḍara nâḍa sâkshi Geti (?) sâvanta Niluvâgila Lakumanâyka
30. Niluvâgila Tippenâyka avara kuṭumbadavaru Bala-
31. vâḍiya Bommarasa heggade Kuppavalliya Karigadeya Bom-
32. maheggade yint ivar ubhayânmatadim Hariyaṇa-sêna-
33. bôvana barahâ â voppa Pânḍyappavodeyaru vopi-
34. ta Balavâḍiya Bommarasa-hega-
35. ḍeya likhita Kuruppavalliya Bommagaḍi voppita â
36. Hanneradaṇa nâḍa voppita śrî Mallikârjuna-dê-
37. varu Bommanagurugaḷa voppita śrî śrî

Note.

This records the grant of some lands at the village Haḍilakoppa in Hebbesenâḍ to Tipparasaheggade son of Hiraṇanâyaka, *aliya* (nephew ?) of . . . Sâlinâyaka and chief of ? villages Nemmâru, Gaṇḍagaṭṭanakallu and Tirichebaḷli by the illustrious Mallayasênabôva. These lands are stated to have formerly belonged to Huliyaḱôṭenâyaka and as he died without issue were given to Tipparasaheggade as the descendant of the former owner's *aliya*. The grant is recorded to have been made with the approval of the nâḍ, *i.e.*, chief citizens of the district of Hebbase Twelve and the quit-rent payable on the land was raised from 2 varahas and 8 haṇas to 3 varahas and an additional payment of 1 haṇa for festival tax and one kandi of paddy for forced labour was imposed on the land. The boundaries of the land and the names of witnesses next follow.

The grant is dated Sunday 10th lunar day of the bright half of Vaiśâkha in the year Saumya, Śaka 1481. Śaka 1481 corresponds to Siddhârthi and not Saumya as stated in the grant. The date is irregular. The grant abounds in errors.

52.

On a stone set up at the foot of the hill in the village Setlugodaḡe in the same Hôbali of Hariharpur.

Size 4'—0" × 2'—9"

Nâgari characters : Kannaḍa language.

1. śrî Gaṇâdhipatayê namaḥ l namas tunga-śiraś-chumbi-chandra-châmâra
2. châravê l trailôkya-nagârarambha-mûlastambhâya Saṁbhava ll svasti
3. śrîjayâbhyudaya Śâlivâhanaśakavarsha 1331 neya Virôdhisam-
4. vatsarada Mâgha śu 15 lu śrîman mahârâjâdhirâja râjaparamêśvara
5. śrî vîrapratâpa śrî vîra Bukkarâyaru prithivîsâmrâjyava mâḍuvalli
6. svasti śrînatu Hariharapurada śrî Râmachandra-Śarasvativadeṛige śrî Nṛisimha-
7. dêvara pûjâ-puraścharaṇâdigalige â râyara nirûpadinda śrî-
8. Sâmbaṇṇavadêru tamma âḷikege sêrida gôḍa grânavannu
9. dhârâdattavâgi biṭṭukoṭṭaru â grâmada kuḷagaḷannu vingaḍisikon-
10. ḍu . . . dharama-sthaḷakke teruvudakke â kuḷa vingaḍisi-konḍu

11. endu hêlalâgi Sântappa-heggaðêru tâvu teruva mekke bayala
12. . . . vingaðisikoṭṭu-teruva kuḷa 6 kke honnu 3 makke
13. bayalaMalaṇṇaheggaðe teruva kuḷa honnu 6 paṇa 5 Kâmakka teruva
14. honnu 4 paṇa 2
15.
16.
17. . . . Râmachandra Vaðêrige âchandrârkkavâgi koṭṭar âgi
â grâmakke salluva
18. gadde bayalu tôṭa tuḍike kuṃmari kôhu modalâgi ênu-uṇṭâdanna
19. anubhavisikoṇḍu baruvudu Śrî Râmachandra-Sarasvatîvaðêru tamma śishya-
20. pâraṃparyavâgi bhôgisuttâ bahadu maṅgala mahâ
śrî śrî.

Note.

This records the gift of the village goḍu to the guru Râmachandrasarasvati voḍeyar of Hariharpur, for the worship of god Narasimha, made by the chief Sâmbaṇṇavoḍeyar as directed by the king Bukkarâya of Vijayanagar. The assessment payable for the lands of the village is stated to have been determined by Sântappaheggaðe under the orders of Sâmbaṇṇavoḍeyar.

The grant is dated 15th lunar day of the bright half of Mâgha in the year Virôdhi, Śaka 1331. This corresponds to 20th January A. D. 1410. The date is not verifiable.

53.

On a vîragal lying in a forest belonging to the village Mattivâne in the same Hobali of Hariharpur.

Size 6'×3—6".

Kannaḍa language and characters.

1. svasti śrî Vinayâditya Poysaḷadêvaru
 2. râjyavanu âḷuvalluMâragavuṇḍana maga kâdi sattan
- (The rest is effaced).

.

Note.

This records the death of son of Mâragavuṇḍa during the reign of the Hoysaḷa King Vinayâditya.

54.

On a stone lying in the road to Belarekôṭe from the village Koḍatâḷu in the same Hobali of Hariharpur.

Size 4'—3"×2'—6"

Nâgari characters. Kannaḍa language.

1. Gaṇâdhipatayê namaḥ namas tunga-śiraśchumbi chandra châma-
2. ra-châravê l trailôkya-nagarârambha-mûlastambhâya Svayambhavê l
svasti
3. śrî jayâbhyudaya Śâlivâhanaśaka varsha 1496 neya Hêvaḷambi saṃ-
4. vatsarada Mâgha su 15 puṇyakâladalu śrîman mahârajâdhirâja śrî-vîra-
5. pratâpa Śrîrangamahârâyaru Penugoṇḍe simhâsanavan-âḷuvalli
6. Hariharapurada Śivaliḷiya maṭhâdhipatigaḷâda shaḍ-darsâna sthâpanâchârya-
7. râda Abhinava ge Bhayirarasa-voḍeyaravaru

8. Sivalli-samasthânada śrī Narasimha-dēvara naivēdyak-endu â Bhayīrāsa voḍe-
9. yara pādōpajīvi Sântappa-heggadēru biṭṭukoṭṭa uttāra ga 100 nūruvaraha
10. idake kuḷada vivara

Note.

This inscription records that Sântappaheggade, an officer under the Chief Bhairasvavodeyar, in the reign of Śrīrangarāya of Vijayanagar, granted a remission of the pament of 100 varahas for certain lands belonging to the mutt of Sivalli in Hariharpur in order that the amount thus remitted might be used for the service of daily food offering to God Narasimha in the said mutt. The grant is dated 15th lunar day of the bright half of Māgha in the year Hēvilambi, Śaka 1496. Śaka 1496 corresponds to the year Bhāva and not Hēvilambi as stated in the grant.

55.

On a fragmentary stone lying on the way to Koḍakali from the village Bāvanige in the same Hobali of Hariharpur.

Nāgari characters and Kannada language.

1. śrī Gaṇādhipatayē namaḥ Sarasvatyai namaḥ Nārāya-
2. ṇāya namaḥ namas tunga-śīraś-chumbi-chandra-chāmara-chāravē trailōkya-
3. nagarārambha-mūla-stambhāya Śambhavē svasti śrī jayābhūdaya śaka varusha 1340 ne-
4. ya Hēmaḷamba-saṃvatsarada Vaiśākha śuddha 7 Ā śrīmatu Kāsyapa-gōtrada Rikuśākheya
5. Bhōgappayyana makkaḷu Kallaṇṇaṅgaḷu Viśvāmitragōtrada Nāgaṇṇagaḷa ma-
6. kkaḷu Lakhaṇṇagaḷige koṭṭa śilā-śāsana-kramaventēndare Harihararāyaru
7. . . . dāna-dhārā-pūrvakavāgi tāmra-śāsanasthavāgi baha Kēḷūralli
8. Hariyakana haravariya—(the rest is effaced).

Note.

This records the gift of some land at the village Kēḷūr by Kallaṇṇa, son of Bhōgappa-ya to Lakhaṇṇa, son of Nāgaṇṇa in the reign of Harihara, King of Vijayanagar. The grant is dated Sunday the 7th lunar day of the bright half of Vaiśākha in the year Hēmilambi, Śaka 1340. Śaka 1340 is Viḷambi and not Hēmilambi as stated in the grant. The preceeding year, however, Śaka 1339 is Hēmilambi and taking this as the year of the grant, the date corresponds to April 23, A. D. 1417 which is a Friday and not Sunday as stated in the inscription.

Part of the inscription is also lost.

56.

Copper plate grant of Kṛishṇarājavaradeyar III of Mysore dated Śaka 1767 in the possession of the Lingayāt Matt at Bāḷehonnūr in the Hōbali of Bāḷehonnūr.

1 Plate.

Kannada language and characters.

1. śrīnad brahmāṇḍa-maṇḍala-vidyōtamāna-hṛidyānavadya-samasta-
2. vēdāgama-purāṇētiḥāsa-prasiddha Bhūkailāsa Vārāṇasī-
3. puṭa-bhēdana-madhyā-mahanīyya Harikēta-nandana-parishkṛita Jam-
4. vāṭa-maṭṭhādhiṣṭhita Viśvārādhyā-paramparānuyāta siṃhā-
5. sanārūḍha paṭṭādhyaksha śrī Siddhalinga-Svāmigaḷavara sannidhige

6. svasti śrī vijayābhyudaya Śālivāhana śaka varshangaḷu 1767 sanda
7. vartamāna Parābhava-nāma-samvatsarada Āshāḍha ba 2 Śukravāradallu śrī-
8. mad rājādhirāja rājaparamēśvara prauḍhapratāpāprātima-vīra-narapati-
9. birudentembara gaṇḍa lōkaikavīra Yadukulapayaḥ-pārāvāra-ka-
10. lānidhi śaṅkha chakrāṅkuṣa kuṭhāra makara matysa śarabha sālva gaṇḍa-bhê-
11. ruṇḍa dharaṇivarāha Hanumad Garuḍa Kaṇṭhīravādyanēka birudān-
12. kitarāda Mahīśūrapuravarādhīśa Śrī Kṛṣṇarājavarāḍeyavararu
13. barasikoṭṭa dāna-śāsana adāgi śrī Kaśī-kshētradalli ninuma maṭhadalli ni-
14. tyagaṭṭe 12 janakke gaṇārādhane naḍeyuvante appaṇekoḍiśi i-
15. bagye tingaḷu vandakke kumpani rūpāyi aivattara mēre varusha
16. vandakke kumpani rūpāyi 600 āru nūrara prakāra Kāśīkshētrakke huṇḍi
17. māḍisi appaṇe koḍisuttā idhītāgi nityagaṭṭe sadarī mēre gaṇā-
18. rādhanege takka jīnasu aḍigeyavaru vagaire gottumāḍi yiṭṭu yi
19. dharmavannu āchandrārkaḇāgi naḍasuttā naniage āśīrvāḍavan-
20. nu māḍuttā baruvudendu barasikoṭṭa śāsana svadattā [d] dvigu-
21. ṇam puṇyaṃ paradattānupālanaṃ | paradattāpahārēṇa sva-dattaṃ ni-
22. shphalaṃ bhavēt ba tārīkhu 10 nē māhe Julāyi san 1846 nē yisavi Kha--
23. ttu Aramane Subarāya dūyam gurikāra yilākhe khāsā bokkasa
24. hajūru-sadari mērege hukumāgi ārunnūru-
25. rūpāyi naṃma vardhanti divasa sālīyā-
26. nā huṇḍi kaḷuhisuttā ide (rujñ śrī
27. Kṛṣṇa).

Note.

This records an annual grant of 600 varahas made by Kṛṣṇarājavarāḍeyar III King of Mysore, to Siddhalingasvāmi, seated on the spiritual throne of Viśvārādhya and guru of Jangamavāṭi-maṭha in Benares, in order that from this amount 12 Lingāyat priests (Gaṇas) might be fed at Benares every day. This sum of 600 varahas was ordered to be remitted every year by a huṇḍi (bank-note) to Benares on the birth-day of the King.

The grant is dated Friday, 2nd lunar day of the dark half of Āshāḍha in the year Parābhava, 1767 of Śālivāhana era. The English equivalent of the above date is also given in the grant as 10th July A. D. 1846 which falls on a Friday. This date corresponds to 2nd lunar day of the dark half of Āshāḍha of Śaka 1768. Apparently Śaka 1767 in the grant denotes the expired year.

57.

A copy of a copper plate grant of Sivappanayaka, Śaka 1646 in the possession of the same Bāḷehonnū Matt in the Hōbali of Bāḷehonnū.

Kannaḍa language and characters.

1. śrī Gaṇādhīpatayē namaḥ śrīmad Eḍavamurāri kōṭe kōlā-
2. hala śrī Śivappanāyakkaraiyyanavaru Siddhagiri-simhāsanada Huchchu-
3. Vīrapavoḍeyarige svasti śrī jayābhyudaya Śālivāhanaśa-
4. ka varusha 1646 neya Parābhava samvatsarada Māgha śu 9
5. srīmatu Bāḷehonnūru simhāsana maṭhada Basavalingayya-
6. navaru bandu Humachada śīme 300 grāmagalannu yiṭṭukoṇḍu
7. śīme kappakāṇike tegedukolluttēn emba stōmavāgi āśīrvāḍa
8. vijñāpisida vishayakke ā Bāḷehonnūru simhāsanada
9. maṭhadavarige modalinūnda bandaddannu rājādhirāja Sōmasēkhara-

10. nâyakarayyanavaru maṭhavannu aparâdhake tandu saṁsthânavannu oppisi
11. koṇḍu Śringêri Śringa Śâstrige â maṭhadalliruva yâvattannu âtage koḍi-
12. si appu-tappugaḷa vichâra naḍe saha tegesiddaddakke
13. mêlinavara vijnâpaneyante î saṁsthânakke sêrisida sîmegaḷu
14. Ānandapura Sadâsiva Nâgara Chandragutti Vuḍugere Śikâripura
15. Kumsi Śivamogge Tarikere Lakkuvaḷli Maṇḍagadde Hoḷe Honnûru
16. Channagiri Basavâpaṭṭana Śirasi Harapanahalli Kaḍûru Āraga
17. Madhuvankanâḍu Vastâre Tâlaguppe Keḷadi Jîya Svarṇakâra
18. Kômaṭi Bhûsura Tigala Mêdara śivâyî vuḷida jâti-
19. kâṇike tegedukolluvudu śrî śrî śrî
20. Venkaṭa

Note.

This is said to be a copy of a copper plate grant the original of which is not forthcoming. It records the grant of right to collect Kâṇike (a religious levy in cash) from persons other than Jîyas, goldsmiths, Kômaṭis, Bhûsuras (brahmans), Tigalas, and Mêdars residing in Ānandapura, Sadâsivanagara, Chandragutti, Vuḍugere, Śikâripura Kumsi, Śivamogge, Tarikere, Lakkuvaḷli, Maṇḍagadde, Hoḷehonnûr, Chennagiri, Basavâpaṭṭana, Śirasi, Harapanahalli, Kaḍûr, Āraga, Madhuvankanâḍu, Vastâre, Tâlaguppe and Keḷadi on the 9th lunar day of the light half of Mâgha in the year Parâbhava, Śaka 1646, made by Śivappanâyaka of Keḷadi to Basavalingaya of Bâlehonnûr Matt, on the latter's representation that he may be invested with the power of collecting *Kappa* and *Kâṇike* in the 300 villages of Humchasîme and that Sômasêkharanâyaka deprived the Math of the above power and conferred it on Śringa Śâstri of Śringêri.

Śaka 1646 corresponding to A. D. 1724 coincides with Krôdhi and not with Parâbhava, as stated in the grant. Śringaśâstri as the name of the head of Śringêri Matt is never heard of. For the reasons the grant may be regarded as spurious.

58.

A copy of another grant in the same Math.

Kannada language and characters.

1. śrîmad Eḍeva-murâri kôṭe-kôlâhala râjâdhirâ-
2. ja Sômasêkhara-nâykarayyanavaru svasti śrî vi-
3. jayâbhyudaya Śaka varusha 1594 neya Ānanda-
4. saṁvatsarada Vaiśâkha ba 2 lu śrî Bâlehonnûru-simhâsanada
5. maṭhada Gurusântasvâmiyavaru î saṁsthânada mê-
6. le dusṭa-kṛtyâdigaḷ uṇṭu naḍavaligôsuga yenta javaḷige (?)
7. banda abhiprâyakke â maṭhada baduku jindage sâmanu
8. muntâddu lûṭi uttâra muntâddu japti maṭhadalli-
9. rataḱka mudre sâmanu Chandramaulêśvara baladaśankha yê-
10. kabetta muttina chavakaḷi gaddige Bhûchakrada-kaude Śvêta-
11. chchhatra simhamukhadavâli ishṭu saḥavannu Śringêri a-
12. grahâradalliratakka Śankarâchârya-karasanjâtarâda Śrin-
13. gaśâstri yemb âtge mêliruva avara khât prakâra âtage
14. sêrisi saṁsthânakke Bhûchakrada koḍe adhikavâdanthâddu
15. bandaddâgi vappisi sâgisi saṁsthânakke yôgyânusâarakke
16. adhikavâdanthâddu tilidu nîvu kula-gôtragaḷu Śivâchâra
17. naḍe Śaivâchârada kaṭṭu Śivabhaktarapâḍu Sâdhu Vakkaliga Ra-
18. ḍḍiga Kuṁbâra kaivâḍa jâti-samastakku kappa kâṇike vasûl-
19. mâdikollabêku

Note.

This records the confiscation of the images of gods, conchshell, cane, pearl necklace, chair, white umbrella and other insignia of the Bâlehonnûr Math and the transfer of the above articles to the Śringasâstri along with the enumerated rights of the former Math by Sômeśêkhâranâyaka on the second lunar day of the dark half of Vaiśākha in the year of Ānanda, Śaka 1594 equivalent to A.D. 1672.

In this record also the cyclic year does not coincide with the Śaka year and Śringasâstri as the name of the head of Śringêri Math is unheard of. For these reasons the record may be regarded as spurious.

59.

A sannad of Krishnarâja Voḍeyar the third in the possession of the same Math.

Kannaḍa language and characters.

1. Virôdhi-samvatsarada Pushya śu 12 Budhavâradallu śrīmatu aramane-
2. sīme gaḍigaḷu amīla killedârarige barasi kaḷuhisida Nirû-
3. pa adâgi Bâlêhalli-sinhâsana-svâmigaḷu tamma śishyârja-
4. neya bagye modalu dêsada mēle sañchârârthavâgi hagaludî-
5. vaṭige tegasikoṇḍu bandu iddalli kelavu-kaḍe Brâhmaru muṁ-
6. tâdavarigû ivarigû vyavahâra bandaddarinda Hajûrige kareka-
7. luhisi ivaru hagaludîvaṭige hiḍisikoṇḍu baruva paddha-
8. ti uṇṭo illavô embadâgi vichârisuvalli î maṭhada svâmi-
9. gaḷu Śīrya Bêlûru Hariharadinda î bagye baradu koṭṭa mahaja-
10. ru tandu tōrisiddarindalû Môtikhâni Bakshi Narasingarâyanige
11. sâbaku Śīryada māmāle iddâgye î svâmigaḷu hagaludîvaṭige
12. hiḍisi koṇḍu bandaddu vūṇṭu embadâgi Narasinga Râya Hajûralli
13. arike mâḍiddarindalû Chandragutti ânīla Kupparâyanu sâbaku
14. Bêlûru âmīlu mâḍuttâ iddalli sadari Kuppûrâyanna rūb rūb
15. parâmbarisuvalli uṇṭu embadâgi hêḷiddarindalû saha māmûlu mēre-
16. ge ivaru hagaludîvaṭige hiḍisikoṇḍu tamma śishyârjane muntâ-
17. da bagye dêsasañchârakke bandalli aḍḍimâḍada hâge tākîti mâḍuvudu
18. târikha 6 ne mâhe Janavari 1830 khattô Honnâvâra

Krishṇa Râv munishi hajûru

Signature of Mahârâja of Mysore.

Note.

This sannad records the confirmation of the right to go in procession with torch-light during the day claimed by the Swami of Bâlehonnûr Math by Krishnarâja voḍeyar Bahadur III of Mysore on the 6th of January 1830. The date is not verifiable.

60.

Sannad of Krishnarâja Voḍeyar Bahadur III, dated A.D. 1828 in the same Bâlehonnûr Math in Bâlehonnûr.

1. śrīmad vêdavêdânta siddhânta purânâgamêtiḥâsa sakala śâstra-prasiddha
śrīmad Vīra-śaiva-mata-sthâpanâchâryavarya dusṭa-nigraba śishṭa-pa-
2. ripâlana śilânayavâdi vârdhara-paṭala-paṭu-prabhanjana satkriyâ-
3. châra-kshîra-pârâvâra-râkâkalânidhi-nibhâyamanânâchâra-
4. mahâmahîdhra-Śumbhabhrid-bhibhrat-prabhâva Bhâvabhava-madêbha-
5. bidu-vidalana-paṭu-panchâsyâvatâra Śivabhaktajana-manôvana-
6. vasanta śaraṇâgata-pavipañjara-ranjita jita-kâlakâmâdyam-
7. dhatama-chaṇḍa-mârtâṇḍa-maṇḍala vinamad Ākhaṇḍala-puṇḍarikâjana

Archl. Rt.

8. Puṇḍarīkākshādi dēvatāvitāna makuṭa taṭaghaṭita māṇikyā-
9. mālāprabhāpaṭala parivṛita pādapayōja Paraśiva prāchīna la-
10. paṇōdbhava jagajjangamajāla janma kāraṇabhūta Śruti pratipā-
11. dyamāna vṛiddh-Āgastyādi muni prabōdha sākshāt Rēṇukāchārya
12. prachanḍa pichanḍōdbhava śrīmat Rudramuniśvara guruvārānvayā-
13. nvita dvitīya Sambhu Digambara Muktimuniśvara vara vaṃśōtpanna
14. gurucharana vinyāsa pāvanīkṛita bhūsukshētra sāratarōttunga Bha-
15. drā tīra pradēsāntara pravirājamāna śrīmad-Rambhāpurī vīrasimhā-
16. sanasya śikhāmudrābhīrāmāṇam śrīmat Channabasavalinga-svāminām
17. kara kanjāta sanjāta śrīmat Pañchākshara-svāminām paṇipadmōdbhava śrī
18. Gurusiddhasvāmigalavarige
19. śrīmat samasta bhūmaṇḍala maṇḍanāyamāna nikhila dēsāvatamsa Karṇā-
taka jana-
20. sampadadhishṭhānabhūta śrīman Mahīśūramahāsamsthāna madhya dēdī-
pyamānāvikalakalā-
21. nīdhikulakramāgata Rājakshitipāla pramukhanikhila nija rājādhirāja
mahārāja chakra-
22. varti maṇḍalānubhūta divya ratna simhāsanārūḍha śrīmad rājādhirāja rāja-
paramē-
23. śvara praudhapatāpāpratima vīra narapati-birud entembaragaṇḍa lōkai-
kavīra Yadukulapa-
24. yaḥ pārāvāra kaḷānidhi śankha chakrāṅkuśakuṭhāra makara matsya Śara-
bha sālva gaṇḍabhēruṇ-
25. ḍa dharāṇīvarāha hanumadgaruḍa kaṇṭhīravādy anēka birudāṅkita Mahī-
śūra Kṛishṇarāja va-
26. ḍeyaravaru māḍuva śaraṇārti Sarvadhāri saṃvatsarada Bhādrapada ba
4 Sthiravārada varege.
27. nāvu kshēmadallidhēve tamma tapōvaibhagaḷige barasi kaḷuhisuttā baruva
hāge māḍisatakka-
28. ddu sāmprata tāvu Chikka Ballāpurakke bandu iruva samāchāravu hagalu-
dīvaṭige hiḍi-
29. sikoṇḍu baruvadakke Brāhmaru muntādavaru māmūlu illavendu aḍḍi-
māḍida vivara
30. muntāgi hajūru śrutavāddarinda appaṇe koḍisi ide hagalu dīvaṭigeyannu
tāvu
31. hiḍisikollā kelasvillā hāge hajūrige bandalli hagalu dīvaṭige bagye pūrvadalli
banda
32. sanadu patra muntāddu yāvattu iruvadannellā parāambarisi tamage hagalu
dīvaṭige
33. saluvadādare sarkāradindale beḷli hagalu-dīvaṭige appaṇe koḍisalādhītu
tīḷidu mā-
34. rgaḍalli baruvāga kalahagaḷu āgada rītige horaṭu baruvahāge māḍisuvudu
tārīku 27 nē
35. māhe Sepatāmbara san 1828 ne i Anṇeya munashi hajūru intu ī śaraṇārti
śrī Kṛishṇarājodeyara baraha.

Note.

The sannad is in Kannaḍa language and characters and dated Saturday the 4th lunar day of the dark half of Bhādrapada in the year Sarvadhāri, and Saturday the 27th of September A. D. 1828 and written by Munshi Anṇaya and signed by His Highness Kṛishṇarāja Vodyer.

After enumerating the titles of the Math and stating the names of only a few swamins from Rēṇukāchārya to Gurusiddhasvāmi, then the head of Math, the sannad mentions the titles of the Mysore Royal family and directs the svāmi not to make use of torch-light during the day time (Hagalu-dīvaṭige). It states that if the Math has any record

to show that the Matt has had the privilege of using torch-light during the day the privilege may be renewed and not otherwise, as it would wound the feelings of Brahmins and other people.

61.

A copper plate grant in the possession of the same Matt.

One plate with writing on both sides.

Kannada language and characters.

1. śrī Nandinātha śrī Bhṛingīnātha śrī Vīrabhadra dēvarige mukhyarāda Nāḷa samvatsarada Jyēshṭha Su 12llu śrīmatu Raṁbhāpurada vīra-
2. simhvāsanake karttarāda Kapaṭada Yeṇṭuḷaḍesvāmiyavaru namma simhvāsanada śīsyaru makkaḷādanthā Ganjaḷagōḍa Namaḥ—
3. śivāya dēvarige barasikoṭṭa paṭṭē-vālekramaventendaḍe Ganjaḷagōḍapura-vu ayvattu nūru kālārabhya Aramane
4. Karakuḍi lingamudre-kāllanu kuhikindali nīnu a bhūminu hiḍidu arasugaḷige hēli kēli koṇḍu ayvatta-
5. nūru honnu sālāsammandhavam tegeduhāki Śivacharava hiḍidu ā kalla sāsānavanu marisi simhvāsanada biridanu um l
6. ā puravargada-bhūmiyannu gade kha 12 daḍi sē(na) bōgarige pālisikoṭu uḷidu kha ll nu-purvaśistu batta guttige kha 1 ke ba 8 lu na ni namma
7. śīśyanāgi yiddalli ninna makkaḷa makkaḷa svatantradali ravi-saṣigaḷuḷla pariyantradallu ninage pālisi koṭevu yi pālisi koṭṭadarōḷage Vīrabhadra-dēvara dīpārā-
8. dhanega ga 2 Muṇiśvara-dēvara kaḍale palārake ga ½ ubhayam ga 2½ vanu kālākāla pratiyalu koṭu barōdu endu barasikoṭa paṭevāle yidake
9. sākshi Āḍuvali-heggaḍe Muḷlaiyā namma śīśyarōḷage Muṇiśvara-dēvaru Sōmasēkharadēvaru Hosaūra purada Chennavīradēvaru Bāṇavaḍi Muddu-
10. vīradēvaru Pēṭe Kanneyaseti namma Basavalingayya ubhayam 2 ra kaṇṭa muṭṭida-sākshi vappitada baraha śrī Vīrabhadra dēvaru Yeṇṭuḷaḍe-svāmigaḷa va-
11. pitada baraha kartara apaṇe baradāta sēnabōga Mahantayya

Note.

This records the grant of a plot of land in Ganjaḷagōḍapura by Kapaṭada Yeṇṭuḷaḍesvāmi to Ganjaḷagōḍa Namaśśivāyadēva and also to sēnuboga, the village accountant of the place, in the presence of some witnesses named on the 12th lunar day of the light half of year Jyēshṭha in the year Nāḷa.

The date is not verifiable.

62.

A second Copper plate grant in the possession of the same Matt.

One plate with writing on both sides.

Kannada language and characters.

(Front).

1. Viḷambi sam^l da l Srāvaṇa ba 10 lu śrīma-
2. t. Keḷadi Sōmasēkaranāyakaru Rāmappa-
3. ge barasi kaḷuhisida kāryya Baggunji-sīme-
4. yalli Sītānadi-tīradallu Kenchāuvanu ka-
5. ṭṭista Viraktamaṭhakke yi sīme Keḷaūra grāma-
6. dinda uttāra-koṭṭa svāstege Hevasagrāmada-
7. li kelavu bhūmi samśriṣṭavāgi ade yi Ke-

8. la-ûra grâmadinda uttârava koṭṭa bhûmi-
9. samîpadalli Kallugudde-bastige Śivapurada-
10. PâlaBarasige grâmadinda uttâravâda bhû-
11. mi vaḷage hoḷe vattina nashṭakke prâku nillisi-
12. da nûru honnina bhûmiyannû adê krayava ko-
13. leû yî bhûmiyannû yî maṭhada dha-
14. rmakke uttârava koḍabêkendu Kem-
15. pina-maṭhadavaru hêluttâre â rîti appaṇe-
16. yâgabêkendu Aliya Nirvânaiyyanavaru
17. hêlida saṃbandha yî Kempinamaṭhada dêvara kai-
18. ya kraya ga $118\frac{1}{2}$ — $7\frac{1}{2}$ nûrahadineṇṭu va-
19. rahanû êlu haṇa aḍavannû varavaṇi-
20. ja tegedukoṇḍu uttârava koḷadu yi-
21. sîme Keḷaûra Pâla Hedase grâmadinda
22. śistininda ga $7\frac{1}{4}$ prâku nillisida na-
23. shṭa niṃma ga $\frac{1}{2}\frac{1}{2}$ yiralâgi nilisida na-
24. shṭadinda ga $2\frac{3}{8}$ hâge ga $2\frac{1}{2}\frac{3}{8}$
25. ûbhayaṃ ga $10\frac{3}{4}$ Kallugudde ba-
26. stige yî Barasige grâmadinda prâku
27. uttâravâda svâsteyinda hoḷe-vatti-
28. na bagge nilisida nashṭadinda ga $1\frac{1}{2}$
29. ûbhayaṃ ga $11\frac{3}{4}$ hannondu
30. varahannû yeṇṭu haṇa muppâga-
31. gada sosteyannû yî Virakta-maṭhada
32. dharmake Śivârpitavâgi koṭṭu
33. yî bhûmige lingamudrâ-silâ sthâpi-
34. tava mâḍisuvallige hujûrinda Ū-
35. ḷigada Vîrana kaḷuhisidêve Cha-
36. ü-grâmadavara karasikoṇḍu ga-
37. ði tashkara bârada rîti yivana mun-
38. diṭṭu rêkhe pramâṇu bhûmige
39. silâsthâpitava mâḍisikombudu
40. yî kâgadava sênaabôgara kaḍita-
41. ke barasi tirugi ivara vaśakke
42. koḍuvudâgi śrî yatâprati

Note.

This records the grant of a plot of land to the Virakta Matt constructed by Kenchava on the bank of the Sitâ river by Sômasêkharanâyaka of Keḷadi on the 10th lunar day of the dark half of Śrâvaṇa in the year Viḷambi. The date is not verifiable.

63.

On a brass plate in the same Matt.

Kannaḍa characters.

Śrî

1. guru piṭha
2. śrî Rambhâpuri
3. vîra-simhâsa

Translation.

The seat of illustrious teachers.

The Vîrasimhâsana of Rambhâpuri (Bâḷehonnûr).

A copper plate grant of Jayamurinâḍālvân in the possession of the same matt at Bâlehonnur.

Single Plate : Tamil and Grantha Characters.

Tamil language.

- A. 1. ya Śuvâ Nāraṇaneluttu ivai Neydalūr Tilatayayyaneluttu
 2. ivaiy Kuṇṇūr Kīlavaneluttu ivaiy Singudāneluttu ivai-
 3. y Aṛiśila kilān Śiridānakka-neluttu idAri Vennūr n-
 4. âṭṭu p Parāntaka purattu-k-kaṇi kâchchuvan Tiruvi rājar mākka-
 5. liyenān Punrai Tirucheruvâchchanatṭānelut-
 6. tu ivai Veyāna kuḍāneluttu ivai Śuvarṇīru seṭi eluttu
 7. ivai Devūrudaiyāneluttu śrī Jayamuri- svasti śrī yāṇ-
 8. ḍaīndāu Jayamuri Nāḍālvānukku chcheliāninra yā-
- B. 1. ṇḍaīndāvadu ivvāṇḍu Jayamuri Nāḍālvānāna Pittanavā-
 2. ḍa Sendanān enga lāchchi Kalandurai aḍigaḷ piranda nāl
 3. Raivati nāl tingaḍōrum muṭṭāmai Jayammuri-chcharuppe-
 4. di-mangalattu muppattiruvārum ainju kaniyum or piḍi
 5. neyyum tayirum aṭṭi muppattiruvarkkumunpadā-
 6. ga idarkku chcheyda nilam vēli nilam attai vāykkīl
 7. idar kellaī vaḍa kombinilam kilakkaḍaykkīlpār-
 8. kellaīy karupput-toṭṭattukku mērkum tenpārke

Note.

This consists of a single copper plate, both sides of which are engraved, belonging to the Lingāyat mutt at Bâlehonnūr which is regarded as the seat of one of the five original gurus of the Lingāyat religion. The grant is incomplete as some plates preceding and following the present copper plate are lost. Hence the middle portion of the grant only is found in this record.

The signatures of certain witnesses to the grant are first found in this inscription. We next find it recorded that in the 5th year of his rule Pittanavāḍa Sendanān *alias* Jayamurinâḍālvân, made a gift of land, in order that from the produce there of, an offering of five fruits, one piḍi (a measure) of ghee, and curds might be made to 32 Brahmans every month on the day of the constellation Rêvatī, in which constellation his mother Kalanduraiaḍigaḷ was born. The boundaries of the land next follow.

MUDAGERE TALUK.

At the village Goṇibīḍ in the Hôbali of Gôṇibīḍ, on the doorway of Basavêśvara temple.

Modern Kannaḍa language and Characters.

1. Gôṇibīḍa sīme Kittalenāḍa Chinugada Vīrappagaḍa-
2. ra makkaḷu Dēvaṇṇagaḍaru yivara hirriya makka-
3. ḷu Vīrappagaḍanu Basavêśvara Svāmiyavara dēva-
4. stāna yī pēṭhēmaḷigegaḷa kaṭṭu bage prā-
5. rambhamāḍida vivarā Il Chitrabhānu saṃvatsarada
6. Mārgasira bahuḷa 5 llu yī dēvastāna maḷige sahā
7. kambha pratishṭhe māḍiddu l Svābhānu saṃvatsa-
8. radā Nija Chaitra śu 15 llu yī Basavêśvara-
9. svāmiyavara pūrva pēṭheyinda teraḷikoṇḍu

10. bandu yî dēvastānadalli pratishṭhe mādīdaru yaṁ-
11. badāgi yî Gōṇibīḍa stalada Śānabhāga Aṇ-
12. ṇaiyyanavara maga Lingappaiyanu prītiyinda yi
13. sēve mādīdavarige sakalaiśvarya dhana dhānya putrarugaḷa
14. koṭṭu ninnā sēve tegadukoḷabēkendu binnahaṁ mādī ba-
15. rada barahakke āchendrākam a-
16. stu srī.

Note.

This records the construction of Basavêśvarasvāmi temple and some shops in the year Chitrabhānu and the consecration of the image of God Basavêśvara in the said temple in the year Svabhānu by Virappagaḍa, eldest son of Dēvaṇṇagaḍa, son of Virappagaḍa of the village Chinuga in Kittalenāḍ, in Gōṇibīḍ-sime. The inscription concludes with the statement that it was composed by Lingappaiya, son of Aṇṇaiya, shanubhog of Gōṇibīḍ and with a prayer for the welfare of the person who caused the temple to be built.

66.

On a stone set up in Banni Mahākālī temple in the same village.

Size 1'—8" × 1'—3".

Kannāḍa language and characters.

1. svasti vijayadudaya Śālivāhanaśaka varuśa
2. 1536 sanda vartanāna Rākshasa saṁvatsarada Māgha śu-
3. dha 8 || Vīrapā
4. saluva Gōṇi-
5. bīḍa Kālāṁmana sunāraru Kālapanāyakarige darma-
6. vāgaliyandu Gōṇibīḍa Pāñchālādavaru yî Māgha śu-
7. dha 8 lu vīrasamayada sunāluvina Kanaḍavīra pāñchālādava-
8. ralu kūḍi koḍadavaru tamma heṇḍara pararige koṭṭa hāge
9. Kālapanāyakara sāsana Saṇṇa Lingaṇṇanu bareda
10. kuladolage maduvēli heṇṇu gaṇḍinali banda haṇavanu
11. dēvarige koḍaluḷḷavaru . koḍade yidara makaḷu

Note.

This inscription is engraved on a stone on which an old Jaina inscription was previously incised. The old inscription has been obliterated and the letters of the new inscription have been written over the surface. Still some faint traces of Hoysala types of letters of the previous inscription can be detected. The present inscription seems to record an agreement at the instance of one Kālappanāyaka between two sects of Goldsmiths, the Pāñchālādavaru of the village Gōṇibīḍ, and Kannāḍa Vīra Pāñchālādavaru of Vīra-samaya Sunāluvas that they would freely intermarry between members of the two sects and also that they would pay some money contribution for the service of their family deity, at the time of marriage.

67.

On the pedestal of the Chauvīsa Tīrthakara image in the same temple.

Size 1¼' × 1'.

Kannāḍa language and characters of the Hoysala period.

- | | |
|----------------|-----------------------|
| 1. svasti śrī- | 5. Chauvīsa Tīrthaka- |
| 2. matu A- | 6. ra prati- |
| 3. nantana ü- | 7. me mangala |
| 4. dyāpaneya | |

Note.

This image with the figures of 24 Jaina Tirthankaras engraved on it seems to have been brought from some ruined Jaina temple and set up in the present Banni Mahankālī temple. Although it is a Jaina figure it is worshipped by goldsmiths who are the chief devotees of the temple probably on account of their ignorance of the nature of the image. This inscription on the pedestal of the image merely records that the Chauvīsa Tirthankara image was set up by some one at the conclusion of a vow of worshipping the god Ananta.

68.

Votagar grant of Pratâpadêvarâya of Vijayanagar, śaka 1332 in the possession of Subbâbhaṭṭa at the village Koḍatale in the Hôbali of Srīngêri.

Three plates with Varâha seal.

Nâgari characters; language mostly Sanskrit and partly Kannaḍa.

1. śrī Gaṇâdhipatayê namaḥ nama-
2. s tunga śiras chumbi chandra châmara châravê trailôkyanaga-
3. rârambha mûlastambhâya Sambhavê l bhûyasê bha (v) atâm bhûtyai
bhûyâ-
4. d Âścharyakuñjaraḥ l âhur viharakântâram âgamânâm cha
5. yôgiṇaḥ l Harêr Lîlâvarâhasya daṃshṭrâ daṇḍaḥ sa pâtu vaḥ l Hê-
6. mādri kalaśâ yatra dhâtrî chchhatraśriyaṃ dadhau l asti kshî-
7. râṇavôdbhûtam apâṃ pushpaṃ anuttamaṃ anûnaṃ yasya
8. nirmâlyam âdhattê śirasi-Îśvaraḥ l sadâmôdanidhês tasya
9. santânê Yadusaṃjnitê l abhûd âścharya mādihuryam vasudhâyâ-
10. s tapaphalam l Sangamô nâma râjâbhût sârabhûtê tadanvayê
11. rêjê yasya yaśaḥ Siddha-châriṇîbhiḥ sukîrtitaṃ l sarvara-
12. tna-nidhês tasya samrâḍ âsît tanûbhavaḥ l râjye Bukka mahî-
13. pâlo maṇinâm iva Kaustubhaḥ l tasya Gaurâmbikâjâneḥ
14. tanayaḥ sunayônnataḥ l hâragaura yaśaḥ-pûrâhârî Hariha-
15. rêśvaraḥ l yat shôḍaśa mahâdâna yaśasâ digvihâriṇâ l
16. bhûyasâṃ abhavan nrîṇâm bhuvanâni chaturdaśa l tasyaiva hi
17. nrîpâlasya dêvyabhût Mêmâmbikâ Śaurês tasya yathâ
18. Lakshmîś Śankarasyêva Pârvatî Pitâmahasya Sâvitri
19. Chhâyâ Dinamaṇêr iva l vilâsa vibhramôllâsatira-
20. skṛita Tilôttamâḥ l Atrêr iva Anasûyêti Vasishṭhasyâ -
21. py Arundhatî l Śachî Satamakhasyêva Śâsinô Rôhiṇî
22. yathâ Damayantî Nalasyêva Râmasyêv Âvanîsutâ l ta-
23. sya Mêmâmbikâjânêr udabhût sumahônнатаḥ Pratâpa

(IIa)

24. Dêvarâyô yaḥ putrôbhût kuvalayêksha-
25. ṇaḥ l. . . . rûpa iva mûrtau yasyângâ Anangamivâparaḥ l
pramê-
26. . . . iva dharmô yaḥ prajâvân svaguṇair abhût l pratyarthi-samid-u-
27. dbhûtaḥ pratâpâgnau raṇê raṇê l vijitô yêna vîrêṇa
28. vijaya śrī karâgrataḥ l vijayî Vikramâditya Bhô-
29. jabhûpa ivâparaḥ l anginô yam prachakshantê Râjârâjâva-
30. târakam l abhangam Anga Kâlinga Vangâdyaisch âmarâdi-
31. bhiḥ l râjânô yaṃ nishêvante râjachihnaiḥ svayaṃ dhṛitaiḥ l râ-
32. jâdhirâjas tējvasî yô râjaparamêśvaraḥ l Hindûrâya-su-
33. ratrâṇa-dusṭa-śârdûla-mardanaḥ l gajaugha-gaṇḍabhêruṇḍô gajên -

34. dra-mṛigayârataḥ l mûrurâyaragaṇḍâṅkaḥ pararâya bhayaṅka-
35. raḥ l śrī Tungabhadraparighê nagarê-Vijayâhvayê l simhâsa-
36. nasthaḥ prityâ yam avanîm âśaśâsa saḥ l Śâlivâhana-ni-
37. rṇîtê śakavarsha kramâgatê l yugmâgniguna bhûmyâ-
38. samyutê Vikṛiti vatsarê l Kârtikyâm tu sitê pa-
39. kshê Dvâdaśyâm śubhavâsarê l Tungabhadrânadîtîrê
40. Virûpâkshasya sannidhau l Śrî-vatsa gôtra jâtâ-
41. ya varĀpastamba sûtrinê bahvrichâṇam varênyâ-
42. ya yatavan-mânasâtmanê l padavâkyapramânêshu
43. parâm prauḍhim upêyushê l vâdi vidvat kavîndrâya
44. Vishṇu siddhânta vêdinê Vêdântâchâryavaryâya Vi-
45. shṇupûjâparâya cha l Dêvarâchârya-putrâya Mâya-
46. yaṇâchâryadhîmatê l Ārangavêṇṭhakêchaiva Heba-

(II b.)

47. rākhyasya sîmani l Vôṭegâr iti vikhyâta nâmâ-
48. nam grāmam uttamam l Dêvarâyapuram chêti prati-nâma
49. samanvitam l sarvamânyam chatussimâ samyuktam cha
50. samantataḥ l nidhi nikshêpa pâshâṇa aṣṭabhôgai-
51. rathêtariḥ l vividhaiścha phalair yuktam sataṭakam sa bhû-
52. ruham l âchandra târakam bhôktum dâtum châpi nijêchchha-
53. yâ l putra pautraischa tatputraiḥ tatsutaiḥ tata uttaraiḥ l Pra-
54. tâpa Dêvarâjendra mânânîyô manasvinam sahira-
55. nyapayôdhârâ pûrvakam dattavân mudâ l

(III a.)

56. tasyâgrahâravaryasya chatus sîmâvalinirṇa-
57. yaḥ l sarvêśham sukhabôdhâya likhyatê dêsabhâsha-
58. yâ l Vôṭegârige pratinâma Devatâpurakke mûḍalu pegi-
59. padagaḍi kalinindam paḍuva tenkalu Kumba kaladi baḍaga
60. paḍuva biḍeda sîme târuvari haḷadim mûḍalûbaḍaga
61. Mâlûra gaḍiya tevara nîruvariindam tenkalu śrî
62. dânapâlanayôr madhyê dânat śrêyônupâlanam dâ-
63. nat svargam avâpnôti pânâd achyutam padam l svadattâd dvigunam
64. punyam paradattânupâlanam l paradattâpahârêṇa svadattam nish-
65. phalam bhavêt l svadattam paradattam vâ yô harêta vasundharâm sha-
66. shṭi varsha sahasrâṇi vishṭhâyâm jâyatê krimiḥ l êkaiva bhaginî-
67. lôke sarvêśhamêva bhûbhujâm na bhôjyâ na karagrâhyâ vipradattâ va-
68. sundharâ l sâmanyôyam dharmasetur nripânâṇam kâle kâle pâlanî-
69. yô bhavadbhiḥ l sarvân êtân bhâvinaḥ pâṛthivêndrân bhûyô bhûyô yâchatê
70. Râmachandraḥ ll

Śrī Virûpâksha

Note.

After describing the genealogy in the usual way of Pratâpadêvarâya of Vijayanagar the grant records the gift of the village Vôṭegâr, renamed Dêvarâyapura by Pratâpadêvarâya to Vêdântâchârya, son of Dêvarâchârya, of Rigvêda, on the 12th lunar day of the light half of Kârtika in the year Vikṛiti, Śaka 1332 corresponding to A.D. 1410. The date is not verifiable. The inscription ends with the usual imprecation.

KOLAR DISTRICT.

69.

KOLAR TALUK.

A copy of Râmasamudra grant of King Kṛishṇarâya of Vijayanagar, dated Śaka 1435 in the possession of Saule Śêshâchâr in Kôlâr Town.

Telugu language and characters.

1. śubham astu svasti śrî vijayâbhyudaya Śâlivâhana śaka varsham-
2. bulu 1435 agunêti Śrîmukha samvatsaram Āśvîja śu 12
3. puṇyakâlamandu śrîman mahârâjâdhîrâja râja-paramêśvara śrî vîrapra-
4. tâpa śrî Kṛishṇa Râyamahârâyâlugâru sukhânurâgam śrîrâjyaṃ
5. châyachu uṇḍagânu śrîmad Raghupatinâyakâchâryulaina śrîvîra
6. Râmanâyakulavâru śrî Bhâradvâja-gôtra Āpastambasûtram
7. Yajuśśâkhâdhyâulaina śrî Râmachandrabhaṭṭôpâdhyâyula pu-
8. trulaina Haribhaṭṭôpâdhyaluku ichchina tâmra śâsanam
9. eṭlannanu mâ adhikârâniki chêrina Chinnapalle anu grâma-
10. munaku śrî Râmasamudraṃ ani pratinâmaṃ chêsi mâ-mâtâpitri-
11. vulaku puṇyalôka prâptikai śrî Râma-sannidhilô sahiraṇyôda-
12. ka-dânadhara pûrvakangânu samarpinchiri î grâmâniki chellê
13. nidhyâdi samasta tējasvâmyamulannu mîru putra pautrâdulugâ anubha-
14. vinchukoni mâ-vamśasthaluku śrēyaḥ-prârthana-chêsukôni sukhangâ vuṇḍêdi
ani
15. vrâyinchi yichchina tâmraśâsanamu l svadattâdviguṇaṃ puṇyaṃ paradattâ-
16. nupâlanam paradattâpahârêṇa svadattam nishphalam bhavêt dânapâlanayô-
17. r madhyê dânat śreyônupâlanam dânat svargaṃ avâpnôti pâla-
18. nâd achyutam padaṃ śrî Râma ll

Note.

This records the grant of Chinnapalle, newly named as Râmasamudra to Haribhaṭṭôpâdhyâya, son of Râmachandra-bhaṭṭôpâdhyâya of Bhâradvâjagôtra and Āpastambha sûtra by the Chief Râmanâyaka, a dependant of mahârâjâdhîrâja râjaparamêśvara, vîrapratâpa, Kṛishṇarâja on the 12th lunar day of the light half of Āśvîja in the year Śrîmukha, śaka 1435 corresponding to A. D. 1513. The date is not verifiable.

It ends with the usual imprecation.

70.

A copy of a copper plate grant in the possession of Kṛishṇaśâstri, agent of Avani Matt in Kôlâr.

Telugu language and characters.

1. svasti śrî vijayâbhyudaya Śâlivâhanaśakavarshambulu l
 2. Prabhavâdi chellu varushambulu 49 agunanêti Nala-nâma samva-
 3. tsara Pushya śu 12 Angârakavâramu śrîmad râjâdhîrâja râja-
 4. mâtânḍa râjakandarpa râjakaṇṭhîrava râjatêjônidhi
 5. râjamahârâja śrî Yâdava-vamśâbhdi-paripûrṇa-cham-
- Archl. Rt.

6. dralayina Guttiharani bbaragaṇḍa Basavaśankara birudānkita-
7. layina Konkana-daḷa-viphālāṅkuśalayina Māvulagôtra
8. pavitralayina Peddanāyani Nallārappanāyanigâri pautrulaina
9. Peddavenkaṭappa nāyanivâri putrulayina Peddanāyanivâru Sâṇ-
10. ḍilyasa gôtra Āpastam̐ba-sûtra Yajuśśâkhâdhyâyulayina
11. Koḷâlasthanam Talagundam Agrahâram Śarimaḷḷa Subbâvadhâ-
12. nulavâri pautrulayina Râmakṛiṣṇâvadhânulavâri putralayina
13. Kṛiṣṇaśâstrulavâriki Māvulagôtra pavitralayina Peddanāyani Nallâra-
14. nāyanivâri pautralayina Peda Venkaṭapanāyanivâri putralayina
15. Peddunāyanivâru Sarimaḷḷa Subbâvadhânulavâri pautrulayina
16. Râma Kṛiṣṇâvadhânulavâri putralayina Kṛiṣṇaśâstrulavâriki Nallârappa-
17. nāyanivâri-pautralayina Peda Venkaṭappa-nāyanivâri putrala-
18. yina Peddanāyanivâru Sarimaḷḷe Subbâvadhânulavâri pautrula-
19. yina Râma Kṛiṣṇâvadhânulavâri putrulayina Kṛiṣṇaśâstrulavâriki
20. vrâyinchi yichchina bhûdâna-tâmra-śâsanam eṭṭannanu mâ-nâyaka-
21. tanânuku chelle Peddannāyanidurgânuku vaḷitamaina Râmakuppaṃ-
22. śimalônu Peddûru-grâmânuku naḍachê bhûmilônu mîku mâ-
23. ku putra-pautra pâraṃparyagânu naḍachêṭaṭṭugânu i Makara-sankrânti-
24. mahâpuṇyakâlamandu sahiranyôdakadâna-dhârâpûrvakamgânu
25. kâḍârambhaṃ bhûmi 3/4 padahaidu tûmulu daya-chêsi ichchinâ-
26. ran ganuka mâ peddalaku prîtigânu ishṭa-daivam- arpaṇam
27. ichinâramu mî-putra-pautra-pâraṃparyangânu sukhânâ
28. anubhaviñchukonivachchêdi ani vrâyiñchi ichchina dâna śâsanamu
29. svadattâd dviguṇam puṇyam paradattânupâlanam para-dattâpahârêṇa
30. svadattam nishphalam bhavêt sva-dattam paradattam vâ yô harêta vasun-
31. dharâṃ shashṭhi-varsha-sahasrâṇi viśṭhâyâm jâyate krimiḥ
32. (śrî Gôpâlâ)

Note.

This records the grant of the village Peddûru to Kṛiṣṇaśâstri, son of Râmakṛiṣṇâvadhâni and grand-son of Śarimaḷḷa Subbâvadhâni by Peddanāyani, son of Pedda Venkaṭappanāyani and grand-son of Peddanāyani Nallârappanāyani with titles mentioned in the paper. This is dated Tuesday the 12th lunar day of the bright half of Pushya and first day of Makara in the year Naḷa, Śaka year not fully mentioned.

71.

On a rock close by Arahalli in the Hobali of Kôlâr.

Size 6"×4"—6".

Kannaḍa language and characters.

1. svasti śrî vijayâbhudaya Kalivarusha 4535 śaka varusha 1356 neya mēge saluva Ānanda-samvatsara
2. . . . 30 Sô Ādra-nakshatra Prîtiyôga Bavakarâṇa-sûryagrahaṇa-puṇyakâla-
3. dalu śrîman mahârâjâdhirâja râjaparamêśvara pûrva-dakṣiṇa-paśchi-môttara-chatus-samudrâdhipati
4. śrîvîrapratâpa Vijayarâya-mahârâyara kumâra Pratâpa Dêvarâya-mahârâyaru prithvîrâjyamgeyivali śrîman mahâ-
5. pradhâna Perumâledaṇṇâyakara taṃma Mallanṇagaḷu Bammasamudradalu Lakkhhaṇṇodeyara nirûpadinda Nâyakatanava mâḍuvali

6. tamma Nâyakatanake saluva Kolâlanâḍalu Mukkaṇṇa Voḍeyara Soṇṇagau-
ṇḍaru Setṭiyahalliya
7. bhâgeya Areyahalliya paśchima-bhâgadalū nâu Âghrâravâgi biṭṭa Mâra-
samudravanu
8. kuṇṭe kaṭṭe tōṭa tuḍike aṇekaṭṭu kâḍârambha nîrârambha eḍa eṇe guyya-
lu modalâda samasta . . . svâmyavanu
9. Haritasagôtra Âpastamba sūtra Yajuś-sâkhâdhyâyigalâda Nañjappanvara
kumâra Maha-
10. dēvayyagalige sa-hiraṇyôdaka-dânadhârâpûrvakavâgi â grâmavanu
11. nîvu nimma putra-pavutra-pâraṃparyavâgi sukhadinda anubhavisikoṇḍu
â grâmada Hiriya [keṇeya]kelage hattu kolaga gadde-
12. yanu śrî śrîmad akhilânḍakôṭi-brahmânḍa-nâyakadēvatâ-sârvabhauma śrî
Tirumalenâtha dēvara paḍitaradî-
13. pārâdhanēge salisuttâ âchandrâka sthâyiyâgi sarvamânya agrahâravâgi
anubhaviśûdu nimma bhûmigaḷu
14. dânnâdhikrayangalige saluvadu nimma keṇege ûnamânavâdare nîvu mahâ-
janangalū kaṭṭalullavaru yî
15. î śâsanada mariyâdeyali śrîmad akhilânḍakôṭi-brahmânḍanâyâka dēvatâ-
sârvabhauma śrî Tiru-
16. malenâtha-dēvara munde pramâṇava mâḍi śilâ-śâsanava mâḍikoṭṭevâgi nîvu
yî
17. aghrâranu sarvamânyavâgi â-chandrâkasthâyiyâgi anubhavisu sukhadim
bâlîndendu
18. namma strî-putra-jñâti-sâmantara anumataḍinda arasinavara matadinda
namma svaruchiyinda vo-
19. ḍambattu koṭṭa dharma-śâsana sva-dattâṃ paradattâṃ vâ yô harêta
vasundharâṃ shashṭivarisha
20. sahasrâṇi viṣṭâyâṃ jâyatê krimih dânapâlanayôr madhyê dânat śrêyônu-
pâlanam dâ-
21. nât svargaṃ avâpnôti pâlanâd achyutam padaṃ śrî śrî śrî.

Note.

This inscription records the grant of the Agrahâra Village, Mârasamudra with its tank, well, gardens, dry and wet fields to Mahadēvaya, son of Nanjappadēvaya of Hari-tasagôtra and Âpastambasûtra by Soṇṇagavunḍa, son of Mukkaṇṇa-voḍyer, invested with the power of Nâyaka over Kôlâla-nâḍu. At the time of the inscription, Mallanṇa, younger brother of Perumâlê Daṇṇâyaka, was a Nâyaka of Bammasamudra under the orders of Lakkhaṇṇoḍyar, while Pratâpadēvarâya, son of Vijayarâya-mahârâya, was ruling over the earth. The grant is dated Monday the 30th lunar day of the year Ânanda, Śaka 1356 and Kali 4535, there being a solar eclipse on the day with the constellation Ârdra, with Prîtiyôga and Bavakaraṇa. The date corresponds to Monday the 7th of June 1434 A. D., with the constellation of Ârdra. There was a solar eclipse on the day. The yoga of the day was Atigaṇḍa and not Prîti as mentioned in the inscription. The donee was bound to make over a wet field with the sowing capacity of ten Kolagas under Hirekere for the service of offering food to God Tirumalenâtha. The inscription ends with the usual imprecation.

72.

On a rock close by the village Talagunda in the Hobali of Vakkaleri.

- | | |
|----------------------------|--------------------------|
| 1. Palavanga-saṃvatsarada | 4. illi biddu vastu hôgi |
| 2. Vayisâkha ba 12 lu śrî- | 5. svâmpâdakke sêridanu. |
| 3. matu Bayirarasanu | |

Note.

This records the death due to fall on the spot of Bairarasu on the 12th lunar day of the dark half of Vaisâkha in the year Plavanga. The date is not verifiable.

73.

On a rock at the foot of the hill to the west of the road leading from Talagunda to Bussênahalli in the same Hobali of Vakkalêri.

1. svâsti śrîmatu Parîdhâvi sam-
2. vatsara Śrâvaṇa ba 1 Guruvâra-
3. dalu śrîmatu Sugutûra A-
4. yyappanavaru tamma purôhita
5. Narasambhaṭṭarige dânamâdi-
6. koṭṭa hola kham $\frac{1}{2}$ idake â-
7. ru tappalâgadu Râmapa bare-
8. daddu-

Note.

This records the gift of a dry field with the sowing capacity of half a khaṇḍi to priest Narasimhabhaṭṭa by the chief Sugutur Ayyappa on Thursday the 1st lunar day of the dark half of Śrâvaṇa in the year Parîdhâvi. Râmapa is the name of the engraver.

74.

On a rock under a Honge tree close by Dhanamaṭṭinahalli in the same Hôbali of Vakkaleri.

1. Śrîmukha sam Mârga-
2. śira vâradalu śrîmatu
3. Vîrôjipantaru tamma baṇṭa Ti-
4. mmayyage koṭṭa hola
5. pâpa
6. śrîChaudêśvari pâda . . .
7. śrî śrî

Note.

This records the grant of a dry field by Vîrôjipantaru to his servant Timmaya.

75.

On a rock to the south of Purahalli, a deserted village in the same Hobali of Vakkalêri.

1. Krôdhana-samvatsarada phâlguna śu 1 Budhavâradalu
2. Bommarasara maga Chikkarasanu mâ-
3. ḍisida Mañjuguli yemba kereya
4. keḷage śrîmad akhillâṇḍakôṭi bra-
5. hmâṇḍa nâyaka devatâsârvabhauma
6. śrî Varadarâja svâmiyavara dîpa-
7. mâle sêvege koṭṭa gadde kham $\frac{1}{2}$
8. idake tappidavaru sattanâya tim
9. davaru śrî śrî.

Note.

This inscription records the grant of a wet field with the sowing capacity of half a khaṇḍi under the tank, Manjuguli of his own construction, for the service of maintaining a light before God Varadarâja by Chikkarasu, son of Bommarasu, on Wednesday the 1st lunar day of the light half of Phâlguna in the year Krôdhana.

76.

On a rock on the hill to the north of Dhanamaṭṭinahalli in the same Hobali of Vakkaleri

1. Ānanda-saṁvatsarada nija Jyêshṭha
2. śu 5 lu śrīmad rājādhirāja rāja-
3. paramêśvara śrī vira Venkaṭapati-dê-
4. va mahârâyaru prithaviya râjyava-
5. nâluvalli śrīmatu Sugutûra
6. Tammayagavuḍara makkaḷu śrīma-
7. tu Momnâyigaḷu Prasanna Gangâ-
8. dharêśvara svâmiyavarige samarpi-
9. sîda Ganjuhalli grâma

Note.

This records the grant of the village Ganjuhalli for the service of God Prasanna Gangādharaśvara by Momnâyi, son of Sugutur Tammayagaḍa on the fifth lunar day of the light half of nija-Jyêshṭha in the year Ānanda when Venkaṭapatidêvarâya was ruling (over Vijayanagar).

77.

On a rock on the hill on the boundary of Maḍêrahalli in the same Hobali of Vakkaleri.

Telugu language and characters.

1. svasti śrī Veya saṁvatsaram
2. Āśvīja su 10 Guruvâra-
3. munâḍu Vīramanâyakuḍu
4. puliatô potlâḍi â pulini jam-
5. pi tânu Svargamu chêrenu śrī

Note.

This records the death of Vīramanâyaka due to the wounds he received from a tiger which he killed on Thursday the 10th lunar day of the light half of Āśvīyuja in the year Vyaya.

78.

On a broken stone on the road to Kallaṇḍûr to the south of Mangasamudra in the same Hobali of Vakkaleri.

Kannaḍa language and characters.

1. śrī Subbajīyara maga
2. Maṇiyappage hajaratu
3. Mulak sâhêbaru ko-
4. ṭṭa kaṭṭu-koḍage ho-
5. la $\frac{1}{4}$ śrī

Note.

This records the grant of a dry field with the sowing capacity of 5 koḷagas as kaṭṭu-koḍage (a gift for constructing some tank or other) to Maṇiyappa, son of Subbajīya by Mulak Śahib.

Archl. Rt.

79.

On a rock to the west of the quarry at the foot of the hill in Biṭṭēnahalli in the same Hobali of Vakkalēri.

Size 4'—6"×3'—9".

Kannāḍa language and characters.

1. Siddhārthi nāma saṁvatsarada Śrāvaṇa ba 5
2. Bhānuvāradalu Dēśakulakaraṇi Venkaṭa-
3. rāmayyanavara makkaḷu Nañjuṇḍayya-
4. navaru Sugutūra Śrī Tammayagavudara
5. appaṇeyinda Śrī Vīrabhadra-dēvarige
6. samarpisida mānyada hola ½ hattu
7. koḷagavanu archaka Nañjayyanu a-
8. nubhavisikoṇḍu dēvara sēve naḍisi-
9. koṇḍu yihudendu barasikoṭṭa dha-
10. rma-śāsana sūriya chandraru sākshi-
11. gaḷu śrī ll

Note.

This records the grant of dry field with the sowing capacity of ten koḷagas for the service of God Vīrabhadra to Nanjayya, the *archak*, by Nanjuṇḍayya son of Dēśakulakaraṇi Venkaṭarāmayya, under the orders of the Chief Sugutūr Tamma yagaḍa on Sunday the 5th lunar day of the dark half of Śrāvaṇa in the year Siddhārthi.

80.

On a rock in the field of Muniyappa to the north of Mangasamudra in the same Hobali

Kannāḍa language and characters.

1. Mangasamudrada ma-
2. hājanangaḷu Lakkhappa-
3. rasige koṭṭa mānyahola nā-
4. guḷa
5. idake sella . . .

Note.

This records the grant of a dry field with the sowing capacity of 4 koḷagas, free of taxes, to Lakkhapparasu by the Mahājanas of Mangasamudra.

81.

On a rock to the north of the house of Kumbāra Rāmayya in the village Śahapura in the Hobali of Huttūru.

Kannāḍa language and characters.

1. svasti śrī vijayābyudaya Śalivāhana
2. śaka varusha 1543 neya Durmati saṁvatsarada Vayisākha
3. ba 12 lu śrīmatu mahārājādhirāja Rāmarāja voḍe-
4. yaru prithivī sām̐mrājyava māḍuvalli Hoḷali-
5. ya mahājanangaḷu bayala śrī Sômēśvara dēvara
6. paḍitara dipārāḍhanegāgi biṭṭa gadde kham ½

Note.

This records the grant of a wet field. with the sowing capacity of half a Khaṇḍi for the service of offering food and lights to God Sômêśvara by the Mahâjanas of Hoḷali on the 12th lunar day of the dark half of Vaisâkha in the year Durmati, Śaka 1543 corresponding to A. D. 1621 when Râmarâja-voḍeyar, mahârâjâdhirâja was ruling over the earth.

82.

On a rock called Koṭhâradaḇaṇḍe in the same village Śahapur.

Kannaḍa language and characters.

1. Palavanga saṁvatsara Chayitra su 1 Sô-
2. mavâradalu Bâcheyanâyakara makkaḷu Ma-
3. leyanâyakaru Sômêśvaradêvara
4. dîpamâle sêvege aigula holava-
5. nu mânyavâgi samarpisidaru śrî Sô-
6. mêśvara dêvara pâdavê śaraṇu śrî.

Note.

This records the grant of a dry field with the sowing capacity of five koḷagas free of taxes for the service of dîpamâle (lights) to god Sômêśvara by Maleyanâyaka, son of Bâcheya-nâyaka on Monday the first lunar day of the bright half of Chaitra in the year Plavanga.

83.

On a stone pillar lying below a *honge* tree in the bed of the tank at the village Hoḷali in the same Hobali of Huttûr.

Size 4'—3"×1'—6".

Telugu language and characters.

1. svasti śrîmatu Kṛishṇapanâyanî-
2. gâru-ḇaṇṭararôtu Vijaya saṁ-
3. vatsaraṁ Makra sankrânti puṇya-
4. kâlamandu śrî Chavuḍêśva-
5. ri amnavâriki bhakutinin-
6. chi kaṭṭinchina vijaya-
7. maṇṭapam chanda sûri-
8. yâdalū
9. vuṇḍêdi . . . śrî Chavuḍê-
10. śvari amnavâri pâdamê ga-
11. ti śrî

Note.

This inscription records the construction of a maṇṭapa for the service of goddess Chauḍêśvariamma by a soldier in the service of Kṛishṇapanâyanigâru in the year Vijaya on the holy day of Makarasankrânti. The date is not verifiable.

84.

At the same village Hoḷali, on a boulder to the east.

Size 3"×2'—6".

Kannaḍa language and characters.

1. śrîmatu Paingalanâma
2. saṁvatsarada Āshâḍha śu 13

3. Sô mavâradalu Viramara-
4. sara makkaḷu Râjayagaḷu
5. Hoḷaliya purôhita Śrî
6. Nanjunḍabhaṭṭarige taṃma
7. tande Viramarasarige puṇya-
8. lôkavâgabêkendu samarpisida
9. hola kham $\frac{1}{2}$ hattu koḷaga idake kê-
10. ḍu bayasidavaru gôva konda
11. pâpadali hôharu śrî

Note.

This inscription records the gift of a plot of dry land of the sowing capacity of half a khaṇḍi by Rājaya, son of Vīramarasu, to Nanjuṇḍabhaṭṭa, a priest in the village of Hoḷali for the spiritual benefit of Vīramarasu, on Monday the thirteenth lunar day of the white half of Āshāḍha in the year Paingalā. It ends with the usual imprecation. The date is not verifiable.

85.

On a stone set up in the field of Pâpegauda, two miles off to the east of the same village, Holali.

Size 6" \times 4'—3".

Old Kannada characters and language.

1. svasti śrî Kâlaḍiya Ma-
2. ṅgalada turgo!Uddhattôn âpadimbare
3. ḍe â Kômanagale ivange kalnâṭu koṭṭadu panner-
4. ḍu kaḷani dēvapâgaḍiyali ne
5. koṭṭadu sa . . ri paḍeda
6. poḷala
7. ydôr
8. ppor

Note.

This inscription is in old Kannada language and considerably effaced. It seems to record the grant of some wet land to a warrior called Uddhatto in memory of the death of a soldier named Koman in a cattle raid of Kâladimangala. The last three lines are effaced.

86.

On two pieces of stone lying in front of the house of *Sitârâmbhaṭṭa* in the same village *Holali*.

Old Kannada language and characters.

(Ist piece)

1. svasti Śrīpuruṣa mahā-
2. rājar pṛithivī-rājyaṃ
3. nāḍa

(IInd piece).

1. malpa okkalledâ
2. ra Avantiya
3. t̥tapattu kârolmāra
4. du koṭṭu keṇe kiḷa
5. . . . orkkanduga kala

Note.

This is an old inscription belonging to the reign of Śrīpurusha, a famous king of the Ganga dynasty (Śāka 710 from other inscriptions). It records the gift of a plot of land of the sowing capacity of one Kaudī. The donee's name is effaced.

87.

At the same village, Hoḷali, a sannad in the possession of Sômayya.

Kannada language and characters.

1. Râja śrī Kôlârada Âmila Chenna-Garuḍaiyya-
2. navarige Pûrṇayyanavaru barasida Nirûpa adâgi
3. i Tâlku Hoḷaliagrahârada grâma 1 kke Savumya
4. samvatsarada bêriju gu 387½ 1 paiki
5. kaṅgu 250 innûraivattu varahavannu Brâ-
6. hmara kaḍeyinda aramanega tegedukonḍu
7. grâmavannu Brâhmara vaśakke koṭṭu bâki kangu
8. 137½ 1 nu nûru mûvattêlu varaha âru haṇa
9. vannu vṛitti 64 kke mane 64ke 2.2 bhaṭamânya-
10. vâgi varushampratiyallu sarâgagoḍisi Śiddhârthi
11. samvatsaradârabhya naḍasikonḍu baruvudu Ravudri
12. samvatsara Chaitra śuddha 9 lluru śrī ||

Note.

This is a nirup (order) issued by Pûrṇaiyya, Dewan of Mysore, to Chennagarudaiya, *amil* (Amildar) of Kôlâr directing that out of the total amount of 387 varahas and 6 haṇas payable as tax for the agrahâra village Hoḷali for the year Saumya, only 250 varahas were to be collected from Brahmans and paid to the Palace and that the balance of 137 varahas and 6 haṇas were to be remitted as *bhaṭamânya* for the 64 vṛittis of Brahmans in the village. This arrangement was to come into effect from the year Siddhârthi. The grant is dated the 9th lunar day of the bright half of Chaitra in the year Raudri. The date is not verifiable.

88.

At the same village Hoḷali in the Hobali of Huttûr, on a pillar lying on the bank of the river.

Size 5'—0" × 1'—2".

Old Kannada characters.

- | | | |
|-----------------------|--|----------------------------|
| 1. svasti śrī Kâlaḍi- | \| | 4. \| Paḷeyân kâdi sattôn. |
| 2. yammangalada mahâ- | | 5. avange padirkkola kaḷa- |
| 3. janada tuṇugoḷo- | | 6. ni parihâram koṭṭôr |

Note.

This inscription records the death of one Paḷeyan in a cattle raid of the village Kâlaḍiyamangala and the grant of a plot of land with the sowing capacity of 10 koḷagas in his memory by the mahâjanas.

89.

MULUBAGAL TALUK.

Copy of a copper plate grant of Tirumalarâya of Vijayanagar dated Śāka 1499 in the possession of the Agent of the Śrīpâdarâja-Maṭha.

1. namas tunga-śiraśchumbi-chandra-châmarachârave trailôkya-
 2. nagarârambhamûlastambhâya Sambhavê || svasti śrī jayâ-
- Archl. Rt.

3. bhyudaya Śālivāhana śakābda 1499 nê Īśvara-samvatsa-
4. ra Pālguna ba 30 Sanivāra śrīman mahārājādhirāja rā-
5. japaramēśvara śrī vīrapratāpa śrī Tirumaladēvamahārāya-
6. raiyyanavarū Chandragiriyallu ratna-simhāsanārūḍharāgi
7. rājyavan āluvalli nādaprabhu Nanjēgavudaru Śrīvatsa-gô-
8. trada Āpastamba-sūtrada Yajus-śākhādhyāyigalāda
9. Venkaṭarāmabhaṭṭara putrarāda Timmarājabhaṭṭarige ko-
10. ṭṭa bhūdāna-dharma-śāsana kramav-ent-endare namma ā-
11. lige saluva Bairakūrige saluva Hāruvahallī grāma-
12. vanu sarvamānyavāgi Sūryōparāga-puṇyakāla-
13. dalu śrī Raghunāyaka-svāmi-sannidhiyalli Kṛishnārpaṇa-
14. buddhiyinda sarvamānyavāgi sahiranyōdaka-dāna-
15. dhārāpūrvakavāgi dhāreyaṇ eradu koṭṭevāda kārāṇa
16. ī grāmada chatuṣ-simeyolagulla nidhi nikshēpa modalāda
17. aṣṭa-bhōga-tēja-svāmyavanu kādārambha nīrārambha
18. modalāda samastavannu dāna-ādhi-kraya-vinimaya
19. bhōgyaṇgalige yōgvavāgi nīvu nimma putra-pavutra
20. pāraṇparevāgi āchandrārka-sthāyiyāgi ī Hā-
21. ruvahallī-grāmavanu anubhavisikoṇḍu sukhadalli
22. yihudu koṭṭa tāmra-śāsana ll Aśvamēdha-sahasrāṇi
23. Vājapēya-śatāni cha l kṛtvā tat-phalam āpnōti bhū-
24. mi-dānāt tad āsnutē ll gaṇyantē pāṃsavō lōke
25. gaṇyantē varsha-bindavaḥ l na gaṇyatē vidhātrāpi vipra-dattā
26. vasundharā l na viṣaṃ viṣamity āhur Brahmasvaṃ viṣaṃ uchya-
27. te l viṣaṃ ēkākinaṃ hanti Brahmasvaṃ putra-pautrikam || śrī ||

Note.

This is said to be a copy of a copper-plate grant the original of which is not forthcoming. This record registers the gift of the village Hāruvahallī, belonging to Bairakūr, free of taxes, to Timmarājabhaṭṭa, son of Venkaṭarāmabhaṭṭa of Śrīvatsagōtra, Āpastambasūtra and Yajus-śākhā, made by Nanjegauda, *nādu-prabhu* (Chief of Nāḍu) in the reign of Vijayanagar King Tirumaladēva seated on the jewelled throne at Chendragiri. The grant is stated to have been made with pouring of water on gold, in the presence of God Raghunāyaka on the holy occasion of solar eclipse on Saturday 30th lunar day of the dark half of Phālguna in the year Īśvara, 1499 of Śālivāhana era. This date corresponds to Saturday March 8, A.D. 1578 on which day a Solar eclipse is shown as having occurred according to Svamikannu Pillay's Tables.

The grant concludes with three stanzas eulogising the merit of making a gift of land, which may be translated as follows :—

The merit that one gets by making thousands of horse-sacrifices and hundreds of Vājapēya-sacrifices is attained by the gift of land. One can count the number of dust particles on earth and that of the drops of rain; but even Brahma cannot calculate (the merit attained from) the gift of land made to Brahmans. Poison is said to be no poison, but the property of Brahmans is said to be real poison. Poison kills only one while the confiscation of the property of Brahmans kills not only the person who seizes it but also his sons and grandsons.

On a rock to the east of the tank at the village Dârênahalli in the hôbali of Muḷa-bâgal.

Kannaḍa language and characters.

- | | |
|---------------------------|---------------------------|
| 1. śrîmatu Khara sam- | 9. hmaṇarige baresi koṭṭa |
| 2. vatsarada Pushya ba 30 | 10. dharma-śâsana â vûra |
| 3. sûrya-grahaṇada- | 11. chikka-keṛeya keḷage |
| 4. lu Îsvaranâyaka- | 12. ondu khaṇḍuga |
| 5. ru nâyakatanake | 13. gaddeyanu daya- |
| 6. saluva Hiriyama- | 14. pâlastaru î-dharmava- |
| 7. ḍuvina grâmadalu | 15. nâr obbaru aḷupa- |
| 8. panchângadavara brâ- | 16. lâgaḍu |

Note.

This inscription registers the gift of a plot of wet land with the sowing capacity of one khaṇḍuga situated below the small tank at the village Hiriyamaḍuvu made by Îsvaranâyaka to the *Panchângada Brâhmaṇaru* (Astrologers and Calendar-makers). The grant is dated 30th lunar day of the dark half of Pushya in the year Khara, on the occasion of a solar eclipse. The date is not verifiable. The record ends with the usual imprecation.

91.

Copy of a copper-plate grant dated Śaka 1621 in the possession of Kêśavâchâr in the village Hebbani in the hôbali of Bhairakûr.

Telugu language and characters.

1. svasti śrî vijayâbhyudaya Śâlivâhana Śakâbdambulu 1621
2. agunêti Pramâthinâma-saṁvatsara Bhâdrapada ba 30 Budhavâraṁ Sûryô-
3. parâgaṁ Hasta-nakshatra-puṇya-kâlaṁ andu śrîmat paramahaṁsa-pari-
vrâja-
4. kâchâryalayina padavâkyapramâṇa pârvârapâraṅgata sarvatantra-
5. svatantrul ayina śrîmad Vaishṇava-sidhântapratishthâpanâchâryu-
6. layina śrîmad Gôpinâtha-divyâśrî-pâdapadmârâdhakulayina śrî-
7. ma śrî Vêdanidhi svâmulavâri paramparâśishyulayina śrî Prajñânidhi svâ-
8. mi śrîpâda voḍeyaluvâriki śrîmat Gôpinâthasvâmiavâri bhaṇ-
9. ḍârânikî chaturtha gôtraṁ Rangappakâlâkakulaḍavodey alavâ-
10. ri pautrulayina Nallapakâlâkakulaḍavodeyulavâri putrula-
11. yina Uttama Rangappakâlâkavodeyalavâru ichchina maṭhamu
12. dânaśâsanamu mâ yêlubaḍi ayina Âraṇipâlyam nâlugu
13. mârgamulu vachchê vaḍla perika kâya dhânyamparikalu saha parika
14. Iki kâ 1 kâsu vokaṭi palasaraku perika 1 ki kâ 2 kâsulu reṇḍu
15. yî kramânaku yimmani mâ peddalaku sukṛitamugânu sahiranyô-
16. daka dâna dhârâpûrvakaṁmugânu kaṭṭaḍa chêsînâmu-
17. ganuka maṭham śishyapâraṁparyamugânu â-chandrârka sthâ-
18. yigânu anubhavânikî techchukoni śishya pâraṁparya
19. mugânu anubhavinchikôni sukhâna vuṇḍêdi ani
20. śrî Prajñânidhi Śrîpâda voḍeyaluvâri śrîmad-Gôpinâthad-
21. svâmi-bhaṇḍârânu UttamaRangappakâlâkakulaḍavode-
22. lavâru ichchina dânaśâsanamu dânapâlanayô-
23. r madhyê dânat śrêyônupâlanam dânat svargaṁ avâ-
24. pnôti pâlanâd achyutam padam sâmanyôyam dharma-

25. sêtur nṛipāṇaṃ kâle kâle pālanîyô bhavadbhiḥ sarvâ-
26. nêtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê
27. Râmabhadraḥ | Śrî Râma.

Note.

This inscription records the grant of the right to collect taxes on merchandise passing through the town, Āraṇipālyam, at the rate of 1 kâsu per bag of paddy, cocoanut, and grain and 2 kâsu per bag of miscellaneous articles, made to the Mâdhva guru Prajnânidhisvâmi-śrîpâdavoḍeyar, disciple of Vêdanidhisvâmi for the treasury of god Gôpînâthasvâmi in the Matt. The donor is the chief, Uttamarangappa Kâlâkakula-Voḍeyalavâru son of Nallappa Kâlâkakula Voḍeya, son of Rangappa Kâlâkakula of Chaturtha-gôtra. The grant is dated Wednesday the 30th lunar day of the dark half of Bhâdrapada in the year Pramâthi, 1621 of Śâlivâhana era, on the holy occasion of solar eclipse with the constellation Hasta and this date corresponds to Wednesday 13th September of A. D. 1699, a day with solar eclipse and constellation Hasta according to Svamikannu Pillay's Tables. The grant ends with the usual imprecatory stanzas.

92.

On a stone set up in the field of Appaya in the village Kottûr in the Hobali of Baira-kûr.

Kannada language and characters.

1. Ānandanâma-samvatsara-
2. da Mârگاsîra ba 1 lu śrîma-
3. tu Mâdayagaḷu nâdagavu-
4. ḍatanava mâḍuvalli tamma
5. pitṛigaḷige puṇyavâgabêkendu
6. śrî Chaṇḍaiyadêvarige sama-
7. rpisida hola kham ½ ida-
8. nu keḍisidavaru tamma tâ-
9. yige tapidavaru śrî

Note.

This inscription records the grant of a dry field with the sowing capacity of half a khaṇḍi for the service of god Chuḍaya by Mâdaya, a *Nâḍagaṇḍa*, for the spiritual peace of his ancestors, on the 1st lunar day of the dark half of Mârگاsîra in the year Ānanda. It ends with the usual imprecation. The date is not verifiable.

93.

At the village Dammasandra in the Hobali of Malanâyakanahalli, on a rock near the road leading to Vêgamaḍuvu.

Size 2'—3" × 3'—6".

Kannada language and characters.

1. Āngîrasa-samvatsara Phâlguna su l
2. Ā dandu Mallapagaḷa Lingaṇṇanu purô-
3. hita Narasimha bhaṭṭarige purôhita-mâ-
4. nyavâgi biṭṭa mûḡuḷagaddeyanu avaru
5. tamma putra-pavutra-parampareyâgi anubha-
6. visikoṇḍu namma vamsâdavarige śrêyassannu
7. prârthisuttâ irabêkendu koṭṭa dâna-śilâ-
8. śâsana sûriya-chandrâḍigaḷu sâkshigaḷu śrî

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of three koḷagas as hereditary purôhita-mânya to *purohit* Narasimhabhaṭṭa by *Linganna*, son of Mallapa. The grant is dated Sunday 1st lunar day of the bright half of Phâlguna in the year Ângirasa. The date is not verifiable. The witnesses to this grant are stated to be sun, moon, etc.

94.

On a pillar in front of the village Sangasandra in the Hobali of Duggasandra.

Kannada language and characters.

1. Śrîmukha saṃva-	9. kula-
2. tsaraḍa M (v) ayiśâ-	10. tilaka
3. kha śudha navami	11. Agarada
4. Śukravâradalu	12. Bâlayyanu śrî
5. śrîmatu Dêśâyi	13. Sangêśvara dêvara
6. Râma-râjayya-	14. sêvârtha ettisida
7. gaḷu	15. maṇṭapa
8.	16.

Note.

This inscription records the erection of a mantap for the service of God Sangêśvara by Bâlayya of Agara during the rule of Dêśâyi Râmarâjayya. It is dated Friday 9th lunar day of the bright half of Vaiśâkha in the year Śrîmukha. The date is not verifiable.

95.

At the same place.

Kannada language and characters.

1. Krôdhi-saṃvatsarada Chaitra	17. ba grâmavanu
2. ba 3 lu śrîmatu Kuru-	18. â dêvara pri-
3. ḍamaleya Timmaya-	19. tyarthavâgi koṭṭevâgi
4. gaḷa makkaḷu Râchayya-	20. nîvu putra-pavutra-
5. gaḷu chandrôparâga-nimitta-	21. parampareyâgi
6. vâgi â sthânika Kaṇṇappage	22. â grâmake saluva kâ-
7. barasikoṭṭa dharma-śâsana-	23. ḍârambha-modalâda
8. kramaventendare śrîmad akhilâṇḍa-	24. samasta-svâmyavanu
9. kôṭi-bra	25. nîvê vamsa-parampare-
10. paramêśva-	26. yinda anubhavi
11. ra śrîmatu Sangêśvaradêvara	27. śrî dêvara kâryavanu
12. amṛitapaḍi dipârâdhane- ni-	28. naḍisuttâ bahadendu
13. mittavâgi namma	29. barasikoṭṭaśilâ-śâ-
14. saluva Kuruḍamale-	30. sana śrî Sangêśvaradêvara
15. sîmeyoḷagaṇa	31. pâdavê gati
16. Karapanahalli yem-	

Note.

This inscription registers the gift of the village Karapanahalli in Kuruḍumale-sîme to Kaṇṇapa, manager of the temple of God Sangêśvara, as a hereditary grant, for the service of offering food and lights to the God. The donor is named Râchayya, son of Timmaya, of Kuruḍamale. The grant is dated the 3rd lunar day of the dark half of Chaitra in the year Krôdhi, a day of lunar eclipse. The date is not verifiable.

On a virakal buried in earth near Ísvara temple in the village Balla in the hôbali of Âvani.

Size 4'—0"×5'—0".

Old Kannaḍa characters and language.

1. svasti śrī Dilipayyaṃ prithivîrâjyaṃ geye śrī-
2. mat Tribhuvana-karttar tapa-râjyaṃ geḃye
3. Ballada lenka Mane-Mudda- Mallayaṃ îra
4. tuṟu-huyi (lo)-
5. loḷu tu-
6. ruvaṃ kaṭṭi
7. kâdu satttu
8. saggiyâdam
9. Poraka Ma
10. leya kala
11. nilisido

Translation.

Be it well. While Dilipayya was ruling over the earth, and Tribhuvanakartar was governing the spiritual kingdom (tapa-râjya), Mane Mudda Mallaya, warrior of Balla, protected the cows in a cattle raid of the village (Balla) and attained heaven in fighting. Poraka Maleya set up the stone.

Note.

This record belongs to the reign of the Nolamba King Dilipayya also known as Iṟivi Nolamba who seems to have been reigning from circa 943 to 956 A. D. The inscription further states that Tribhuvanakartar was governing the kingdom of *tapas* (tapa-râjyaṃ geye). A similar reference is found to Tribhuvanakartar in two other inscriptions of the village Balla (Ep. Carn X Mulbagal Taluk 94 and 264) and in one inscription of Âvani (Mysore Archæological Report for the year 1923, P. 53). In some other inscriptions of the same villages (Ep Carn X Mulbagal Taluk 91, 93, Mysore Archæological Report for the year 1923, P. 54) Tribhuvanakartar is stated to have been the lord of the *sthâna* (management of temples) of Âvani (Âvanyada sthânaman-âluttire). From these it is evident that Tribhuvanakartar was a powerful priest at the time and that he was entrusted with the management of temples in the district of Âvanya or Âvani.

The present inscription records the death of a warrior named Manemudda Mallaya in defence of the cattle of the village, Balla and the setting up of a stone in memory of the departed hero by Poraka Maleya.

On a stone set up in the land of Nanjappa of the village Kâśîpura in the Hobali of Âvani.

Size 2'×2'

Kannaḍa language and characters.

1. Manmatha-saṃvatsarada
2. Śrâ ba 1 lu śrîmatu mahâ-
3. pradhâna Tirumaleyaḡaḷu
4. śrîmatu Muḷuvâgila Âñja-
5. nêya-dêvara paḡitara
6. dîpârâdhanega koṭṭa hola kam 1
7. idanu Sûrya-chandira-
8. ruḷḷa naḡisuvaru
9. bhâgigaḷu Âñjaneyasvâmi-
10. pâdavê gati.

Note.

This inscription registers the gift of a plot of land with the sowing capacity of 1 khaṇḍuga made by the minister (mahâpradhâna) Tirumaleya for the service of offering food and lights to God Āñjanêya of the town Muḷuvâgil. It is dated 1st lunar day of the dark half of Śrâvaṇa in the year Manmatha. The date is not verifiable.

98.

On a rock to the south of the village Raḍḍihalli in the hōbali of Āvani.

Size 3'—6" × 3'—9".

Kannaḍa language and characters.

1. svasti śrīmatu	9. yaṃ paḍedu Râma-
2. sakala-guṇa-saṃ-	10. yadikshitarige koṭṭa
3. pannaraha Râmaya-	11. sarvamânya kere-
4. nâyakaru tamma	12. ya keḷage vondu khaṃ-
5. mâtâpitṛigalige	13. ḍuga gade idan ârobba-
6. akshaya-puṇyavâga-	14. ru keḍisidaru mâtâ-
7. bēkendu Śrîranga-	15. pitṛigala drôhigaḷu
8. râyara appaṇe-	

Note.

This registers the gift of a plot of wet land with the sowing capacity of 1 khaṇḍuga below the tank, free of taxes, made to Râmayadikshita by the chief Râmayanâyaka with the permission of his suzerain Śrîrangarâya, king of Vijayanagar. The record ends with the usual imprecation.

99.

At the village Śringeri Sadumanahalli in the same hobali of Āvani, on a 1st viragal to the west of the village.

Size 6'—0" × 4'—6".

Old Kannaḍa language and Characters.

1. svasti śrī Dilīpayyaṃ prithivî-râjyaṃ geyuttire	
2. Tribhuvanakartara-bhaṭârar sthânaman âḷuttire	
3. Baṇnika-	10. paridu
4. mûragâmuṇḍa-	11. padir-kkoḷa ka-
5. na turu-koṇḍu	12. ḷani koṭṭu-
6. Balamēḍiga-	13. du ida-
7. muṇḍan aḷi-	14. n aḷidom
8. goḷe sattam	15. Bâraṇâsi-
9. idake pâḷu	16. yan aḷidom

Note.

This and the succeeding two inscriptions belonging to the reign of Nolamba king Dilīpayya, refer to Tribhuvanakartabhṭâr as the ruler of *sthâna*. (See also Number 96). This inscription records the death of the warrior Balamēḍigâmuṇḍa in a cattle raid and the grant of a plot of wet land with the sowing capacity of 10 koḷagas in memory of the heroic act. The usual imprecation concludes the grant.

100.

On a 2nd Vîragal at the same place.

Size 6'—0"×4'—6".

Old Kannaḍa language and characters.

1. svasti śrī Dilipayyaṃ Iṛi-
2. vanolambam prithvirâjyam ge-
3. yyuttire Paṇḍita-bhaṭârar ttâ-
4. ṇaman âluttire Tabanṇabal-aḷi-
5. vinole Îsaga-
6. muṇḍa sattode adake padirkko-
7. ḷa pâḷuvaḍikotta kaḷa-
8. ni idan aḷido Bâra-
9. ṇâsiya kavileya-
10. n aḷida pâṭaka-
11. n śrī

Note.

This inscription records the death of a warrior named Îsagamunḍa in defence of the village Tabanṇabal during the reign of Nolamba King, Dilipayya Iṛivinolamba and the gift of a plot of wet land with the sowing capacity of 10 koḷagas in memory thereof. The usual imprecation concludes the grant.

101.

On a 3rd vîragal at the same place.

Size 6'—0"×4'—0".

Old Kannaḍa language and characters.

- | | |
|--------------------------|--|
| 1. svasti śrī Dilipayyaṃ | 5. ûraḷivinôḷ vîram sattu saggiyâdod â |
| 2. prituvîrâjyam | dêva- |
| 3. porevali Paṭṭana- | 6. m aigola kaḷa- |
| 4. dêvar Âvanya | 7. ni goṭṭam |
| | 8. ṭuru |

Note.

Some letters in lines 4 and 8 of this inscription have disappeared. It seems to record the death of some warrior in defence of his village and the grant of a plot of wet land with the sowing capacity of 5 koḷagas in his memory by the Nolamba King Dilipayya. The word Paṭṭanadêvar in line 3 seems to be a mistake for Paṇḍitadevar of the previous inscription which seems to be a title of Tribhuvanakartar, of inscription number 96.

102.

At the same village Śringêri Saduvanahalli, on a stone set up in the wet land of Totlappa below the tank.

Size 4'—0"×2'—9".

Kannaḍa language and characters.

1. śrīmatu mahâsarvâdhikâri
2. Tirumale-daṇṇâyakaru Mu-

3. ḷuvâgilanâḍa adhikâravannu
4. mâḍuvâga śrîmatu Bayapa-
5. gaḷu avara maneya vyavahâri
6. Mallayyage Nâyakara appaṇe-
7. yante koṭṭa gadde vûra hiri-
8. ya kereya keḷage mâvinamara-
9. da gadege baḍaga tûbina tenka-
10. lâgiruva khaṇḍuga gadeyanu
11. sarvamânyavâgi koṭṭaru

Note.

This inscription records the gift of a plot of wet land below the chief tank of the village (Śringêri Saduvanahalli) to Mallaya, his household agent (maneya-vyavahâri), by the chief, Bayapa during the government of Muḷuvâgilnâḍ by the illustrious mahâ-sarvâdhikâri Tirumaledaṇṇâyaka. No date is given in the grant. Tirumaledaṇṇâyaka of this record, is probably identical with Pradhâna Tirumaleya of a previous number (97).

103.

On a rock to the south of the village Râmanâyakakanuṇṭe, in the same hôbali of Âvani.

Size 3'—6" × 3'—6".

Kannaḍa language and characters.

1. svasti śrî vijayâbhyudaya
2. Śâlivâhanaśaka varshangaḷu
3. 1479 nê Pingaḷa saṃvatsarada
4. Mâgha ba 3 Śanivâradalu srî-
5. man mahârâjâdhirâja râja-
6. paramêśvara srî vîrapratâpa Sa-
7. dâśivarâyara nirûpadinda
8. śrîman mahâmaṇḍalêśvara Râma-
9. râjayyagaḷu śrîmad akhilâṇḍa-
10. kôṭi-brahmâṇḍa-nâyaka dēvatâ-
11. sârvabhauma śrî Ramaidēvarige
12. Râmasamudrada
13. kereya keḷage hiriya tûbiga
14. dakshinâhalla mêreyâgiruva bhûmi
15. kha 1 $\frac{3}{4}$ idannu ârobbaru aḷu-
16. palâgaḍu tapidavaru tâyige drôhigaḷu
17. śrî Râmana pâdavê gati śrî

Note.

This registers the gift of a plot of wet land below the tank Râmasamudra for the expenses of worship in the temple of God Râmedēvaru in the village by the illustrious mahâmaṇḍalêśvara Râmarâjayya under the orders of the Vijayanagar King Sadâśi-varâya. The inscription is dated Saturday 3rd lunar day of the dark half of Mâgha in the year Paingala, 1479 of Śâlivâhana era. This corresponds to Saturday, 5th February A. D. 1557. The usual imprecation concludes the grant.

On a stone lying in a grove belonging to the village Agrahâra in the same hôbali of Âvani.

Kannaḍa language and characters.

1. svasti śrī vijayâbhyudaya Śâlivâhana-
2. śaka varuṣhaṅgaḷu 1669 neya Prabhava- saṃ-
3. vatsarada Âśvīja śudha 5 Bhânuvâradalu
4. Âvaniya Timmappagavuḍanavara kumâra
5. Lingêgavuḍanavarige gavuḍa-mâṇyakke yî-
6. Banakahalli grâmadalli hola kha $\frac{1}{2}$
7. gadde kha $\frac{1}{2}$ nu putra pavitra pâṃparya
8. anubhavisikoṇḍu yihudu
9. idakke tappidavaru mâtâ-piṭri-drô-
10. higaḷu nâyatindavaru śrī śrī śrī

Note.

This inscription records the grant of two plots of land, dry and wet, with the sowing capacity of $\frac{1}{2}$ a khaṇḍuga each as *gauḍamânya* (rent-free land granted for the office of a gauḍa or headman), to be enjoyed as a hereditary estate to Lingegauḍa, son of Timmappagauḍa of Âvani. The name of donor is not given. The grant is dated Sunday 5th lunar day of the bright half of Âśvīja in the year Prabhava, 1669 of Śâlivâhana era corresponding to Sunday, 27th September of A. D. 1747. The record ends with the usual imprecation.

105.

At the village Channâpura in the hôbali of Âvani, on a fragmentary stone lying near a canal to the east of *vīrara-guḍi* (shrine containing figures of dead heroes).

Old Kannaḍa characters and language.

1. svasti sakala-jagattrayâbhivandi-
2. ta-surâsurâdhīśa Paramêśvara-prati-
3. hârikṛita Mahâvalakulôdbhava Bâṇavi-
4. dyâdharange vijaya-saṃvatsaraṃ ondaneyadâge

Translation.

Be it well. To Bâṇa Vidyâdhara, born in the family of Mahâvali, who has been made a gate-keeper by Paramêśvara, who is the lord of gods and demons alike and who is worshipped by the three worlds—in the first year of victory.

Note.

This inscription is fragmentary as the stone containing it is broken after line 4. It belongs to the reign of Bâṇa King Bâṇavidyâdhara and is dated the first year of his reign. Bâṇavidyâdhara is the sur-name of the Bâṇa king Vikramâditya Jayamêru (See P. 19, Mysore and Coorg from Inscriptions by Rice).

106.

On a boulder below the tank of Râmanâyaka in the village Sangandahalli, in the Hobali of Âvani.

Size 5'—0" × 4'—0".

Kannaḍa language and characters.

1. Krôdhi-saṃvatsarada Chayitra ba 10 lu śrīman-mahânâya-
2. kara kulatilaka Râmapagauḍana kumâra mahâ-

3. nâyaka Râmayagaḷu Marahaḷi Dharmasamudra
4. modalâda grâmada prajegaḷan oḍambaḍisi Sanga-
5. nṇanahaḷiya grâmake saluvâ guṭṭada naḍuve
6. Kanakakereyemba kereyanu kaṭṭisi tûmba-
7. n ikkisiḍaru â kereya keḷage gaudarige sthaḷamânya-
8. dagadde kha $\frac{1}{2}$ hattu koḷagavanu dhârâdatta-
9. vâgi koṭṭaru idanu keḍisiḍavaru Kâsiyali
10. gô-vadhava mâḍida pâtakake hôharu śrî śrî

Note.

This inscription records the construction of a tank named Kanakakere in the valley near the village Sangaḍanahalli by Mahânâyaka Râmaya, son of Râmapagaḍa, chief of mahânâyakas, with the approval of the inhabitants of the villages Mârahaḷi, Dharmasamudra, etc., A sluice for the said tank is also stated to have been constructed by the said Râmaya and a grant of a plot of wet land with the sowing capacity of 10 koḷagas below the tank is also stated to have been made to the *gaḍas* by him. The grant is dated 10th lunar day of the dark half of Chaitra in the year Krôdhi. The date is not verifiable. The usual imprecation concludes the grant.

MYSORE DISTRICT.

CHAMARAJANAGAR TALUK.

107.

On a stone on the hill close by Heggoṭāra in the hōbali of Ummattūr.

Kannada language and characters.

1. śrimate Rāmānujāya namaḥ
2. svasti śrī vijayābhyudaya Śāli-
3. vāhanaśaka varsha 1442 sanda Vikrama
4. saṃvatsara Pushya ba 10lu śrīman mahā-
5. rājādhirāja rājaparamēśvara śrī vīra-
6. pratāpa śrī Kṛṣṇadēva-mahātāyaru pṛi-
7. thvi rājyaṃ geyuvalli
8.
9.
10. śrī Gōpālakṛṣṇa dēvara paḍitara dī-
11. pārādhane . . . vāgi ī Kṛṣṇāpura-grāmavanu
12. sarvamānyavāgi koṭṭe idanu pradhāna
13. Nanjayaya salisi koḍuvaru
14.
15.
16.
17. sva-dattaṃ para-dattaṃ vā yō harēta vasundharāṃ sha-
18. shṭhi-varusha-sahasrāṇi viśṭhāyaṃ jāyate krimiḥ l
19. Nanjaya

Note.

Lines 8-9, 14-16 and a few letters in 10, 12, and 13 are effaced. This records the grant of the village Kṛṣṇāpura, free of taxes, for the *dīpārādhana* service of god Gōpālakṛṣṇa on the 10th lunar day of the dark half of Pushya in the year Vikrama, Śaka 1442 when Kṛṣṇadēvarāya of Vijayanagar was ruling over the earth. The date corresponds to 3rd January, A. D. 1520 but is not verifiable. The inscription ends with the usual imprecation.

108.

FRENCH ROCKS SUB-TALUK.

On a pillar on the North side of the Pēṭe Ānjanēyasvāmi temple in Mēlkōṭe in the Hobali of Mēlkōṭe.

Kannada language and characters.

1. śrī Hanumage Nārāyaṇasa-
2. hāya Jōganārasim[ha]

Note.

This seems to record some grant made to God Hanūmān or the erection of this temple by an individual named Nārāyaṇasahāya Jōganārasim[ha]

109.

KRISHNARAJAPET TALUK.

At the village Mellahalli in the hôbali of Krishnarâjapete, on a Viragal set up in front of Îśvara temple.

Size 5'—6"×2'—0"

Kannada language and characters of early Hoysala period.

1. svasti śrîmatu mahâmanḍalêśvaram Biṭṭi Ho-
2. ysaḷa dēvana rājyeyam l Jayasaṃvatsaram l
3. Meḷeyûra
4. turuvaṃ Baḍivarasam koḷalu Biṭṭiya
5. Mârâyana maga
6. Seṭṭiyaṇaṃ turuvaṃ maguḷchi palambaran
7. iṛidu sattam l Yâmayâlam Seṭṭigavunḍa
8. Jakkayyanâya
9. Kêtaṇṇa Maydunahaḷiyalu Sivâlake bi-
10. ṭṭa maṇṇu
11. ay [v]attu

Note.

This records a cattle raid by one Baḍivarasa in the village Meḷeyur (now called Mellahalli) in the year Jaya during the reign of the Hoysala King Biṭṭidēva (Vishṇu-vardhana) and the death of a warrior Seṭṭiyaṇa, son of Biṭṭiya Mârâyana in defence of the cattle and in memory thereof a gift of some land for the use of a Śiva temple in the village Maydunahalli by Yâmayâlam Seṭṭigavunḍa, Jakkayya Nâyaka, and Kêtaṇṇa. The gift of land for a Śiva temple in memory of the heroism of a fallen hero is less common. The usual rule is to make some gift of land to the relations of the fallen hero and not to any temple.

110.

At the village Baṇḍihole, in the same hôbali, on a stone set up in the wet land of Tippegauḍa, son of Śivananjegauḍa.

Size 3'—6"×1'—6"

Kannada language and characters.

1. śrî Oḍeya- 3. ya gadde
2. ra koḍagi-

Note.

This records the gift of the wet land in which the inscription stone is situated as a *Koḍagi* to some *Vaḍeyar*, viz., a Lingâyat priest.

111.

At the village Basavanahalli in the same Hobali, on a boulder in an embankment near the river Hêmâvati.

Kannada language and characters.

1. śrîmatu Chika Tammaṇṇa Voḍeyara
2. thamma mangala mahâ śrî śrî śrî

Archl. Rt.

Note.

This records the construction of the embankment by the chief Chikka Tammaṇṇa Voḍeyar. No date is given.

112.

A sannad in the possession of Kêśavanûrti, inâmdâr of the village Kuppahalli in the same hôbali.

Modern Kannaḍa characters and language.

1. Śrī-kanṭh-Āchyuta Padmajâdi-divishadvaktrôttha-têjahchhaṭâ-saṃ-
2. bhûtâṃ atibhîṣhaṇa-praharaṇa-prôdbhâsabâbhâṣṭakâṃ l garja-
3. t-sairibha-daitya-pâtita-mahâśîlâṃ trilôkî-bhaya-prônmâtha-
4. vrata-dakshitâṃ bhagavatîṃ Châmunḍikâṃ bhâvayê l nidhâna-
5. ṃ siddhânâṃ nikhila-jagatâṃ mûlam anaghaṃ pramâṇam lôkâ-
6. nâṃ praṇayapaḍaṃ aprâkṛita-girâṃ l paraṃ vastu śrîmat parama-
7. karuṇâsâra-bharitam pramôḍân asmâkaṃ diṣatu bhavatâṃ a-
8. pyavikalâṃ ll Harêr Lilâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu
9. naḥ l Hêmâdri-kalaśâ yatra Dhâtrî chhatra-śriyaṃ dadhau l nama-
10. s tēstu Varâbhaya lîlayôddharatê mahîṃ l khura-madhyagatô
11. yaśya Mēruḥ kaṇakaṇâyâtê l pâtu trîṇi jaganti santata-
12. m akûpârâd dharâṃ uddharâṃ kriḍâ-krôḍakalêbaras sa bhagavâ-
13. n yaśyaika-daṃshṭrâṅkurê l Kûrmaḥ kandati nâḷati Dvirasanah
14. patranti Digdantinô Mēruḥ kôṣati Mēḍini jalajati Vyômâ-
15. pi rôlambati ll svasti śrî vijayâbhyudaya Śâlivahana śa-
16. ka varshangalû 1748 ne sanda vartamâna Vyaya nâma saṃ-
17. vatsarada Âshâdha śu 10 Śukravâradallu Âtrêyasa gôtra
18. Âśvalâyana-sûtra Rik-śâkhanuvartigalâda Kṛishṇarâja-
19. vaḍeyaravara putrarâda Immaḍi Kṛishṇarâja-oḍeyarava-
20. ra putrarâda Châmarâja-oḍeyaravara dharmapatni Dêvâja-
21. mmaṇṇiyavarû Haritasa-gôtra Âśvalâyana-sûtrada
22. Rik-śâkhâdhyâyigalâda Anantayyanavara putrarâda Kuppai-
23. yyanavara putrarâda Appaiyyanavarige baraśi koṭṭa sôpa-
24. skarôpakaraṇa griha sahitavâda bhûdâna sâdhana kramav e-
25. ntendare ll Dakshinâyana-puṇyakâlavâda i divasadalli
26. nâvu Tulâbhâra-dânavam mâḍuvalli chirañjîvi sahasrâyû-
27. shyarâda namma Ayyâjîyavara prêraṇeyinda bhûdâna-
28. vam mâḍi agrahâravam mâḍisiddakke vyûbapañchakakke ga-
29. ṇa sankhyâ vṛitti dēvaravṛitti vandu saha aravattu vṛittige
30. yî vṛittivantarige Narasîpura tâlku Hêmâvatî-nadî-tîrada-
31. lli Hêmagiri samîpada Baṇḍihole grâmada baḷi manegaḷa
32. kaṭṭisi Dêvambâ-agrahâravemba hesariṭṭu i vṛittiga-
33. ḷige salluva Naraśîpura tâlku Baṇḍihole hôbaḷi paiki ka-
34. sabâ Baṇḍihole grâma Teraṇênahalli Maḍavanakôḍi hô-
35. baḷi paiki kasaba Maḍavanakôḍi grâma Yâchamânahalli
36. Yâchênahalli Tedagarahalli Hariharapurada hôbaḷi paiki
37. Mellahalli Kuraṇênahalli Akkihebbâḷu hôbaḷi paiki Â-
38. lambâḍi grâma Basavanahalli Mâmballi Daḍadahalli Mañchava-
39. ḷalu grâma ûbhayaṃ hadimûru grâma kere kaṭṭe kâlve-
40. gaḷa saba sarvamânyavâgi naḍasuvante â tâlku Âmîla-
41. ge chirañjîvi sahasrâyushyarâda Ayyâjîyavarû sannadu
42. baraśikotṭu iruvudarinda â sannadu inêre aruvattu

43. vṛittipaiki ondu vṛittiyannu sôpaskarôpakaraṇa-sahi-
44. tavâda mane saha nimma dâmpatigala alankarisi śâśvata-
45. punya-lôka-vâsa-sidhyarthavâgi sahiranyôdaka-dâna-
46. dhârâpûrvakavâgi Haritasagôtrada Āśvalâyana sûtra-
47. da Riksâkhâdhyâyigalâda Anantaiyyanavara putrarâda
48. Kuppaiyyanavara putrarâda Appaiyyanavarige Ātrêya-
49. sagôtra Āśvalâyanasûtra Riksâkhânnavartigalâda
50. Kṛishṇarâja-vaḍeyarava putrarâda Yimmaḍi Kṛishṇarâ-
51. ja-vaḍeyaravara putrarâda Châma-râja-vaḍeyaravara dha-
52. rmapatni Dêvâjammanṇiyavaru dhâreyaṇ eredu ko-
53. tṭevâda kâraṇa i vṛittige saluva gadde beddalu tôṭa tu-
54. dike kâdâramba-nîrâramba-magga-mane-haṇa kenipunnûlu
55. uppimamôle ichalu pairu puravarga yêru-kâṇike
56. nâmakâṇike gurukâṇike kâṇike bêḍike kabbinada-po-
57. nimmu âle-ponnu hatti-ponnu mârğa karagapaḍi sunka
58. ponnu jâti-kûṭa samayâchâra hulluḥaṇa charâdâ-
59. ya horâdâya śige maḍḍi patanga poppaḷi giḍagâvalu
60. brâhmaṇa nivêśana śûdra-nivêśana soppinatôṭa tippêhalḷa
61. śrigandha horatâda maraḷi phalavṛiksba maddikamun-
62. tâda i vandu vṛittige saluva â sakala-svâmyavannu dhri-
63. vundige mēre rūhisikkoṇḍu i Vyaya-samvatsaradâra-
64. bhya nirupâdhika-sarvamânyavâgi nîvu nimma putra-pautra-
65. pâraṇiparyavâgi â-chandrâka sthâyigalâgi anubhavisuttâ
66. chirañjivi sahasrâyusyarâda namma Ayyâjiyavara śrê-
67. yaḥ-prârthane mâḍuttâ sukhadinda iruvudu i vṛittige śê-
68. rida bhûmivolagaṇa nidhi nikshêpa jala taru pâshâṇa akshîṇâgâ-
69. ni siddha sâdhyagaḷ emba ashṭa-bhôga tējassvâmyagaḷu nimage salu-
70. vadu yillinda mundē yi vṛittiyu nîvu mâḍuva âdhi kraya
71. dâna parivartanegaḷ emba vyavahâra-chatusṭṭayagaḷigû nima-
72. ge yôgyavâgi saluvadendu Ātrêyasagôtra Āśvalâyana-
73. sûtra Riksâkhânnavartigalâda Kṛishṇarâja-vaḍeyaravara pau-
74. trarâda Yimmaḍi Kṛishṇarâja-vaḍeyaravara putrarâda Châ-
75. marâja-vaḍeyaravara dharmapatni Dêvâjammanṇiyavaru
76. Haritasagôtra Āśvalâyana-sûtra Riksâkhâdhyâyigalâda
77. Anantainavara putrarâda Kuppaiyyanavara putrarâda Appai-
78. yyanavarige baraśikoṭṭa sôpaskarôpakaraṇa-griha-sahita-
79. vâda bhûdâna-sâdhana-sahi âdityachandrâv anilô nalaś cha
80. dyaṇ bhûmir âpô hridayam yamaś cha l ahaścha râtriścha ü-
81. bhê cha sandhyê dharmascha jânâti narasya vṛittam l sva dattâd
dviguṇam
82. puṇyam paradattânupâlanam l paradattâpahârêṇa sva-dattam
83. nishphalam bhavêt l svadattâ putrikâ dhâtrî pitridattâ sahô-
84. darî l anyadattâ tu mâtâ svâd dattam bhûmim parityajêt ll
85. svadattam paradattam vâ yô harêta vasundharam l shasṭir va-
86. rsha-sahasrâṇi visṭâyam jâyatê krimiḷ ll madvamśajâḷ
87. para-mahîpati-vamśajâ vâ yê bhûmipâḷ satatam iḷjvala-dha-
88. rmma-chittâḷ l maddharmam êva satatam pari-pâlayanti tat-
pâda-
89. padma-yugalam śirasâ namâmi ll ba târikha 14 nê mâhe Julâ-
90. yi san 1826 ne yisaviyallu *Śrîkanṭha*

Note.

This *sannad* begins with invocatory stanzas which may be translated as follows —

“ I praise the holy Mother Châmunḍi, born of the effulgence issuing from the faces of Śiva, Viṣṇu, Brahma and other gods, possessed of eight arms terrible in fighting, hurler of the great *śūla* (spear) on the demon who had the form of a buffalo and ever engaged in removing the fear of the three worlds. May the Supreme Being, the source of the power of Siddhas, the origin of all the worlds, a faultless standard for the universe, an object of love for the inspired words (Vêdas), full of kindness for all,—bring us un-mixed happiness. May the tusk of Hari who assumed the form of a Boar for sport, resting on which (tusk) the earth, having the Himalayas as its finial resembles an umbrella protect you. I salute thee, O Boar, who raised up the earth in sport and getting between whose hoofs the mountain Mêru appears like a minute atom. May the great God who took the body of a Boar in sport protect the three worlds—the Boar in whose single sprout-like tusk the tortoise (which supports the earth) appears like a lotus stem, the serpent (on whose head the earth is poised) appears like lotus leaves, the Mêru mountain (which stands firmly on earth as an upper support) appears like a lotus bud, the earth appears like a flower and the sky appears like a bee.

The inscription next records that on Friday, 10th lunar day of the bright half of Āshâḍha in the year Vyaya, 1748 of Śâlivâhana èra, 14th July 1826, Dêvâjammaṇni, queen of Châmarâja Oḍeyar, son of Immaḍi Kṛiṣṇarâja Oḍeyar and grandson of Kṛiṣṇarâja Oḍeyar made a gift of Tulâdâna (weighing oneself against gold and silver in a balance and giving away the gold and silver to Brahmîns) on Dakṣiṇâyana day and in connection with that gift caused houses to be built near the village Baṇḍihole near Hêmagîri hill, on the bank of the Hêmâvati river in Narasîpur Taluk and giving the name Dêvâmbâ Agrahâra to the houses bestowed them to Brahmans, with stores of food provision.

She is further recorded to have given away 13 villages Baṇḍihole, Teraṇēnahalli, Maḍavanakôḍi, Yâchamânahalli, Yâchēnahalli, Teḍagarahalli. Mellahalli, Kuraṇēnahalli, Ālambâḍi, Basavanahalli, Mâmballi, Daḍadahalli, Manchavaḷalu, free of taxes to the Brahmans dividing them into 60 vrittis (of which one vritti was bestowed for the service of the deity of the village). A sannad was also granted in the name of the king to each of the donees showing their title to the vrittis. One of the vrittis was granted to a Brahman, named Appaiya, son of Kuppaiya, and grandson of Anantaiya, of Haritasa-gôtra, Āśvalâyanasûtra and Rikśâkhâ. The record ends with the usual imprecatory stanzas.

113.

A second sannad in the possession of the same Kêśavamûrti.

1. Śrîkaṇṭh Āchyuta Padmajâḍi divishad vakrôttathâtējaḥchhaṭâ saṁ-
2. bhûtâm atibhishana-praharâṇa-prôdbhâsabâhâshṭakam | garjat-
3. sairibha-daitya-pâtitamahâsûlâm trilôkîbhayaprônmatâ-
4. vratadakshitâm bhagavatîm Châmunḍikâm bhāvayê nidhânam siddhâ-
5. nam nikhila jagatâm mûlam anagham pramânam lôkânâm pra-
6. ṇayapadam aprâkṛitagirâm param vastu śrîmat parama-karuṇâ-
7. sâra-bharitam promôdân asmâkam disatu bhavatâm apyavikalam
8. Harêr Lîlâ-varâhasya daṁshṭṛadaṇḍaḥ sa pâtu naḥ | Hêmadri-kala-
9. sâ yatra Dhâtrî chhatra-śriyam dadhau | namas tēstu Varâhâya lî-
10. layôddharatê mahîm | khura-madhyagatô yasya Mêruḥ kaṇa-
11. kaṇâyâtê pâtu trîṇi jaganti santatam akûpârâd dharâ-
12. m ûddharan Kṛîḍa-kroḍa-kaḷêbarah sa bhagavân yasyaika daṁshṭṛânku-
13. re Kûrmaḥ kandati nâlâti Dvirasanah patranti digdantinô Mē-

14. ruh kôśati mēdinī jalajati vyômāpi rôlambati svasti śrī
15. vijayābhyudaya Śālīvāhana śaka varshangāḷu 1748 ne sanda
16. vartamāna Vyaya-nāma-saṃvatsarada Āshādha śu 10 Śukravā-
17. radallu Ātrēyasagôtra Āśvalāyanasûtra Riksâkhânu-
18. vartigalâda Kṛishṇarâja-vaḍeyaravara pautrar âda Yimmaḍi
19. Kṛishṇarâja-vaḍeyaravara putrar âda Châmarâjavaḍaya-
20. ravara dharmapatni Dēvâjammanṇiyavaru Mauna-Bhârga-
21. va-gôtrada Āśvalāyana-sûtra Rik-sâkhâdhyâyigalâ-
22. da pradhâna Venkapainavara pautrarâda Râmadâsainavara
23. putrarâda Venkaṭarâmainavarige bareśi koṭṭa sôpaskarô-
24. pakarāṇa grīha sahitavâda bhûdâna sâdhanav entendare
25. Dakṣiṇâyana-puṇya-kâlavâda î divsadalli nâvu Tulâ-
26. bhâradânavam mâḍuvalli chirañjivî sahasrâyushyarâda
27. namma Ayyâjivavara prêraṇṇēyinda bhûdânavam mâ-
28. ḍi agraḥâravam mâḍisiddakke vyûha-paṇchakakke gaṇa san-
29. khyâ vṛitti dēvara vṛitti vandu saha aravattu vṛittige yî vṛittivan-
30. tarige Narasîpura tâlku Hêmâvati-tîradalli Hêmagi-
31. ri samûpada Baṇḍihole grāmada baḷi manegāḷa kaṭṭisi Dēvâ-
32. mbâ-agraḥâravemba hesariṭṭu î vṛittigalige salluva Na-
33. rasîpura tâlku Baṇḍihole hôbaḷi paiki kasabâ Baṇḍi-hole
34. grâma Teranēnahalli Maḍavanakôḍi hôbaḷi paiki kasaba Ma-
35. ḍavanakôḍi grâma Yâchamānahalli Yâchēnahalli Teḍagaraha-
36. lli Hariharapurada hôbaḷi paiki Mellahalli Kurunēnaha-
37. lli Akkihebbāḷu hôbaḷi paiki Ālanbâḍi grâma Basavanaha-
38. lli Māmbaḷi Daḍadāhalli Mañchivaḷalu grâma ūbhayaṇ hadi-
39. mûru grâma-kere-kaṭṭe kâlvegaḷa saha sarvamānyavâgi naḍasu-
40. vante â tâlku âmilariḡe chirañjivî sahasrâyushyarâda A-
41. yvâjivavaru sannadu bareśikoṭṭu iruvudarinda â sa-
42. nnadu mēre aruvattu vṛitti paiki ondu vṛittiyannu sôpaska-
43. rôpakarāṇa sahitavâda manesaha nimma dâmpatigāḷa
44. alankarisi śâśvatapuṇya-lôka- vâsa-siddhyarthavâgi sa-
45. hiraṇyôdakadâna-dhârâpûrvakavâgi Maunabhârga-
46. vagôtra Āśvalāyana-sûtra Riksâkhâdhyâyigalâda
47. pradhâna Venkappaïyyanavara pautrar âda Râmadâsaiyyanavara pu-
48. trarâda Venkaṭarâmainavarige Ātrēyasagôtra Āśvalâ-
49. yana-sûtra Rik-sâkhânuvartigalâda Kṛishṇarâjavaḍeya-
50. ravara pautrarâda Immaḍi Kṛishṇarâja-vaḍeyaravara pu-
51. trarâda Châmarâjavaḍeyaravara dharmapatni Dēvâja-
52. mmanṇiyavaru dhâreyanneradu koṭṭevâda kâraṇa yi-
53. vṛittige saluva gadde-beddalulu tôṭa-tuḍike kâḍâramba ni-
54. râramba magga mane-haṇa kempu nûlu ūppinamôḷe î-
55. chalu pairu puravarga yêru-kâṇike nâmakâṇike guru-
56. kâṇike kâṇike bêḍike kabbiṇadapommu âlepommu
57. hattipommu mârḡa karagapaḍi sunka pommu jâti-kû-
58. ṭa samayâchâra hulluhana charâdâya horâdâya
59. sige maḍḍi patanga poppaḷi giḍagâḷu brâhmaṇa nivêśana
60. śûdra nivêśana soppinatôṭa tippêhalli śrîgandha horatâ-
61. da maravaḷi phalavṛiksha maddikamuntâda î vandu vṛi-
62. ttige saluva â sakalasvâmyavannu dhṛivunḍige mēre rû-
63. hiśikkonḍu î-Vyaya saṃvatsaradârabhya nirupâdhi-
64. ka sarvamānyavâgi nivu nimma putra pautra pârampariyavâgi

65. â-chandrâka-sthâyigalâgi anubhavisuttâ chiranjî-
 66. vi sahasrâyushyarâda namma Ayyâjîyavara śrêyah-prâ-
 67. rthane mâḍuttâ sukhadinda iruvudu î vṛittige sêri-
 68. da bhûmi vaḷagaṇa nidhi nikshêpa jala taru pâshâṇa akshîṇâ-
 69. gâmi siddha sâdhyagaḷ emba ashtabhôga tējassvâmyagaḷu ni-
 70. mage saluvadu yillinda munde yî vṛittiyu nîvu mâ-
 71. ḍuva âdhi kraya dâna parivartanegaḷ emba vyavahâra-chatu-
 72. shtayagaḷigû nimige yôgyavâgi saluvudu endu Âtrêya-
 73. sagôtra Âśvalâyana-sûtra Rik-śâkhânuvartigalâ-
 74. da Krishnarâja-vaḍeyaravara putrar âda Immaḍi Krishnarâ-
 75. javaḍayaravara putrarâda Châmarâjavaḍayaravara dha-
 76. rmapatni Dêvâjammaṇṇiyavaru Mauna Bhârgava-gô-
 77. tra Âśvalâyana-sûtra Yajusêâkhâdhyâyigalâda pra-
 78. dhâna Venkappaiyyanavara pantrar âda Râmadâsainavara pu-
 79. trar âda Venkaṭarâmainavarige bareśikoṭṭa sôpaska-
 80. rôpakaraṇa griha sahitavâda bhûdâna-sâdhana sahi
 81. âditya-chandrâv anilô ' nalaścha dyaur bhûmîr âpô hṛida-
 82. yaṃ Yamaś cha l ahaś cha râtriś cha ūbhê cha sandhyê dharma-
 83. ś cha jânâti narasya vṛittam ll svadattâd dvigunaṃ puṇyaṃ para-
 84. dattânapâlanaṃ l paradattêpahârêṇa svadattam nishphalaṃ
 85. bhavêt l sva-dattâ putrikâ dhâtri pitri-dattâ sahôdarî l
 86. anya-dattâ tu mâta syâd dattam bhûmim parityajêt sva-
 87. dattam para-dattam vâ yô harêta vasundharâm l sbashtir-va-
 88. rsha-shahasrâṇi viśhtâyâm jâvate kṛimih l madvam-
 89. śâjâḥ paramahîpati-vaṇśajâ vâ yê bhûmipâḥ sata-
 90. tam ūjvala-dharma-ebittâḥ ll mad-dharmaṃ êva satatam pari-
 91. pâlayanti tat-pâda-padma-yugalaṃ śirasâ namâmi
 92. ba târikhu 14 nê mâhe julâyi san 1826 ne yisa-
 93. viyallu *Śrîkantha*

SEAL.

Note.

This record is very similar to the preceding number. It is also a sannad granted by Dêvâjammaṇṇi, wife of Châmarâja Oḍeyar IX, king of Mysore, recording the gift of the same 60 vṛittis of land and houses near the village Baṇḍihole to Brahmans. The date is the same as that of the previous grant (14th July A. D. 1826). This record registers the gift of one vṛitti of land, with all rights of possession and free of taxes (specified) to Venkaṭarâmaiya, son of Râmadâsaiya, and grandson of Pradhâna Venkappaiya, of Mauna Bhârgava-gotra. Âśvalâyana-sûtra and Rik-śâkhâ. The usual imprecatory verses conclude the grant.

The donee's grandfather is stated to be Pradhâna Venkappaiya in the grant. It is difficult to determine whether he is identical with Pradhâna Venkaṭabhûpati, author of several works in Sanskrit including Alankâra Manidarpaṇa.

The taxes specified in the grant as having been remitted are enumerated as follows:—*gadde* (assessment on wet lands), *beddalu* (assessment on dry lands), *tôta* (garden tax), *tudike* (tax on small gardens), *kâḍâramba* (taxes on land which depend on rain or streams), *nîrâramba* (taxes on lands which are irrigated by artificial reser-

voirs), *magga* (tax on looms), *mane-haṇa* (tax on houses), *kempunūlu* (tax on red yarn), *uppinamoḷe* (tax on salt-pans), *īchalupairu* (tax on date groves), *puravarga* (municipal taxes), *yēru-kāṇike* (plough tax), *nāmakāṇike* (tax on religious symbols painted on the forehead), *gurukāṇike*, (tax on money received by gurus), *Kāṇike* (presents), *bēḍike* (benevolences), *Kabbiṇada -pommu* (tax on iron-smelting), *āle-pommu* (tax on sugar-cane mill,) *hattipommu* (tax on cotton) *mārga* (road tax). *karagapaḍi* (tax on the smelting of precious metals), *sunka-pommu* (customs duties), *jātikūṭa* (tax on caste councils), *samayāchāra* (tax on the settlement of dispute on local usage), *hulluhana* (tax on fodder), *charādāya* (tax on movables), *horādāya* (tax on money earned abroad), *sīge* (tax on soap-nut), *maḍḍi* (tax on incense), *patanga poppali* (tax on some barks of wood), *giḍa-gāvalu* (tax on jungle and pastures), *brāhmaṇa-nivēśana* (tax on house sites of Brahmans) *Śūdranivēśana* (tax on house sites of Śūdras), *soppina-tōṭa* (tax on pot-herbs), *tippe-haḷla* (tax on heaps of refuse stored for manure and on water-courses), taxes on all trees except Sandal-wood, tax on fruit trees, and *maḍḍika* (tax on village commons ?)

114.

At Kaḍambige in the Hobali of Kikkêri, on a stone lying in *ribhūtikuppe* (a mound of ashes).

Size 2'—4" × 0'—9".

Modern Kannada characters.

1. Hemmoge
2. Chikagavuṇḍa-
3. n Ankakāradēva-
4. rgge biṭṭa gadde
5. salage mūṇu
6. beddalege 0-
7. ndu salige
8. (ge) inisu-
9. vam aḷidandu
10. kavileya
11. konda pā (pa)

Note.

This inscription stone is found lying in a mound of ashy earth near a Śiva temple. This earth is being constantly removed by villagers and yet the natural supply does not seem to show signs of diminution. The inscription registers the gift of some land by Chikagavuṇḍa of the village Hemmoge for the service of god Ankakāradēva. The usual imprecatory sentence is found at the close of the grant.

115.

On a stone lying to the east of the village Śravaṇanahalli, in the hôbaḷi of Akkihebbāḷu.

Size 4' × 2'

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādāmôghalāñchha-
2. nam jīyāt trailôkya-nāthasya śāsanaṃ jīna-śāsanaṃ svasti
3. śrīman mahā-maṇḍalēśvara Tribhuvanamalla Taḷa-
4. kâḍuḡoṇḍa bhujabaḷa vīraganga Viṣṇuvardhana Hoysa-
5. ḷa-dēvara piriyaṛasi Chantaladēviyaṛu Tribhuvana-tiḷa-
6. . . . tīrthada Vīrakongāḷva Jinālaya-

7. da dêvara angabhôgakkam rishiyar âhâra-dânakkam ta-
8. mma Bappa Prithvi Kongâlva dêvara vaga (?) balivali bi-
9. tta Mandagereya śritiyolage Kâvanahalliya tamma
10. tamma Duddamalladêvanu tâvum ildu śrî Mûlasangha
11. Dêsigagaṇa Pustaka-gaścha Koṇḍakundânvayada śrî Mêgha-
12. chandra-traividya-dêvara śishyaru Prabhâchandra-siddhâ [ntadêva]-
13. ra kâlam karchi dhârâpûrvakam mâḍi sa [rvva bâdhâ]-
14. parihâram mâḍi biṭṭa datti mam [gaḷa mahâ]
15. śrîll idan âvan orvvaṃ pratipâlisida
16. (ka) vileya kôḍum koḷagamam
17. Gangeya

Note.

This inscription records the gift of Kâvanahalli, a hamlet of the village Mandagere by Śântaladêvi (here called Chantaladêvi), queen of Hoysala king Vishṇuvardhana, and her younger brother Duddamalladeva to the Jaina guru Prabhâchandra, disciple of Mêghachandra of Mûla-sangha, Dêsi-gaṇa, Pustaka-gachchha and Koṇḍakundânvaya in order to defray the expenses of the worship of the god in the Jaina temple Vîrakongâlva-jinâlaya. The name of the village where the Jaina temple is situated cannot be clearly made out in the grant. The usual imprecation is found at the end of the grant.

116.

On a stone set up in front of the village Mailanahalli in the hobali of Chinkurli.

Size 4' × 2½".

Kannaḍa language and characters.

1. śubham astu Śâlivâhana-śaka varisha
2. 57 sanda vartamânavâda jaya
3. tsarada Vayisâkha ba 12 lû
4. Râyarige binnâhamâḍi râyara-
5. ppaṇeyalû Râmâbhaṭaru (?)
6. voḷagâgi yida Pura Tâñjam Vṛindâvana-
7. da voḷagâda Mayilanahalli â Purada
8. grâmagalanu Abbagañjûru Nañjara-
9. jagalû tamma dharmavâgi Mêlugô-
10. ṭeyaśrî Chalapilarâyarigarpisida-
11. ru Nâligâchâri Sindagrâmada Chaluva-
12. Râmânujana baraha

Note.

This registers the gift of the village Pura and its hamlets named Tâñjam, Vrindâvana and Mayilanahalli for the service of god Chalapilarâya (the processional deity in the Nârayaṇasvâmi temple) in the town Mêlugôte by Nanjarâja, of Abbaganjûr. It is further stated that these villages were obtained by the favour of the Vijayanagar King then reigning at the instance of Râmabhaṭṭa. The grant is dated the 12th lunar day of the dark half of Vaiśâkha in the year Jaya. The figure indicating the number of years expired in Śâlivâhana era is partly worn out and only the final number 57 is legible. Hence the date is not clear.

The name of the engraver of the grant is given as Nâligâchâri and Chaluva Râmânuja is stated to have composed the grant.

KOVALEVETTU PLATES OF THE GANGA KING SRIPURUSHA AT HULLENHALLI, MANDYA TALUK.

IB.

ಸುಸಿದ್ಧಿವರ್ಧನಾಃ ಪರಮಾತ್ಮನಾ ಪೂಜ್ಯಾಃ ಪರಮಾತ್ಮನಾ ಪೂಜ್ಯಾಃ ಪರಮಾತ್ಮನಾ ಪೂಜ್ಯಾಃ
 ಸರ್ವಾಸ್ತು: ಸುಖೋಪಶಾಂತಿಮಾನ್ವಿತಾಃ ಸರ್ವಾಸ್ತು: ಸುಖೋಪಶಾಂತಿಮಾನ್ವಿತಾಃ ಸರ್ವಾಸ್ತು:
 ಸುಖೋಪಶಾಂತಿಮಾನ್ವಿತಾಃ ಸರ್ವಾಸ್ತು: ಸುಖೋಪಶಾಂತಿಮಾನ್ವಿತಾಃ ಸರ್ವಾಸ್ತು:
 ಸುಖೋಪಶಾಂತಿಮಾನ್ವಿತಾಃ ಸರ್ವಾಸ್ತು: ಸುಖೋಪಶಾಂತಿಮಾನ್ವಿತಾಃ ಸರ್ವಾಸ್ತು:
 ಸುಖೋಪಶಾಂತಿಮಾನ್ವಿತಾಃ ಸರ್ವಾಸ್ತು: ಸುಖೋಪಶಾಂತಿಮಾನ್ವಿತಾಃ ಸರ್ವಾಸ್ತು:
 ಸುಖೋಪಶಾಂತಿಮಾನ್ವಿತಾಃ ಸರ್ವಾಸ್ತು: ಸುಖೋಪಶಾಂತಿಮಾನ್ವಿತಾಃ ಸರ್ವಾಸ್ತು:

IIA.

ಯಃ ಕ್ರಿಷ್ಣಾಃ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ
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IIB.

ಪರಮಾತ್ಮನಾ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ
 ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ ಪೂಜ್ಯಾಃ
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At the village Vasantapura, in the Hobali of Chinkurali, on the lamp-pillar in front of the Ānjanêya temple.

Size 1'—2"×1'—6".

Modern Kannaḍa characters.

1. śrī Vasantapurada Ba-
2. savêgaḍana maga Ke-
3. mppêgaḍanu Śrī Râma

Note.

This inscription records the setting up of the above lamp-pillar by Kempegauḍa, son of Basavegauḍa, of the village Vasantapura.

MANDYA TALUK.

Kovaḷaveṭṭu grant of Bâṇa King Diṇḍigarar, a sub-ordinate of Ganga King Śrīpurusha found inpossession of Châmayya, of the village Hullênahalli in the Hobali of Dudda.

5 Plates: Size 9'×2½" Elephant seal:

Old Kannaḍa characters: Language Sanskrit up to line 39 and Old Kannaḍa, lines 39—49. Sanskrit stanzas from line 50 to the end.

- Ib. 1. svasti jitam bhagavatâ gata-ghana-gaganâbhêna Patmanâbhêna¹ śrīmat Jâhnavêya-kulâmala-vyômâvabhâ-
2. sana-bhâskarah sva-khaḍgaika-prahâra-khaṇḍita-mahâ-śilâ-stambha-labdha-bala-parâkramô dâruṇâri-gaṇa-
3. vidâruṇôpalabdhâ² -vraṇa-vibhûshaṇa-vibhûshitah Kâṇvâyana-sa-gôtrah śrīmat Konguṇivarmma-dha-
4. rmma-mahâdhirâjah tasya putrah pitur anvâgata-guṇa-yuktô vidyâ-vinaya-vihita-vṛitta [h] sanyak-prajā-
5. pâlana-mâtrâdhigata-râjya-prayôjanô vidvat-kavi-kâchana-nikashôpala-bhûtô nîtiśâstrasya vaktri-pra-
6. yôktri-kuśalô Dattaka-sûtra-vṛittêṛ prapêtâ śrīmân Mâdhava-mahâdhirâjah tat-putrah piṭri-
7. paitâmaha-guṇa-yuktô nêka-châturddanta-yuddhavâpta³ chatur-udadhi-salilâsvâdita-

II (a)

8. yaśâh śrīmat Harivarmma-mahâdhirâjah tat-putrah dvija-guru-dêvatâ-pûjanaparô Nârâyana-
9. charaṇânudhyâta śrīmat Viṣṇugôpa-mahâdhirâjah tat-putrah Tryambaka-charaṇâmbhōruha-raja-
10. r-pavitrikṛitôttamângah sva-bhuja-bala-parâkrama-kraya-kṛita-râjya [h] Kali-yuga-bala-pankâvasanna-dharmma-
11. v [r] ishô-ddharâṇa-nitya-sannaddhah śrīmân Mâdhavamahâdhirâjah tat-putrah vidyâ-vinayâtisaya-
12. paripûritâtmâ niravagraha-pradhâna-śauryyah śrīmad Avanîta-nâmadhêyah tasya putrah vijri-
13. mbhamâṇa-śakti-trayah Andari-Ālattûr-Porulâre-Peḷgarâdy⁴ anêka-samara-mukha-makha-

1. Read *Padmanâbhêna*. 2. Read *vidâraṇôpalabdhâ*. 3. Read *yuddhavâpta*
4. Read *Peḷnagarâdy*

14. -huta-prahata-śūra-purusha-paśūpahāra-vighasa-vihastikṛitāntāgnimukhah
Kirātārjunīya-pa-

II (b)

15. űchadaśa-(s)-sarga-ṭikākārah Durvvināta-nāmadhēyah tasya putrah durd-
dānta-vimarḍḍa-vimṛidita-viśvambha-
16. rādhipa-mauli-mālā-makaranda-puñja-pinjarīkriyamāṇa-charaṇa-yugala-
nalīnah Mushkara-nā-
17. madhēyah tasya putrah chaturḍḍaśa-vidyā-sthānādhigata-vimala-matih
viśēshatō' navaśē-
18. shasya nītisāstrasya vaktrī-prayōktrī- kuśalō ripu-timira-nikara-nirākaraṇō-
daya-bhāska-
19. rah Śrīvikrama-prathita-nāmadhēyah tasya putrah anēka-samara-sampādita
vijimbhita-dvira-
20. da-radana¹ kuśīśābhigātah vṛaṇa-samrūḍha-bhāśvad² vijaya-lakṣhaṇa-
lakṣhikṛita-viśāla-
21. vakshastalah samadhigata-sakala-śāstrārthta-tatvāh samarādhita³ -tri-
varggah niravadya-charitaṛ prati-

III (a)

22. dinam abhivarḍḍhamāna-prabhāvō Bhūvikrama-nāmadhēyah api cha nānā-
hēti-prahāra-pa-
23. vighaṭita-bhaṭōrah-kavāṭō [t] thitāsṛik-dhārāśvāda⁴ pramatta-dvipa-śata-
charaṇa-kṣhōḍa-sammardḍa-bhīmē
24. sangrāmē Pallavēndran narapatim aṇayad yō Viḷandābhidhānē rājā Śrī-
vallābhāk [h] yas samara-
25. sata⁵ -jayāvāpta-lakṣmī-viśālah⁶ tasyānujō nata-narēndra-kirīṭa-kōṭi-ratnā-
rkka-
26. dīdhiti-virājita-pada-patmah⁷ Lakṣmnyā svayam-vṛita-patir Navakāma-
nāmā s(r)isṭa-priyō
27. rigaṇa-vidāraṇa⁸ -gīta-kīrtti [h] tasya Konguṇimahārājasya Śivanīārāpa-
nāma-dhēyah⁹
28. pautrah samavanata samasta-sāmanta-makuṭa-ghaṭṭita-bahala¹⁰ ratna-vila-
sad-amaradhanu-

III (b)

29. shkaṇḍa¹¹ maṇḍita-charaṇa-nakha-maṇḍalah Nārāyaṇa-charaṇa-nihita-
bhaktih śūra-purusha-tura-
30. ga-nara-vāraṇa-ghaṭṭa¹² -sanghaṭṭa-dāraṇa-samara-siraśī¹³ vihitātma-kōpō
bhīma-kōpah
31. prakāṭa-rati-samaya-śamanuvarttana¹⁴ chatura-yuvati-jana-lōka-dhūrttō lōka-
dhūrttah su-du-
32. rddharānēka-yuddha-mūrdḍha-labḍha-vijaya-sampad ahita-gaja-ghaṭākēsari
rā-
33. jakēsari apicha yō Gangānvaya-nirmalā-mbara-tala-vyābhāsana-prōlla-
34. san-Mārttaṇḍō' ri-bhaya [n] karah subhakara¹⁵ san-mārga-rakṣhākarah
saurājyam samupētya-rāja-sa-
35. mitau rājan guṇair uttamai rājā Śripurushaś chiram vijayatē rājanya-chūdā-
maṇih

IV (a)

36. Kāmō rāmāsu chāpē Daśaratha-tanayō vikramē Yāmadagnyah¹⁶ prājyaś-
varyyē Valāri¹⁷
37. r bahu-mahasi ravi śva-prabhutvē¹⁸ Dhanēsah bhūyō vikhyāta-śakti [h]-
sphuṭataram akhila-prāṇabhā-

1 Read-radana- 2 Read bhāśvad- 3 Read samārādhita 4 Read dhārāśvāda- 5 Read śata
6 Read vilāsah 7 Read pāda-padmah 8 Read-vidāraṇa 9 Read Śivanīārāpara-nāmadhēyasya
10 Read-bahula- 11 Read-khaṇḍa 12 Read ghaṭā 13 Read śiraśi 14 Read samanuvarttana
15 Read subhakarah 16 Read Yāmadagnyah 17 Read Balāri 18 Read śva-prabhutvē.

38. jā [m] vidhātā dhātrā śrīṣṭa -prajānām patir iti kavayō yam praśamsanti
nityam sa tu prati-dina-pravṛti-
39. tta-mahā-dāna-janita-puṇyāha-ghōṣha-mukharita-mandirōdarēṇa¹ Śrīpuru-
sha-prathama-nāmadhē-
40. yah Prithivikonguṇi-mahārājādhirājah Bāṇavamś-ōtḥlava² śrī Dīṇḍigarar
Kaḷbappunāḍu-sāsira-
41. doṇṇūlunān³ āluttiḍu Śrīpuruṣa-mahārājarge binnappa-geydu dakṣiṇā-
yana-vishupatat-kā-
42. laḍuḷ su-gōtra-Gārggyah Janārdanās tasya Kēśavabhāṭṭasya nāmata sarva-
śāstrāṣya jānāti⁴

IV (b)

43. Kausikagōtra Nāgaśarmāna pravara Kāśyapagōtraś chēti-mivarggam
mūru-bhāgaṇ āge Kova-
44. levetṭu-nāma-grāmam⁵ brahmadēyam⁶ dattah Dīṇḍige-uāḍiyarum Kon-
daḍiyum perggadettanam geye Nāgarūra-
45. beḷḷiyarum Maravūra vaṇṇākarum Kallaḍupina Mādaḍiyu Mōdūra Jiya
chāyarum nara-sākshi l
46. Paḍeyam mūrum āse ll simāntara mūḍā-yoḷagereya pādari-e ante bandu
kereyuḷ kū-
47. ḍi pervallame sandu paḍuvāy nōḍi pervunase-e tenkāy tale-moraḍe Bedikere-
e Mōda-
48. le-maḍuve paḍuvāy Veḷgoḷa-kāluve-vaduvum oḷagage tore-e baḍagāy Kadavi-
gere e
49. ante vandu Manjaḷtone-e Bāḷoḷbe-e sandu Sorabnoraḍi-e ante bandu Bāṇi-
gāra-kuppe-

V (a)

50. ye Vāḷoḷveye sandu pādariyuḷ kūḍittu sime sva-dattam para-dattam
vā yō-
51. harēti⁷ baśundharā [m]⁸ shashṭi-baṇisha⁹ sahasrāṇi viśṭāyam¹⁰ jā [ya]
tē kṛimi¹¹ bahubhir vva-
52. sudhā bhukta¹² rājabhī Śagarājabhi¹³ yasya yasya yatō bhūmi [s] tasya
tasya tadā p [h] ala [m]
53. brahmaśvan¹⁴ tu viśham ghōram na viśham viśham ukhivate¹⁵ viśham
ēkākinam hanti brahmaśvam¹⁶
54. putra-pautrikam ll

Translation.

(Lines 1—3)

Be it well. Victorious is the adorable Padmanābha resembling the cloudless sky.

A sun illuminating the clear firmament of the Ganga family, famous for valour and strength exhibited in rending asunder a pillar of stone with a single stroke of his sword, adorned, as with ornaments, with wounds received while cutting down the hosts of his fierce enemies, born of Kāṇvāyana-sagōtra, (was) the illustrious Konguivarma-dharmma-mahādhirāja.

(Lines 4—6)

His son, inheriting the qualities of his father, possessed of an admirable character due to his learning and modesty, having obtained the honours of the kingdom only for the good government of his subjects, a touch-stone for testing gold the learned and the poets, skilled in the exposition and practice of polity, author of a treatise on Datta-kasūtra was the illustrious Mādhavamahādhirāja.

1 Read *mandirōdarah* 2 Read *Bāṇavamśōtḥlavah* 3 Read *elūra* 4 This line is full of grammatical errors. 5 Read *grāmah* 6 Read *brahmadēyah* 7 Read *harēta* 8 Read *vasundharām* 9 Read *varsha* 10 Read *viśṭhāyām* 11 Read *kṛimih* 12 Read *bhuktā* 13 Read *Sagarāḍbhīh* 14 Read *brahmaśvan* 15 Read *ukhivate* 16 Read *brahmaśvam*

(Lines 6—9)

His son, inheriting the qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against rows of elephants, was the illustrious Harivarṇma-mahâdhirâja. His son, devoted to the worship of the Brahmans, Gurus, and Gods. meditating on the feet of Nârâyana was the illustrious Vishṇugôpa-mahâdhirâja.

(Lines 9—11)

His son, with his head purified by the pollen from the lotuses, the feet of Tryambaka, having by his personal strength and valour purchased his kingdom, ever ready to extricate the ox of merit from the thick mire of Kaliyuga in which it had sunk was the illustrious Mâdhava-mahâdhirâja.

(Lines 11—15)

His son, with his mind purified by his excellent learning and modesty. possessed of valour unopposed was the illustrious Avinîta.

His son, endowed with the three constituents of regal power, having caused bewilderment to the fire of Yama by the excess of food in the shape of victims of heroes immolated at the sacrifice of battles at Andari, Âlattûr, Porulâre, Peṇnagara and other places ; author of a commentary on the fifteenth canto of the Kirâtârjunîya, was the king named Durvinita.

(Lines 15—19)

His son, with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles was Mushkara, by name.

His son, with his mind rendered pure by his learning of the fourteen branches of knowledge : expert among persons well-versed in the theoretical exposition and practical application of the entire science of polity, a rising sun in dispelling the thick darkness, the hostile kings, was the well-known Śrîvikrama.

(Lines 19—27)

His son, possessed of the scars of wounds made by the tusks of elephants in countless battles, with his broad breast marked with the signs of victory shining from out of the wounds ; well-versed in the contents of all the sastras ; devoted to the three pursuits of life ; endowed with spotless character, with power growing day after day : was Bhûvikrama by name. Also was he known as Śrîvallabha, who with the splendour of victories in a hundred battles conquered the Pallava King in the battle of Viḷanda, fierce with the tramlings of hundreds of elephants intoxicated with the blood gushing out from the broad breasts of hostile kings pierced with a number of weapons.

His younger brother, with his lotus feet brilliant with the rays coming out from the sun-like gems inlaid in the diadems of kings prostrating before him, chosen of her own accord as her spouse by the Goddess of wealth, was Navakâma, by name *śishṭapriya* (beloved of the good) and with his fame sung by hosts of enemies.

(Lines 27—34)

The grandson of that Navakâma Konguṇi-mahâdhirâja, known also as Śivamâra ; with his lotus feet shining with the band of rain-bows formed of the rays issuing out of various gems inlaid in the diadems of all the feudal chiefs brought under his control ; devoutly contemplating on the feet of Nârâyana ; raging with fury in front of war horrid with the assault of horses, heroes, men and elephants ; terrific in anger ; no less a captivator of the glances of young women and the most skilled in the joyful art of love than a subduer of the world ; laden with spoils of victory gained over the hostile kings ; a lion among kings ; moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, ever fortunate, a protector of the

ways of good men, having obtained a good kingdom, a king of superior qualities among kings, ever victorious, is the king Śrīpurusha. a crest-jewel among princes.

(Lines 35—38)

To women, a Kāma (Cupid) ; in the use of the bow, the son of Daśaratha ; in valour, the son of Jamadagni; in great wealth, Indra; in great glory the sun; in sovereign power Kubêra ; of a mighty and splendid energy, the benefactor of all living beings ; whom the poets daily praise as the protector of the people specially created by Brahma; whose palace echoed with the sounds of holy ceremonies which accompanied his daily rich gifts, was Śrīpurusha the first so named, (also known as) Pṛithvīkonguṇi-mahādhirāja.

(Lines 39—54)

Diṇḍigarar, a descendant of Bâṇa race and ruler over the Province of Kaḷbappunâḍu Thousand seven-hundred, took permission from Śrīpurusha-mahârâja and made the *brahmadêya* gift. during Dakṣiṇâyana-vishuvatkâla, of the village Kovalevetṭu, dividing it into three parts and giving away one part each to Janârdana of Kâśyapagôtra, Kêśavabhaṭṭa of Kauśika-gôtra, Nâgaśarma of Kâśyapagotra. While Diṇḍigenâḍiyar and Koṇḍaḍi were holding the office of *pergaḍe*, Belliyars (silversmiths?) of Nagarûr, Vaṇṇâkar (washermen) of Maravûr, Mâdaḍi of Kallaḍṇpu, Jiyachâya of Modûr are human witnesses (to this).....

The boundaries are.—The eastern boundary runs from the Pâdari tree in the inner tank and from therein joins the tank and running from the big water-course terminates at the big tree to the west. The southern boundary includes Tale-moraḍe (a raised ground), Bedikere (tank) and Modalemaḍuvu (a pool). The western boundary consists of Velgoḷa (white pond) channel, bund and the rivulet. The northern boundary runs through Kaḍvigere, Manjaḷtone, Bâḷoḷve, Soralmoraḍi, and passing through Bânnigârlakuppe and Bâḷoḷve ends at the Pâdari tree. These are the boundaries.

Whosoever confiscates land given away by himself or by others is born as a worm in ordure for sixty thousand years. Earth is enjoyed by numerous kings like (Sagara) The fruit (of giving away a land) goes to whosoever rules the land at the time (of the gift). The property of a Brahman is a terrible poison. The (ordinary) poison is no poison really. Poison kills only one but the property of a Brahman (confiscated) kills one's sons and grandsons also.

Note.

This is a copper plate inscription of the Ganga King Śrīpurusha. It begins with the usual account of the early Ganga Kings down to Śrīpurusha. It next records the gift of a village named Kovalevetṭu to three Brahmans by Diṇḍigarar, a Bâṇa King ruling over Kaḷbappunâḍu district and a subordinate of Śrīpurusha, after obtaining the permission to grant the village from the Ganga king. No date is given. It is merely stated that the gift was made at the time of Dakṣiṇâyana Vishuvatkâla, *i.e.*, the autumnal equinox when the sun is moving from north to south. The names of the witnesses and the boundaries next follow. The usual imprecatory stanzas conclude the grant.

As regards the donor of the grant, Diṇḍigarar, the Bâṇa King of Kaḷbappunâḍu, it is interesting to note that a king named Diṇḍigarâja is mentioned in an inscription at Śravaṇa Belgoḷa (Śravaṇa Belgola inscriptions, Revised Volume No. II Introduction P. 68) to have been present at the time of a Jaina guru's death on Kaṭavapra hill which is called Kaḷbappu in Kannada language. No date is given in the Śravaṇa Belgoḷa inscription referred to, but from the paleography its date has been provisionally ascribed to the middle of 7th Century A. D. But the present grant refers to the time of Ganga King Śrīpurusha whose reign is believed to have begun in A. D. 726 (see P. 38 of Mysore and Coorg from Inscriptions by Rice). Hence Diṇḍigarar of the present inscription may not be identical with Diṇḍikarâja of Śravaṇa Belgoḷa record.

Archl. Rt.

In the Udayêndiram Plates of Prithvîpati II (South Indian Inscriptions II, 382). Iriga, one of the sons of a king Diṇḍi (Diṇḍikôjêriga) is said to have been saved by Prithvîpati I from the Râshtrakûṭa king Amôghavarsha I. As Amôghavarsha I's rule began in the early part of the 9th century, the period of King Diṇḍi agrees with the date of the present inscription and it may be surmised that Diṇḍigarar, the Bâṇa King is identical with King Diṇḍi or Diṇḍikôjêriga of Udayêndiram Plates.

119.

Kadalagere grant of Timmaṇṇa daṇāyaka, Śaka 1390 in the possession of Chakravarti Srinivasachar, Pandit, Oriental Library, Mysore.

Two plates with the symbols of the Sun, the Moon, discus, conch-shell, the U shaped mark of the Śrî-Vaishṇavas.

Kannada language and characters.

I (a)

1. uttarê Sahyajâ-tîrê sarvasthâna-samuchhayê
2. Nârâyana-girau śrîmân âstê Nârâya-
3. ṇâs svayam || svastîśrî-Vijayâbhyudaya-Śa
4. livâhanaśrîmân mahârâjâ-
5. dhirâja-râja-paramêśvara-narapati vipraudha
6. Bôkshapuri-arirâyaragaṇḍa chatu-
7. samudrâdipati pratâpa-Virûpâkshama-
8. hârâyarû sukha-sambava-vinôda-
9. dinda prithvi-sâmrajyam-gaiyutiralu
10. Śaka-varshamgaḷu 1390 ne-sanda vartamâ-
11. navâdaSarvajitu-nêma-saṃva [t] śarada Pâ-
12. lguṇa śu 15 llujnânamaṇṭapâ parâbhi-
13. dâna-dakshîṇa-Badarikâśrama śrî Yâdâ-
14. vagiri-yâdâ

I (b)

15. śrî Tirunârâyanaapuradaśrî-Nârâyana-dê-
16. varigeAbhinava-Kulaśêkharan âdaśrîman
17. mahâ pradâna Timmaṇṇa-dâṇayaka-üde-
18. yaru śrî-Nârâyana-dêvara pâdapa-
19. dmangalige samarpiśida grâma Hogaranâḍi-
20. ge sêrida Kadalagere-grâma 1 ke ghaṭiga 115 va-
21. rahâkke naḍadu barû sêve-vivara râtre-ava-
22. sara-talige avalidake dina 1 ke 1½ llû-varusha
23. 1 ke 54 varahâ Anmanavara-śayanôtsavada
24. sêvege 40 varahâ Nârâyana-dêvara nanda-
25. dipake 18 varahâ arthake ga 3 varahâ an-
26. tu 115 varahâvanu samarpaṇeyam-
27. (ṇeyannû)mâḍi yî-grâmada gavuḍa
28. Kalyâṇagavuḍa yî-grâmada Koṇḍi-
29. ge-Nârâyana-dêvarige paśchima dikina 1
30. holake bijavari-kha 10 Boredêvarige
31. pûrvadikina-hola-bjavari 3 Ka-
32. lyâṇagavudanige Pûrvadikina ho-
33. la-bjavari 4 Śyânbhâga-Râmâ-
34. nujage Dakshîṇa-dikina-hola-bija
35. vari 4-yî-mêre grâma-vannû

36. Nârâyana-dêvarige samarpaṇe-mâ-
37. diyide || ślōka || dāna-pālanayō-
38. r madhye danâchchhrêyônupalanam dâ-
39. nâ[t]svargam avâpnōti pālanâd acha-
40. tam padaml sva-dattâ-diguṇam puṇyam †
41. para-dattānu-pālanam † paradattāpahâ-
42. rêṇa † sva-dattam nishphalam bhavêt śrī

II (b)

43. Yâdavagirige pûrva Lōkapâvanegē-pa
44. śchima-Nâgamangalake dakshiṇa Kâvêrige-utta
45. radalli yiruva Kadalagere grāmavannu Śrī
46. Nârâyana dêvara pādake Timmaṇṇa-danâ-
47. yaka-tharma-Śrī

Note.

This records the gift of the village Kadalagere in Hogara-nâḍu by mahâpradhâna Timmaṇṇadanaṇyaka for the service of God Nârâyana in Tirunârâyana-pura on the fullmoon day of Phâlguna in the year Sarvajitu, Śaka 1390, when Virûpāksha Mahârâja was ruling over the earth. The inscription ends with the usual imprecation. Śaka 1390 corresponds to 1468. The composition of the inscription is not in order. After the first verse, mention is made of Vijayâbhyudaya Śâlivâhana. Then without completing the date, the king's name and titles are mentioned and then the date is completed. The date is not verifiable. The genuineness of the grant is not unquestionable. Tirunâyâṇapura is a name for the town Mēlukôte.

120.

On a stone set up in a field in Nâchanahaḷli to the North of Daḷavâyi tank, in the hōbli of Mysore.

Modern Kannaḍa language and characters.

1. śrī
2. śrīmad rājâdhirâja
3. Kṛishṇarâja-vaḍayarava-
4. ru Avala Bâarakachêrri
5. Bakshi Gulâmma Maham-
6. mada Khânarrige putra pa-
7. vutra pârampariyavâgi na-
8. ḍayuva myarege koṭṭa
9. sarvamânyavâda Nâ-
10. chanahaḷi grāmada
11. yalle-kallu

Note.

This is a boundary-stone of the plot of land gifted by H. H. Kṛishṇarâja Voḍeyar III to Bakshi Gulâm Mahammad. There are some more boundary stones containing the same inscription in the neighbourhood.

NANJANGUD TALUK.

121.

On a stone set up near a water well in a garden, half a mile off from the Narasâmbudhi Railway Station in the taluk of Nanjangud.

Kannaḍa language and characters.

1. śubham astu Śubhakritu-saṃ-
2. vatsarada Vayisâkha śu 1 lu

3. Dêvarasayyanavara nirû-
4. padinda Kônamarasayya-
5. navaru Śrī dêvara kâryakke
6. biṭṭudu gadde hola
7. . . . kke mûḍalu halla
8. . . . tenka naḍe
9. . . . idanu
10. pâpi

Note.

This records the grant of a plot of land partly wet and partly dry, for the service of the god (in Narasâmbudhi) by Kônamarasayya under the orders of Dêvarasayya on the first lunar day of the light half of Vaisâkha in the year Śubhakṛit.

The date is not verifiable.

122.

Badanaguppe grant of Kambhadêva of the Râshtrakûṭa dynasty dated Śaka 730 in the possession of the Swami of the Devanur Guruswami Matha in the Hobali of Kavalande.

Five Plates.

Seal with the image of a sitting figure of man.

Sanskrit and Kannaḍa languages and Haḷegannaḍa characters.

I (b)

1. @ savôvyât Vêdhasâ (m) dhâma yan-nâbhi-kamalam kṛitam Haraś cha yasya kântêndu-kaḷayâ kam aḷamkri-
2. ta [m] bhûpôbhavat bṛihad-urastala-râjamâna- Śrīkaustubhâyata-karair u- pagûḍhakaṇṭhaḥ 1 satyânvitô
3. vipula-bâhu-vinirjitâri-chakrôpya-Kṛishṇa-charitô bhuvi Kṛishṇarâjaḥ || paksha-chchhêda-bhayâśritâkhila-ma-
4. hâ-bhûbhṛit-kula-bhrâjitât durlaṅghyâd apa-rair a-nêka-vipula-bhrâjishṇu- ratnânvitât 1 yaś Châlûkya-kulâ-
5. d anûnavibudha brâtâśrayô vâridhêḥ Lakshmîṃ Mandaravat salīlam achirâd âkrishṭa-vân Valla (bha)
6. bhaḥ 1 tasyâbhût tanayaḥ pratâ [pa] visarair âkrânta-dinmaṇḍalaś Chaṇḍâ- mśôs sadṛisôpy acha-
7. ṇḍakarâtô prahlâdita-kshmâdharô Dhôrô dhairyyadhanô vipaksha-vanitâ- vaktrâmbuja-śrīharô hâ-
8. rikṛitya yaśô vadiyam anisam diinnâyikâbhir dhṛitam 1 jyêsthôllanghana- jâtayâpy-amalayâ La-
9. kshmyâ samêtôpi san yô bhûn nirmala-maṇḍala-st [h] itiyutô dôshâkarô na kvachit 1 Karnâdhah-kṛita-dâ-
10. na-santati-bhṛitô yasyânya-dânâdhikam dânam vîkshya sulajjitâ iva diśam prântê sthitâ digga-

II (a)

11. jāḥ 1 annyair nna jātu vijitam guru-śaktisâram âkrânta-bhûtalam ananya- samâna-mânâ¹ yêñê-
12. ha baddham atalôkya² chirâya Gangan dûra³ sva-nigraha-bhiyêta⁴ Kali [h] prayâtah êkatrâtma-ba-
13. lêna vârinidhinâ py anyatra rudhvâ ghanân nishkrishṭâsi-bhaṭôdvâtêna⁵ viharat-tâlâtibhîmêna⁶
14. cha mâtangân mada-vâri-nirjharamuchah prâpyânatât Pallavât tachchhitrâ⁷ mada-lêsam apy anudi-

1 Read-mânam 2 Read avalôkya 3 Read dūrê 4 Read-bhiyêva 5 Read-bhaṭô-ddhatêna
6 Read-grâhâtibhîmêna 7 Read chitram.

15. nam yaḥ sprisṭavān na kvachit l hēlā-svikṛita-Gauḷarājyakamalañ chāntah pravēśyāchirā-
16. d unmārgē maru-madhyam apratibalair yō Vatsarājam balaih Gauḍīyam śarad-indu-pāda-
17. dhavaḷa-chechhatra-dvayam kēvalam tasmād āhṛita-tad-yaśōpi kakubhām prāntē-sthitam tat kṣaṇāt
18. labhdha-pratishṭham a-chirāya Kalim sudūram utsārya śuddha-charitair dharaṇītalasya kṛtvā punaḥ
19. Kṛitayugaśriyam apyaśēsha¹ chitraṁ katham Nirupamaḥ Kali-vallabhōbhūt prābhūd dha-
20. rmmaparāt tatō Nirupamād indur yathā vāridhēḥ śuddhātmā Paramēśvar-ōnnata-śiras-samsakta-

II (b)

21. -pādas tathā pat (d) mānandakarah pratāpa- sahitō nityōdayaḥ sōmatēḥ pūrvādrēr iva bhānumān a-
22. bhimatō Gōvindarājah satā [m] yasmin sarva-guṇāśraya-kṣhitipatau śrī Rāshṭrakūṭānvayā jātē²
23. Yādavavamśavan Madhuripāv āsīd alanghyaḥ paraih dṛisṭvā sāvadhayaḥ kṛitāḥ sya sadṛiśāḥ³
24. dānēna yēnōddhatāḥ muktāhāra-vibhūshitāḥ sphuṭam iti pratyarthinōp-
y artt [h] inah yasyākā-
25. ram amānusham tribhuva navyāpatti-rakshōchitanḥ Kṛṣṇasyēva nirīkshya yachchhati padaṁ yad yā-
26. dhipatyam bhuvah āptām⁴ tāta tavēyam ipratihatā⁵ dattā tvayā kaṇṭhikā kintv ājñāiva
27. mayā dhṛitēti pitaram yuktaṁ sa tatrā-bhudhāt⁶ tasmin svarga-vibhūsha-
nāya jananē yātē ya-
28. śaśśēshatām ēkībhūya samudyatān vasumatī-saṁhāram ādhitsayā viechh-
hāyān sahasā
29. vyadhatta nripatīn ēkōpi yō dvādaśa kyhātān apy adhika-pratāpa-sahitān-
saṁvarttakōlkān i-
30. va vēnātyanta-dayālunātha nigāḷa-klēśād apāsy ānatam svam dēśam gamitōpi darppa-visa-

III (a)

31. rād yaḥ prātikūlyē sthitāḥ līlā-bhrūkuṭilē [la] lāṭa-palakē yāvach cha nāla-
kshyatē vikshēpēṇa viji-
32. tya tāvad achirād ābaddha-Ganga [ṁ] punaḥ sandhāyāsu śilīmukhān sva-
samayāt bāṇāsanasyō-
33. pari prāptam varddhita-bandhu-jīva-vibhavaṇi patnābhivṛid [h] yā nvitam
sarva-kshētrayu [mu] dikshya yaṁ śaradritum pa-
34. rijanyavat Gūrjjarō nashṭah kvāpi bhayāt tathāpi samayaṁ svapnēpya-
paśyan yathā yat-pādānati-
35. -mātram ēkaśaraṇān ālōkya Lakshmī-dhiyā dūrān Mālavanāyakō nayaparō
yatrā-
36. ṇa-baddhānjaliḥ yō vidvān balinā sahāḷpa-valavān sparddhā (spa) na dhattē
parān nītēs sūtir a-
37. sau yad ātmaparayōr ādhikya-saṁvēdanam l Vind [h] yādrēḥ kaṭake
nivishṭa-kaṭakah śrutvā charair yan
38. nijaiḥ svam dēśam samupāgatāḥ dhruvam iti jñātvā dhiyā prēritāḥ l
Mārāśarva-mahīpatir drutam
39. agād aprāpta-pūrvam parair yasyēchchhām anukūlayan ka (kha) lu dhanaih
pāda-praṇāmair api nī-
40. tvā Śrībhavanē ghanāghanaghana-vyāptam param prāvṛisham tasmād āgata-
vān saman nija-ba-

1 Read *asēshan*2 Read *Rāshṭrakūṭānvayē*3 Read *sra-sadṛiśāḥ*4 Read *āstām*5 Read *a-pratihātā*6 Read *tatrābhyaḍhāt*

III (b)

41. lair â Tungabadrâtataṁ ¹ tatrasthaḥ sva-kârâgataṁ ¹ prakṛitibhiḥ niśśêṣhaṁ âkṛishṭavâ [n] vikshêpair api chi-
42. tram ânataripurjagrâha tam Pallavât lêkhâhâra-muk[h]ôditârddha-va chasâ yatra nya Vêngîśva-
43. rô nityaṁ kinkaravat vyadhâd aviratam kammasvam âtmêchechhayâ ¹ bâhyâ didhṛitir asya yêna rachi-
44. tâ vyômâvala (la) ggâ ² ruchaṁ dhâtrî mauktika-mâlikâm iva dhṛitâ mûrdhni sva-târâ-gaṇaiḥ ¹ santrâ-
45. sât para-chakra-râjakaṁ agât tat-pûrva-sêvâ-vidhi-vyâbaddhanjali-sôbhitô naśara-
46. ṇa mûrddhnâ yad-anghri-dvayaṁ yady âdatta parârdhya-bhûṣaṇa-gaṇair nnâlaṁkritaṁ tat tathâ mâ-
47. bhaishîr iti satyapâlita-yaśa-sthityâ yathâ tat-girâ têngedaṁ anila-vidyuch-chanchalaṁ avalôkya
48. jîvitam asâraṁ kshitidânaṁ paraṁ puṇyaṁ pramattito ³ brahmadâyôyam sa cha parama-bhaṭṭâra-
49. ka mahârâjâdhirâja paramêśvara śrîmat Dhârâvarshadêma-pâdânudhyâna paramabhaṭṭâraka
50. mahârâjâdhirâja paramêśvara pṛithuvîvallabha Prabhûtavarsha śrîmat-Gôvindarâjadêvaḥ

IV (a)

51. Dhârâvarsha-śrîvallabha-mahârâjadhi-râjasya putraḥ śauchâchâra- prabhur guṇa-gaṇa-praṇa-
52. mita-samastalôkaḥ parôpakâra-karuṇâ-parah Paramêśvara-charaṇâravinda-vandanâbhinandanaḥ Ra-
53. nâvalôka śrî Kambharâjaḥ Punnâḍa Eḍenâḍuvishayê Va (Ba) danoguppe nâma grâmaḥ Talava-
54. na-nagaraṁ adhivasati vijaya-skandhâ-vâre ¹ triṁśad-uttarêshv-atîtêshu Śaka-varśhêshu kârtikâ-
55. mâsa paurṇamâsyam Rôhiṇî-nakshatrê Sôma-vâre Koṇḍa-kundeyânvaya Sirmmalage-
56. gûrugana Kumâraṇandi-bhaṭṭârakasya śishyaḥ Eḷavâchâryaguruḥ tasya śishyô Varddhamâ-
57. naguruḥ sarvvaprâṇihitaḥ sâkshât siddânta-nugamôddhataḥ śântas sarvajna-kalpôyam nayônna-
58. ta-guṇônnataḥ tasmai tam grâmaṁ adât sva-putra śrî Śankaragaṇaṇa-vijnâpanêna śrî Kambhadêvaḥ śrî vijaya-
59. vasatayê Talavananagarê pratisṭitâyai @ tasya simântarâṇi baḍagaṇa dire Poṇarppu-

IV (b)

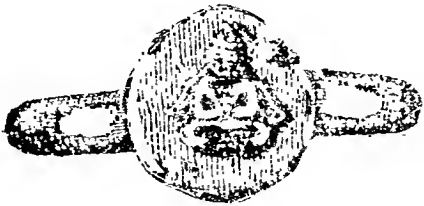
60. lî baḍagaṇa paḍuvaṇa konedu Posattigallu paḍuvaṇasîme Kadambagereya pervam-
61. ga paḍuvaṇa tenkaṇa konedu pongulvaḷtiya tennolve tenkaṇa sîme Belakkâla tenno
62. lve tenkaṇa mûḍaṇa korneddu muduvanni koṇalu mûḍanasîme Kaḷliveṭṭina mûḍaṇa pore-
63. ye mûṇu beṭṭu olaḡu mûḍaṇa baḍagaṇa konnedu badanidiya baḍagaṇa olve
64. âlu asya dânyasya sâkshinaḥ shaṇṇavati-sahasra-vishayaḥ prakṛitayaḥ
65. yôsyâpahartâ lôbhân môhât pramâdêna cha sa pañchabhirm mahadbhiḥ pâta-kai (s) saṁyuktô
66. bhavati yô rakshati sa puṇyabhâg bhavati api châttra Manugitâ ślôkâ sva-dattâṁ para-dattâṁ
67. vâ yô harêta vasundharâ shasṭim varsha-sahasrâṇi viṣṭâyâṁ jâyatê krimiḥ svaṁ dâtuṁ

BADANAGUPPE PLATES OF KAMBA-DEVA AT DEVANUR, NANJANGUD TALUK.

IVB,



VA.



68. sumahachchhakyaṃ dukkhaṃ anyasya pālanam dānam vā pālanamvêt
dânâch chhrâyônupâ-

V (a)

69. lanam bahubhir vasudhâ bhuktâ râjabhis Sagarâdibhiḥ yasya yasya yadâ
bhûmi tasya
70. tasya tadâ p[h]alam dēvasvam tu visham ghōram na bhisham visham
uchyate visham êkâkinam hanti
71. dēvasvam putra-pautrika [m] Viśvakarmâchâryêṇa likhitam

Translation.

I (b)

May you be protected by him whose lotus-like navel Brahma made his own abode.
May you be protected also by him whose head is adorned by the crescent moon.

There was a king, around whose neck the goddess of wealth and sovereignty shining in his breast stretched her arms together with the rays of the Kaustubha gem adorning his breast ; who was possessed of honesty and long arms ; who, though a vanquisher of the circle of enemies, was not of Kṛishna (black) character, Kṛishṇarâja was he.

An ocean in which all the great kings took refuge from fear of losing their territories just as the great mountains took refuge from fear of having their wings cut off by Indra's discus, difficult to overcome, (or to cross), shining with great and brilliant jewels, the asylum of *budhas* (the learned and the gods), was the Châlukya family from which he like the Mandara mountain quickly and with ease drew forth Lakshmî, the goddess of wealth :—He was Vallabha.

He had a son, Dhôra, who filled all the points of the compass with his glory, like the sun, yet delighted all Bhûdharas (kings and mountains) with the coolness of his rays ; gifted with courage, witherer of the bloom of the lotus faces of the wives of his enemies, whose fame was worn, as if it were a garland, by the ladies, the points of the compass ; united to Lakshmi who, though married before to his elder brother (jyêshṭha) was yet free from blame, who, though possessed of a maṇḍala (country and an orb of rays) was not Dôshâkara (an abode of faults and the moon).

Surpassing Karna in giving gifts ; the regent elephants, ashamed to see the excellence of his gifts surpassing those of others, retired as it were to the points of the horizon.

II (a)

Seeing how he had for a long time bound a Ganga King (Śivamâra) who was never conquered by others, and who, possessed of great might, seized the whole world and had thus a reputation for valour, unequalled by others, Kali fearing that he too would be seized, fled afar.

Hemming him in between his own force on one side and the sea on the other, he made the Pallava King bow down to him and obtained from him huge elephants, greater than the warriors who had drawn their swords and fiercer than the monsters of the deep, made the water of their pride ooze over, yet himself never displayed any pride.

When Vatsarâja as in sport had seized for his own the Gauḍa kingdom, entering into the latter's territory with his invincible army, he (the Râshṭrakûṭa King) swiftly drove him into the impassable desert and took from him only the pair of the moonlike white umbrellas of the Gauḍa King and thereby caused his own fame to spread in a moment to the farthest points of the compass. He drove afar, by his pure conduct. Kali though firmly established and brought back to the earth again the glory of the Kṛitayuga ; it is still a wonder that this Nirupama became Kali-Vallabha.

II (b)

From the righteous Nirupama was born, like the moon from the ocean, of pure mind, with his lofty head placed at the feet of Paramêśvara, like the sun daily rising from the high eastern mountain, beloved of the good, Gôvindarâja.

While, he, the abode of all good qualities was king, the Râshtrakûṭa dynasty became invincible by others like the Yâdava race on the birth of Kṛishṇa ; his equals became his inferiors, his dependants and enemies were equally made *muktâhâra-vibhûshitas*, (decked with pearl garlands,—deprived of their food) and thus equally made courtiers. When seeing his more than human form, and his ability to deliver the three worlds from disorder even as Kṛishṇa, his father wished to give him the sovereignty of the world, he truly said to his father.—Let alone the inviolable necklet you have given me ; I have worn your command far better.

When that father together with his fame had departed to be an ornament to Svarga, he, though only one, by his energy and valour, deprived of their glory the twelve famous kings who like a fire at the end of the world came upon him united as if to destroy the whole world.

III (a)

By him, formost among the merciful, the Ganga king was released from the burden of his cruel chains and sent to his own submissive country ; but, when he in his pride showed a return of hostility, before the brow was wrinkled in a frown, he was again subdued and swiftly bound.

Seeing that having mounted the arrows on his bow, having contributed to the prosperity of *bandhujîvas* (the *bandhujîva* flowers, and lives of relations) and having caused the growth of *Padma* (lotuses and wealth), he (Gôvindarâja) arrived like the autumn season, the Gûrjara king like the rainy season disappeared somewhere through fear and even so beheld that season in his dreams.

Discerning from a distance that Lakshmî (goddess of fortune) had taken refuge at his feet alone, the politic Mâlava Chief folded his hands to him in obeisance, being a learned man too feeble in power to withstand the powerful, the home of policy, who discriminated between his own and others.

Hearing from his spies that having established his camp on the Vindhya mountains, he (Gôvinda) had arrived at his country and thinking that the news was quite true, the king Mârasarva won his (Gôvinda's) good graces never before gained by others, by casting himself at his feet with his wealth.

III (b)

Having spent the rainy season overcast with thick clouds at Śrîbhavana, from there he came with his army to the bank of the Tungabhadrà. Remaining there he received in full the tribute through his ministers or people and similar tribute from the Pallava King,—he whose enemies submitted to him at his threat.

At even half a word by the mouth of a letter-bearer, the Vengi king constantly performed of his own accord his duty like a servant. The outer enclosure made for him by the Vengi king as lofty as the sky bore the splendour with its constellations like a garland of pearls.

Through fear hostile kings took refuge with their heads placed at his two feet and with their hands folded in obeisance, as they did before his ancestors. Their heads did not shine as much with the valuable ornaments as with his words “ Do not fear ” famous for their truthfulness.

IV (a)

By him, reflecting that this life was as unstable and transient as wind or lightning and that gift of land was of supreme merit, this gift for Brahmans has been made. He, meditating on the feet of the Paramabhaṭṭâraka mahârâjâdhirâja paramêśvara-śrîmat Dhârâvarshadêva, the Paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-prithivî-vallabha-Prabhûtavarsha-śrîmat Gôvindarâjadêva, the son of Dhârâvarsha Śrîvaljabha-mahârâjâdhirâja, possessed of purity, excellent conduct, and other good qualities, receiving the obeisance of the whole world, bent on doing good to others, merciful, ever

delighted with bowing at the lotus feet of Paramêśvara, the Raṇāvalôka-Śrī Kambhârāja (granted) the village Badanaguppe by name in the country called Punnâḍa Eḍenâḍu, in his victorious camp made at Talavananagara, there having elapsed thirty years over and above (700) Śaka years, on Monday the fifteenth lunar day of the light half of Kârtika with the constellation Rôhini. Eḷavâchârya was the disciple of Kumâranandibhaṭṭâraka of Koṇḍa-Kundânvaya and of Sirmalage Gurugaṇa ; his disciple was Vardhamânaguru, kind to all, well-versed in the Siddhânta received direct from teacher to teacher, peaceful, almost omniscient ; possessed of modesty and good conduct—To him Śrī Kambhadêva gave the above village at the request of his son Sankaragaṇṇa for the service of the Vijaya Vasati (Basti or Basadi) constructed in the town of Talavana. Its boundary in Kannaḍa language is as follows :—

North.—Ponarpulî.

North-East.—Posattigallu.

East.—The big gate of Kadambagera.

South-East.—Polguḷvalṭi-tennoḷve.

South.—Beḷakâla-tennoḷve.

South-West.—Muduvannikoḷalu.

West.—The river called Kaḷliveṭṭina Mûḷaṇa pore and Beṭṭuolagu.

North-West.—Oḷve-âlu north to Badauidi.

(In Sanskrit.)

The witnesses to this gift are the people of the 96 thousand country.

Whoever takes away this out of greed, ignorance, or carelessness, will be guilty of the five great sins. Whoever maintains this will have merit. There are also the verses sung by Manu :—

Whoever takes away the land gifted by himself or by others will be born in ordure for sixty thousand years.

It is easier to give one's own. Hard it is to maintain the gift of others ; the latter is far better than the former.

By many kings like Sagara and others was the earth enjoyed. Whoever enjoyed it had the fruit of it at the time. The property of gods is the real poison, but the so-called poison is no poison. The latter kills a single man, but the former the whole family consisting of the son, the grandson and others.

Written by Viśvakarmâchârya.

Note.

This grant consists of five plates, of which plates Ib to the end of IIIb contain the same version of the inscription as that of Nelamangala No. 61 of Bangalore District. From IVa to Va the inscription contains the description of donor, the donee, the date, the boundary of the village gifted, and the imprecation. In furnishing the date, the number denoting the Śaka years is omitted. The orthography of this inscription is wrong as that of No. 61 referred to. These two help each other in arriving at a correct version of the inscription. The characters are similar to those of No. 61.

123.

On a stone lying near a pit close by Dêvanûr in the Hobali of Kavalande.

Kannaḍa language and characters.

- | | |
|-------------------------|----------------------------|
| 1. Subham astu | 4. î Dêvarakaṭṭeyannu |
| 2. Dêvagavuḍara makkaḷu | 5. kaṭṭisidaru śrî śrî śrî |
| 3. Râchappanâyakaru | |

Note.

Râchappanâyaka, son of Dêvagauḍa, caused the construction of this Dêvarakaṭṭe, a tank.

Archl. Rt.

SHIMOGA DISTRICT.

SHIKARPUR TALUK.

124.

On a stone set up in the field of Chennabasappa under the tank of Kapparahalli in the hôbali of Sikâripur.

Size 4'—6"×1'—9".

Kannada language and characters.

1. svasti samasta-bhuvanâśraya śrī-prithvī-vallabha-ma-
2. hārājādhirāja paramêśvara-parama-bhaṭṭāraka-Sa-
3. tyâśrayakuḷatilaka-Châlukyâbharana śrī . . .
4. Tribhuvanamalla-dêvara vijaya-rājya
5. rôttarâbhivridhi-pravarddhamânanam â- . . .
6. târambaram . saluttumire . . svasti yama
7. ma-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâ . . .
8. sampannarappa śrīmad anâdiyagrahâra . . Bêla-
9. rakapada-mahâjanangaḷu śrīmatu yâ-
10. hitâgnigalaMarmma-Bammayyagaḷa maga
11. na maga Vijayayyanum mattam avara maga Bi-
12. ṭṭimayyanum tanuna bhakti-śaktiyim pādapûjeyam
13. koṭṭu Châlukya-Vikrama-kâlada 18 neya Śrīmukha-
14. samvatsarada Paushya-suddha 13 Sôma-
15. vâradandin Uttarâyana-Sankrânti-yandu Nam-
16. gēriya bayala naḍuve tâvu kaṭṭisida keṇe-
17. ya kîlêriyalli padedu biṭṭa gadde Guṇiga-
18. na mattal eraḍu hudav eraḍu yî dharmmamam pra-
19. tipâlisuvargge Vârâṇasi-Kurukshêtradol
20. sâyira-kavileyam kôḍum koḷagumam
21. [ra] tnamgaḷim
22. dargg â-punya-phalaṁ akku yî dharmma-man âva-
23. n aḷida mahâ
24. kâlê kâlê pâlanîyô
25. bhavadbhiḥ sarvvân êtân bhâvinah pârthivêndrân bhû-
26. yô bhûyô yâchatê Râmachandraḥ
27. î-kalla mâḍisidam Biyaṇa-Biṭṭimayya Bi-
28. ṭṭamayyanum bareda Sēnabôva-Kêtamalla
29. kaṇḍarisida Samayakīrtvâchâryya Śrī

Note.

Some letters in lines 3, 4, 5, 6, 7, 8, 9, 10, 11, 20, 21, 23 and 24 are lost.

The inscription seems to record the grant of a wet field by the mahâjanas of to Vijayayya and his son Biṭṭimayya on Monday the 13th lunar day of the light half of Pushya in the year Śrīmukha, Châlukya Vikrama Era 18 when Tribhuvanamalla-dêva of the Châlukya dynasty was ruling. The date corresponds to Monday the

2nd of January 1094, 10 days after Uttarâyaṇa Sankrânti. The inscription ends with the usual imprecation. The stone was prepared and set up by Biṭṭimayya. Sênabova Kêtamalla wrote the inscription, and Samaya Kîrtyâchârya engraved the same.

125.

On a 1st stone lying in the bed of Doḍḍakere Tank in Kapparahalli in the same Hobali of Sikâripur.

Size 3'×1'—3".

Kannada characters and language.

1. Śaka-varuśakke Sāvira-
2. da 1328 neya Nala-
3. samvatsara Pâ-
4. lguṇa ba 2 Śukravâ-
5. radalu Kapara-haḷi-
6. ya Mallêgaḍara
7. maga Mallê-
8. gaḍanu sva-
9. rggastanâda-
10. nu.

Note.

This records the death of Mallegauḍa, son of Kaparahalli Mallegauḍa on Friday the 2nd lunar day of the dark half of Phâlguna in the year Nala, Śaka 1328. Here Śaka 1328 is equal to A.D. 1406 which was Vyaya and not Nala. Nala however coincided with A.D. 1436 or Śaka 1358. Both in Vyaya and Nala the 2nd lunar day of the dark half of Phâlguna agreed with Sunday, but not with Friday as stated in the inscription.

126.

On a 2nd stone in the bed of Doḍḍakere Tank in the same village Kapparahalli.

Size 5'×2'—9".

Kannada language and characters.

1. svasti śrî jayâbhyuda-
2. yaścha śaka-varuśa 1348-
3. neya naḍeva Visvâvasu-
4. samvatsarada Pâlguna-
5. da su 11 Mangaḷavâ-
6. radalu Śrî Virapratâpa Dê-
7. varâyarû râjyam-gaivali
8. Kaparahaliya huyalali
9. Nâchaya palaran i-
10. ṛidu dêvalôka-
11. ma . . . yâtana sati
12. Bîrabbe mahâsati-yâ
13. daḷu Jakkôjana besana

Note.

This is a memorial stone set up to commemorate the death in Kapparahalli battle of Nâchaya and the entering of his funeral fire by Bîrabbe, his wife on Tuesday the 11th lunar day of the light half of Phâlguna when Virapratâpa Dêvarâya was ruling in the

year Viśvâvasu, Śaka 1348. The date corresponds to Monday the 18th of February A.D. 1426. Somehow the week-day is wrong. The stone was set up by Jakkôja.

127.

On a 3rd stone in the same place.

Size 4'—6" × 2'—9".

Kannaḍa language and characters.

1. svasti śrî vijayâ-
2. bhyudaya Śaka-
3. varuśa 1352 Sa-
4. umya-samvatsara-
5. da Prathama-bhâdra-
6. pada sdhu 3 gilu
7. Virapratâ-
8. pa Yimmaḍi-Dê
9. varâya-ma-
10. hârâyaru
11. sukhârâjyam-
12. geyiuttam yi-
13. rda kâlādali Ā
14. ragada-venṭeya-
15. ke saluva Neluvaḷi-
16. ge-nâḍa oḷagaṇa Ka-
17. ppanahallîya Ma-
18. llagaḍara maga
19. Bayiragaḍanu sva-
20. rgastan âdanu mam-
21. gaḷa mahâ śrî śrî śrî

Note.

This records the death of Bayiragaḍa, son of Kappanahallî Mallagaḍa on the 3rd lunar day of the light half of first (*i.e.*, intercalary) Bhâdrapada in the year Saumya, Śaka 1352 corresponding to A.D. 1430. The date is not verifiable.

128.

On a Mâstikal in the field of the Gaḍa of the Village Koṭṭagrâma in the same Hobali of Sikâripur.

Kannaḍa language and characters.

1. Maleda-
2. varu bage-
3. vali Sabibâ-
4. yi sati-
5. yâdaḷu

Note.

This records the entering of funeral fire of her husband by Sabibâyî.

On a stone set up in the back-yard of Kariya of the same village Koṭṭagrâma.

Size 5'—6" × 3'—6".

Kannaḍa language and characters.

1. svasti śrī jayâbhyudaya Śâlivâhana śaka varushake saluva 1002026 ne-
varshake saluva
2. Krôdhana-samvatsarada Śrâvaṇa-bahula 8 mi-puṇya-kâladaḷu śrīman-
mahânâyakâcharyarâda
3. Kâre-Bayirapanâyakara kumârarâda Chikkaṇa-nâyakaru Kôṭapurada
Tiruvengalanâ-
4. thage samarpisida dharmma-śâsana-kramaventendade namage saluva Mâlê-
nahalli-
5. ya simeyolaṇa Koṭṭa-vemba grâmavanu Śrījayantī-puṇya- kâlada-
6. lu Kôṭa-purada Tirumala-dêvarige sa-hiraṇyôḍaka-dâna-dhârâ-pûrvva-
7. kavâgi tamma strī-putra-dâyâdâdyanumatadinda samarpisida
Kumudvatī-tirada
8. Koṭṭa-vemba grâmada pratinâma Tirumalapurada dharmma-sasana yidak âru
9. tappidare tamma tâyi tandeya konda pâpakke hôharu
10. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭi-varsha-sabasrâṇi
11. viṣṭâyâm jâyatê krinih sva-dattâd dviguṇam puṇyam paradattânupâlanam
12. para-dattâpahârêṇa sva-dattam nishphalam bhavêt
êkaiva bhaginī lôkê sarvvê-
13. shâm êva bhûbhujâm na bhôjyâ na karagrâhyâ vipra-dattâ vasundharâ i-
14. para-grâmakke âru tappidare tâyi tande Vâraṇâsiyali kom-
15. davaru gô-Brâmhaṇara vadha mâḍidavaru gurutalpa-mâḍidavaru .
16. yi-dharmakke śaraṇa mangala-mahâ
śrī-śrī-śrī

Note.

This stone inscription is said to have been engraved after erasing the characters of an old inscription. This records the grant of the village Koṭṭa in the country of Mâlênahalli, renamed Tirumalapura for the service of God Tirumaladêva by Chikkaṇanâyaka, son of Kâre Bayirapanâyaka, entitled Mahânâyakâchârya on the 8th lunar day of the dark half of Śrâvaṇa in the year Krôdhana, Śaka 100. 20, 26 (-1226). corresponding to A.D. 1304. It ends with the usual imprecation.

On a stone set up close by the temple of Sangamêśvara in the forest of Haraḍihalli in the same Hobali of Śikâripur.

Size 4'—6" × 2'—9".

Kannaḍa language and characters.

1. svasti śrī-vijayâbhyudaya
2. Śâlivâhana
3. śakha-varusha 1696 kke
4. saluva Manmatha-nâ-
5. ma samvatsarada Jyêshṭha
6. śudha 14 Sôma-vârada-
7. lu śrī Hirimaṭhada Kallêdêvaru

8. Têjasingapa kûdi Sangama-
9. nanjunḍêśva-
10. rana pratishṭe
11. mādīsīdaru

Note.

This records the setting up of God Sangama Nanjunḍêśvara by Kallêdêva of Hiri-maṭha and Têja Singapa on Monday the 14th lunar day of the light half of Jyêshṭha in the year Manmatha, Śaka 1696. This corresponds to Monday the 12th of June 1775 and not 1774 as stated in the inscription. The number of the Śaka year is, however, wrong.

131.

On a vîragal at the entrance of the village Hittila in the same Hobali.

Size 5'—6"×3'—9".

Old Kannaḍa language and characters.

1. svasti śrīmatu Chālukya-Chakravarti Sômêśvara-dêvara
2. . . . saluttam ire Hettiḷada
3.
4. Mâdayyana aḷiya gaṇḍara-dâvaṇi Sûreya-
5. nâyakam turuvam magu [lchi]
6. palaram kondu taṭṭiridu sura-gaṇikeyarol kûḍidaṃ
7.
8.

Note.

This records the death of Gaṇḍara-dâvaṇi Sûreya Nâyaka, son-in-law of Mâdaya of Hettiḷa in rescuing cattle in a cattle raid during the reign of Chālukya-chakravarti Sômêśvaradêva. Lines 3, 7 and 8 are effaced.

132.

On a stone set up on the embankment of a wet field to the north of the tank-bund of the same village Hittila in the same Hobali.

Size 3'×2'—3".

Old Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya paramêśvara parama-bhaṭṭa-raka Satyâśraya-kuḷa-
2. tiḷaka Chālukyâbharāṇa śrīmat Trailôkyamalla-dêvara vijaya-râjyam uttarôttarâbhivṛiddhi
3. saluttam ire Śaka varsha 983 neya
4. Sâhaṇi-yenisi negaḷda Ganjâkabbegam Barmadêvana-santa-tiya â Jakkayya
5. Hettiḷamam Bêḍaruṃ palaram iṇḍu turuvam koṇḍalli śrīma
6. Chaṭṭam pôgi â- Hettiḷada turuvam
7. suralôka-prâpitan âda
8. mṛitênâpi surâṅganâ kshaṇa-vidhavamsanê kâye
9. svasti Nâgâchâriya-dêva , baredar sva-
10. Lôkôjana kaṇḍaraṇe mangala-mahâ śrī.

Note.

A number of letters in lines 3 to 10 are lost. The inscription records the death of Jakkaya of the family of Barmadêva in his attempt to rescue the cattle carried off by Bêḍas in Śaka year 983 when Trailôkyamalladêva of the Chālukya dynasty was ruling. Nâgâchâridêva wrote the inscription and Lôkôja engraved it.

On a stone lying in the wet land of God Ranganâtha to the east of the same village
Hittiḷa in the same hôbali of Śikâripur.

Size 3' × 2'—3".

Old Kannaḍa language and characters.

1. svasti sanasta-bhuvanâśrayam śrî-prithivi-vallabha mahâ-
2. rājâdhirāja paramêśvara paramabhaṭṭâraka Satyâśraya-
3. kuḷatiḷaka Châlukyâbharana śrîmat Tribhuvanamalla-
4. dêvara vijaya-râjyam uttarôttarâbhivṛiddhi pravarddha-
5. mânâma âchandrârkkatâram-baram saluttumire tat-pâda-padmiôpajîvi
6. Sakavarsha 1034 neya Nandana-samvatsarada
7. Vaiśâkha su 11 Brihavâradandu svasti yama-
8. niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-
9. japa-samâdhi-śîla-guṇa-sampannarappa śrîmad a-
10. nâdi-yagrahâravaha Hittiḷada sâyiramuni
11. kraya-dânavâgi koṇḍu biṭṭa dharma śrîmatu Sômê-
12. śvara-dêvargge naivêdyakke biṭṭa gadde Jâkiyûra-bayaloḷa-
13. ge hanneradu mârugaleyal aidu Kaḍahavûra
14. . . . 50 âchandrâtâramsaluttam irkke
15. î-dharmmaman âvan orvvaṃ prati-pâḷisidâtange Vâraṇâsi
16. Kâśi Prayâgeyalli sâyira-kavileyam sâyira
17. vêdapâragarappa Brâmhanaṇargge koṭṭa phaḷam akku
18. idan alidâtam Vâraṇâsi Kurukshêtra Prayâgeyalli
19. sâvira kavileyam hattu sâsira vêdapâragarappa
20. Brâmhanaṇan alida mahâpâtakan akku sva-dattâm para-dattâm vâ
21. yô harêta vasundharâm | shashṭi-varsha-sahasrâṇi
22. viśṭhâyâm jâyatê krimih

Note.

This records the grant of the village Hittiḷa as an Agrahâra for Brahmans after purchasing the same village and of a wet field measuring 12 arms for the service of God Sômêśvara by one (name effaced) under the service of King Tribhuvanamalladêva on Thursday the 11th lunar day of the light half of Vaiśâkha in the year Nandana, Śaka 1034 when Tribhuvanamalladêva of the Châlukya dynasty was ruling. This date corresponds to Tuesday the 9th of April A.D. 1112. The week day is wrong. The inscription ends with the usual imprecation.

On a stone in the wet field of Śânubhōga Manjappa to the south of the same village
Hittiḷa in the same hôbali of Śikâripur.

Size 2' × 1'—6".

Kannaḍa language and characters.

1. svasti śaka -varuśa 1231 ne-
2. ya Saumya-samvatsarada Vaiśâ-
3. kha ba 14 Mam-lu Honnaûrâ
4. Kalinâtha-dêvarahaliya Râma-
5. nâyakaru Kalinâtha-dêvara
6. nitya naivêdyakkendu koṭṭadu

7. kereya kelage gadde yeraḍu kham yi-
8. dan ârobbarû
9. . . . kke mangala-mahâ-śrî

Note.

This records the grant of a plot of wet field of the sowing capacity of 2 khaṇḍigas for the offering of food to God Kalinâtha by Râmanâyaka in Kalinâthadêvarahalli on the 14th lunar day of the dark half of Vaisâkha in the year Saumya, Śaka 1231, A.D. 1309. The date is not verifiable. The inscription ends with the usual imprecation.

135.

On a stone lying in the wet field of Vîrappa under the tank of the same village Hittiḷa in the same hōbali of Śikâripur.

Size 2'—6" × 2'—6".

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâ-
2. dhirâjam paramêsvaram paramabhaṭṭâarakam Satyâśraya-ku-
3. ḷaṭḷakam Châḷukyâbharaṇam śrîmat Tribhuvanamalla-He
4. rmmâli-dêvarasara vijaya-râjyam uttarôttarâbhividdhi-prava-
5. rddhamânam âchandrârkka-târambaram saluttum ire Sakavarsha
6. 1045 neya Sôbhakṛitu-saṃvatsarada Pushya su 1 dandu svasti śrîmad-
7. anâdiyagrahâram Hettiḷada Mâdarsaru Kûḍûra-
8. yara Koṭṭayyanu Dêvaya
9. lu Hettiḷada yayinûrvvar dêvargge naivêdyakke biṭṭar-
10. âvanôrvva pratipâlisidâtange Gange-Vâraṇâsi-
11. Kurukshêtradoḷ vêdapâragarappa Brâmhanargge sâyira-kavile-
12. yumam koṭṭa dharmma sva-dattâm para-dattâm vâ yô
13. harêta vasundharâm l shashṭhi-varsha-sahasrâṇi vishṭhâyâm
14. jâyatê krimiḥ

Note.

This records the grant of a plot of land for the service of the local god by the five hundred of Hettiḷa on the 1st lunar day of the light half of Pushya in the year Sôbhakṛit, Śaka 1045, or A.D. 1123 when Tribhuvanamalla Hermâḷidêvarasa of the Châḷukya dynasty was ruling. The date is not verifiable. The inscription ends with the usual imprecation.

136.

On a Vîragal lying near a ruined temple in the forest close to Guttanahalli in the same hōbali.

Kannaḍa language and characters.

1. svasti samadhigata-pancha-mahâ-śabda mahâmandalêśvara
2. Banavâsi-pura-varâdhîśvaram Jayantî Madhukêśvara
3. . . . satya-Râdhêya
4. śrîmatu vîra Râmadêvarasaru
5. 1180 neya Paingala-saṃvatsarada Śrâvaṇa
6. daṇṇâyaka gavuṇḍana mêle
7. ruvam koṇḍu peṇḍiruḍey uchchalu billankakâra purusha-Nârâyana para-
baḷa-sâdhaka Ya-

8. lughattada Râmagavuṇḍam taṭṭiridu turuvam maguḷchi suralôka-prâptan
âda ad enten-
9. daḍe poḷeva siḍilante Javanan taḷavaḍisuva kâlamrityu vemban toḍarda-
10. si poydan âgaḷu Ġirigauḍa Râmagavuḍam palaram suridaru pûvina sarimaḷe
Sura-
11. dundubhiyodane śaṅkha-kahaḷâravamum berasu surânganeyar piriya-
nendu Râma-
12. gavuḍanan divaguydaru jîtēna labhyatê Lakshmîr nritênâpi surânganâ
kshaṇa-vidhvamsanê kâ-
13. yê kâ chintâ maraṇê raṇê
ôm namaś Śivâya.

Note.

This records the death of Yalughatta Râmagauḍa in rescuing cattle in a cattle raid on of Śrâvaṇa in the year Paingala, Śaka 1180 when Virarâmadêvarasa, Kadamba king, was ruling. In lines 3, 4, 5 and 6 many important letters are effaced.

137.

On a fragment of stone near a well in the forest close by the village Muḍaba in the hôbali of Belandûr.

Kannada language and characters.

1. hôgra-kula-tilakam naya-pratâpa sâ-
2. yyuttum ire Oḷeya Permâḍi-yar sânta-
3. n učitâchâran anyâya-varjjitan aḷipilla
4. svasti Sakanṛipa-kâlâtîtaṃ vatsarangale [ke]
5. reyumam kaṭṭisi dēgulamam mâḍisi yiṭṭampaḍi
6. koṭṭudu yidam kâdang Asvamêdhada phala

Note.

A great part of the inscription seems to have been lost. This seems to be a record of the construction of a temple and a tank during the reign of Permâḍi. The date is lost.

138.

On a stone set up in the field of Yallappa in the forest of Hôtanakaṭṭegrâma in the same hôbali.

Size 3' × 1'—6".

Kannada language and characters.

1. svasti śrî Amṛitanâtha-dêvara Brâmharuga-
2. ḷu Sandigêri-Râmaṇṇange sarbba-bâ-
3. dhâ-parihâravâgi hattu-kamba-gaddeyanu
4. salisuvaru- śrî śrî śrî

Note.

This records the grant of a wet field measuring ten Kambas, free of all taxes, to Sandigêri Râmaṇṇa by the Brahmans of Amṛitanâthadêva (*i. e.*, worshippers of Amritanâtha?).

139.

On the Nandikôlu Basava pillar close by the village Saṇḍa in the same hôbali of Belandûr.

Size 5'—6" × 1".

Kannada language and characters.

1. śrî namas tunga-śiraś-chumbi-
2. chandra-châmara-châra-
3. vê trailokya-nagarârambha-

Archl. Rt.

4. mûla-stambhâya Sambhavê
5. svasti śrī-jayâbhyudaya-
6. da Śaka-varusha 1288 neya Pa-
7. râbhava-samvatsarada-Kârtika-su
8. da 3 Budhânôrâdheyali svasti
9. śrīmann mahâmaṇḍalêśvara
10. arirâya-vibhâḍa bhâshege-tappuva-
11. râyara-gaṇḍa śrī Virabukkaṇṇa-vo
12. ḍeyara kumâra Virupaṇṇavoḍe-
13. yaru Hampeya śrī-Virûpâkshadê-
14. varige angabhôga-rangabhôga amṛitapaḍi-
15. ge saluvalige nâḍa oḷagaṇa Saṇḍa vem-
16. ba grâmavanu puravâgi âchandrârkkâ-
17. sthâiyiâgi koṭṭadu î dharmmama
18. âru aḷupidoḍ î-
19. Vâraṇâsiya-
20. li sâvira-kavile
21. sâvira-Brâmhaṇara
22. konda pâpada-
23. li hôharu śrī
24. sva-dattâm para-dattâm
25. vâ yô harêta
26. vasundharâm sasṭi-
27. varuśa-sahasrâṇi
28. viṣṭâyâm jâya-
29. tê krimih

Translation and Note.

Salutation to Śambhu, on whose head the crescent plays the part of a fly-flap and who is a pillar supporting the city of the three worlds. Be it well. On Wednesday the 3rd lunar day with Anûrâdha of the light half of Kârtika in the year Parâbhava, Śaka 1288, Mahâmaṇḍalêśvara Virupaṇṇa voḍeyar, son of Virabukkaṇṇa voḍeyar, (King of Vijayanagar) the smiter of those who break their promise, and the conqueror of hostile kings, granted the village Saṇḍa for the service of God Virûpâksha at Hampe. The usual imprecation follows. The date corresponds to Wednesday the 7th October A.D. 1366. There was Anûrâdha on the day.

140.

On a stone set up on the embankment of the tank of the same village.

Size 3'—6" × 2'—9".

Kannada language and characters.

1. Saka-varisha 1321 neya Paushya-saṇvatsarada Mârggasira ba 1 lu śrī-matu Ayamarâyadêvara maneya
2. aḷiya Bamayagaḍara Kaladêvana maga Chikkabomma svarggasthan âdan âtana vallabhe Bîrabe
3. kalu nilisida pratishṭe

Note.

This records the death of Chikkabomma, son of Bamayagaḍara Kaladêva and son-in-law of the illustrious Ayamarâyadêva on the 1st day of the dark half of Mârgasira in the year Prāmâthi ? Śaka 1321. His wife Bîrabbe set up the memorial stone. The date is not verifiable.

On a stone set up in Bûdigadde field. Survey No. 15, in the village Saṇḍa in the same hôbaḷi.

Kannaḍa language and characters.

1. Târaṇa-samvachḥa-
2. rada Āsvîja śu-Vi-
3. jaya-Daśamiya-
4. lu Śivarudradê-
5. varige Râya-nâya-
6. karu koṭṭa bhûmi
7. . nâḍige saluva
8. Saṇḍada kereya
9. keḷage . . . baḷḷa
10. koṭṭaru idu
11. â-chandra-târaka
12. baruvudendu ko-
13. ṭṭa śilâ-sâsana i-
14. dake tappidavaru
15. tâyi-tande-konda-
16. varu.

Note.

This records the grant of a plot of land to Sivarudradêva by Râyanâyaka on the day of Vijayadaśami in the month Āsvayuja in the year Târaṇa. It ends with the usual imprecation.

On a stone set up at the entrance of the same village Saṇḍa.

Kannaḍa language and characters.

1. Nandana-samvatsarada
2. Chayitra su 3 lu Saṇ-
3. ḍada Maleṛakada-
4. gavuḍara maga Chikka-
5. Malegauḍaru sva-
6. rgastanâdanu.

Note.

This records the death of Chikka Malegauḍa, son of Maleṛakadagaḍa on the 3rd lunar-day of the light half of Chaitra in the year Nandana.

On a stone under a Honge tree on the hill called Bûdi-Basavanaguḍḍa close by Bannûr in the same hôbaḷi.

Size 4'—6"×2'.

Kannaḍa language and characters.

1. śubham astu namas tunga-śiraś-chumbi-chandra-châmara-
2. châravê trayilôkya-nagarâ-rambha-mûla-stam-
3. bhâya Sambhavê svasti śrî vijayâbhyudaya Sâlivâ-
4. hana-śaka-varusha 1493 nê Prajôtpatti-samvatsarada
5. Śrâvaṇa śu 5 lu śrîman-mahârâjâdhirâja- râja-para-

6. mēśvara śrī vīrapratāpa- Sadāśivadēva-mahārāya-
7. ru sukha-sankathā-vinôdadim ratna-simhâsanârûḍharâ-
8. gi prithivî-râjyam-geyyuttiralu Ararudrakavalada vo-
9. laḡaṇa Bannûra grāmigaḷu Sankaṇṇa-nâyakaru namage samma-
10. tanâda Dharmâjipaṇḍitara Têjavurada Giryappaiya-
11. navara makkaḷu Mârappayyage koṭṭa sthaḷada umbali chun-
12. gaḍiya-bhatta kha 2 Sâlûra sthaḷada-umbali-chungadiyin-
13. da Madagada-gaddege saluva asṭa-bhōga-têja-svâmya-
14. vanu saha nīvu putra-pavutra-pârampareyâ-
15. gi â-chandrârka-sthâiyâgi sukhadim anubha-
16. visikoṇḍu baraluḷavaru yendu koṭṭa sthaḷada
17. śilâśāsana Râmâjipanta (in Nâgara characters)
18. sva-dattâd dviguṇam puṇyam para-dattânu-
19. pâlanam para-dattâpahârêṇa sva-dattam
20. nishphalam bhavêt śrī śrī śrī

Note.

This records the grant of a plot of land yielding a rent of 2 khaṇḍigas together with a plot of land called Madagadagadde in Sâlûru, free of all taxes to Mârappaya, son of Giryappa of Têjavura in the charge of Dharmâji ? (Râmâji) Paṇḍita, by Sankaṇṇanâ-yaka of Bannûr with the consent of the Paṇḍita on the 5th lunar-day of the light half of Śrâvaṇa in the year Prajôtpatti, Śaka 1493, (A.D. 1571) when vīrapratāpa Sadāśivârāya of Vijayanagar was ruling over the earth. The name Râmâjipanta is written in Nâgara characters before the imprecatory verse is written. This shows that his consent was obtained before the grant was made. The date is not verifiable.

144.

On a stone standing near the temple of Bhāvivasavaṇṇa of the same village Bannûr.

Size 3' × 1'—6".

Old Kannaḍa language and characters.

1. svasti śrī Ballamara . . .
2. . . Kumâra Sâlva . . .
3. arasugeyuge Ballanâḍaha . . .
4. Banniyûra sâsirvvarolu
5. Kuṇḍagudi Asaga Go-
6. sasi surarolu kûḍe
7. Gosasiya tamnam kalla
8. nīrisidon â-
9. chandratârakam
10. nilake

Note.

Be it well. While the illustrious Ballamara Kumâra Sâlva was reigning, Asaga Gosasi, among the thousands of Banniyûr in Ballanâḍu, joined the Gods in heaven. Washerman Gosasi's brother set up this stone to stand as long as the moon and the stars.

145.

On a Virâgal set up in front of the temple of Īśvara in the village Sâlûr in the same hôbaḷi.

Size 4'—3"×2'—6".

Old Kannaḍa language and characters.

1. svasti śrîmach Châlukya-Vikrama-kâlâda 13 neya Śukla-sanvatsa-
2. rada Phâlguṇa-suddha-Amâvâsye-yandu Sâliyû-
3. ra horigaḷan iridu turva konḍu henḍira vude-vuchchuvalli
4. Kuṇumba-Bîrayyamgam Oḷeyabbe-gam puṭṭida Ojegovuḍam
5. turuva maguḷchi palaram kondu bîra-lôka-prâpitanâda

Translation.

Be it well. On the New-moon day of the light (dark) half of Phâlguṇa in the year Śukla in the 13th year of Châlukya Vikrama Era, while penetrating into the fields? of Sâliyûr and driving off the cattle, (enemies) were ill-treating women (wives of the villagers), Ojegovuḍa, born of Kuṇumba Bîraya and Oḷeyabbe rescued the cattle after slaying many persons and attained the World of the brave.

146.

On a stone standing in front of the temple of Īśvara in the same village Sâlûr in the same hôbaḷi.

Size 2'—6"×1'—3".

Kannaḍa language and characters.

1. śrîmat parama-gambhîra-syâdvâdâ-
2. môgha-lâncchanam l
3. śâsanam Jina-śâ-
4. sanam śrî Chandranâtha-dêva-
5. ra guḍḍi Nâdovveya
6. Nâgayyamgaḷu nili-
7. sida kallu Sâliyûra
8. mahâ-janam
9.

Note.

Many letters in lines 2 and 9 are lost. The inscription seems to record the death of Nâdovve, a female disciple of Chandranâtha-dêva and the setting up of this memorial stone by Nâgaya at the instance of the Mahâjanas.

147.

On the first stone in front of the temple of Īśvara in the same village Sâlûr in the same hôbaḷi of Beḷandûr.

Size 4'—3"×2'—6".

Kannaḍa language and characters.

1. . . . masta-bhuvanâśraya śrî prithvî-vallabha mahârâ
2. paramêśvara paramabhaṭṭâraka Satyâśraya-kuḷatilaka
3. Châlukyâbharaṇam śrîmat Tribhuvanamalla-dêvara vija-
4. ya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrâ-
5. rkkatârambaram saluttamire śrî Châlukya-vikrama-varsha

6. . . neya Manmatha-sanivatsara-pushya-suddha || Sukravâradandu "
7. . . . mad anâdiyagrahâram Sâlavûra-sâsirvvaru
8. . . . Vakubêśvara-dêvara garbbha-grihada sâmyamam madhyaka . .
9. . vitargge munnam sa-kârûnyam geydu koṭṭaru avara ma . .
10. Mârakabbeya makka! Viśvâmitra-gôtrada biya
11. . . hitâgnigala mammam Biyamayyamgam Mârabbegam puṭṭi
12. Kêśavayyanum avarim kiṛiya Biṭṭimayya-dêvara pâ-
13. da-sileyam kaṭṭisi garbbhagrihamam mâḍisidaru ma-
14. ttam Biyaṇa-Biṭṭimayyamgam avana dharma-patni Jannambegam pu-
15. . .da makka! Chikkaṇa-Maisâsiyavarim kiṛiya Śankara
16. . . . tanavanim kiṛiya Vâmana avanim kiṛiya Chikkayyanu
17. mattam Kasavayyana makkaḷu Sômaṇṇa-dêvar avarim kiṛiyam
18. . . putrah kuḷadîpakan enisi negaḷda . . . kuvaḷaya
19. . . . ḍidavâśâmbaraman eyde diṭam sabheyol
20. . . . tiḷaka . . . ja-bhakta Sâlavûra jîya vinayanidhâna
21. . . . tiḷakam vipra-vamsa-chûḍâratnam jana-vinuta-vibhu Bîmayya-
nam-
22. nipa Sâlavûra . . . int enisida Bîḍayyanim kiṛiya Bi-
23. ṭṭimayyanu mattam Biṭṭimayyamgam avara dharmmapatni Bichchhavve-
gam puṭṭida makka-
24. . . . Kêśavayya Biṭṭa intivaranvayadin kulakramadin dharmamambi
25. ya . cha Bîraṇṇaṁga . . . gâgi
26. . . . Biṭṭimayyam tâvu kaṭṭisida keṛeya
27. . . . gaṇa kôḍiyalli vûroḷage tamma bhakti
28. . . . Guṇigana mattlondu î-dharmmamam sâsirvvaru tanma tamma
29. . . . pratipâlisidargge Vârâṇasiya sâsira-kavileya
30. . . . idan aḷidâta kavileyan aḷida pâtakan akku.

Note.

Some letters in lines 6—30 are effaced.

This records the grant of the office of priest God Vakubêśvara to one (name-effaced) before the Garbhagriha part of the temple was built by the thousand Mahâjanas of the Village Sâlûr on Friday the 11th lunar day of the light half of Pushya in the year Manmatha in . . . year of the Châlukya Vikrama Era (initial year A.D. 1076). Then Kêśavaya, born of Biyamayya and Mârabbeg, together with his younger brother Biṭṭimayya of Viśvâmitra Gôtra caused the construction of the Garbhagriha and the setting up of the God's foot-print. Then Sômaṇṇadêva and his son (genealogy of Sômaṇṇa given) famous for his learning, and conduct, Bhimaya, Kiriya Biṭṭimaya, and Kêśavaya, son of Biṭṭimaya and Bichchhavve granted a plot of land of one mattar (a measure) under the tank constructed by Biṭṭimaya. The inscription ends with the usual imprecation.

148.

On a second stone in the same place.

Size 3'—6" × 2'—3".

Kannada language and characters.

1. namas tunga-śiraś-chunbi-chandra-châmara-châravê trailô-
2. kya-nagarârambhâ- mûla-stambhâya Sambhavê
3. svasti śrîmach Châlukya-vikrama-varsha neraḍa-

4. neya Pingala-samvatsaradamâvâsye Sôma-vâradan-
5. du yanâdyaghrâram Sâliyûr asêsha- sâsirvvaru mahâjanangalu
6. tamma grâma-svârthavâgi Vaśishṭha-gôtrada Yampiliya Bâsimeyyana ma
7. ga Râyayyana brâhmaṇi Chavudabbegam puṭṭida Bêḍapantala Bhîma-
8. yyana Mâdimayyana kaiyalu koṇḍu kâlam ka-
9. rchchi dhârâ- pûrvvakam mâḍi Bairedêvara naivêdyakke biṭṭa dha-
10. rmmada bhûmi Bannurada Ayagaunḍagereya horeya-
11. lu Guṇigana mattal ondu purâṇakke Guṇigana matta-
12. l ondu Yallapa-dêvara mattal ondu intu bi-
13. ṭṭa dharmma bhûmiyam sâsirvvaru pratipâlisuvaru yavargge
14. Gangâ-tîradalli Prayâgeyalli Vâraṇâsiyalu sâsira-brâhma-
15. naruvam sâsira-kavileyuvam rakshisida phalavakku
16. yint î dharmmaman âvanânu . . naḍedavan â tîradalli sâsirva-
17. brâhmaṇaruva sâsira-kavileyuma konda mahâ-pâtakan a-
18. kku sva-dattâm para-dattâm va yô harêta vasundharâm shashṭi-va-
19. rsha-sahasrâṇi viśṭhâyâm jâyatê krimih
20. sâmanyôyam dharma-sêtur nripâṇâm kâlê
21. kâlê pâlanîyo bhavadbhih sarvvân êtân bhâvinah
22. pârtthivêndrân bhûyô bhûyô yâcha--
23. tê Râmachandra . . .

Note.

Salutation to Śambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds.

Be it well ! On Monday the New-moon day of the year Pingala in year . . of the Châlukya Vikrama Era, the thousand Mahâjanas of the old Agrahâra village, Sâlûr, for the peace of their village, granted to Mâdimaya, son of BêḍapantalaBhîmaya, born of Yampiliya Bâsimaya's son Râmaya of Vasishṭha gôtra, and his wife, Chaudabbe of Brahman caste, after washing his feet with pourings of water, a plot of land measuring one *Guṇigana-mattar* under the tank called Ayagaunḍagere of Bannûr for the offering of food to god Bairedeva, and another plot of the same measure for reciting the Purâṇas, another plot of the same measure for the service of Yellapadêva. The thousand of the village will keep up this gift. Then follows the usual imprecation.

The figures of the date are effaced.

149.

On a stone pillar lying near the temple of Chauḍi in the same village Sâlûr in the same hôbaḷi.

Size 4'×1'.

Old Kannada language and characters.

1. svasti śrî Sântara-Ajava-
2. rmmarasar ûr sâsirgge pâladalan i-
3. ttôdu idu â chandra-târam

Translation.

Be it well. The illustrious Sântara Ajavarmarasa's grant of many divisions (of land) to the thousand of the village. This is to stand as long as the moon and the stars.

On a stone set up in the field of the village Śānabhôg under the tank in the same village Sâlûr.

Size 4'×2'.

Kannada language and characters.

1. namas tunga-śiraś-chunbi-chandra-chāmara-chāravê l trailôkya-na-
2. garārambha--mûla-stambhāya Śambhavê svasti samasta-bhu-
3. vanâśraya śrî prithuvî-vallabha mahâ-râjâdhirâja-pa
4. ramêśvara parama-bhaṭṭâraka Satyâśraya-kulatilaka Châlû-
5. kyâbharana śrîmat Tribhuvana-malla-dêvara vijaya-
6. rājyam uttarôttarâbhividdhi-pravarddhamānam âchan-
7. drârka-tāraṃbaram saluttum ire svasti yama-niyama-svâ-
8. dhyâya-dhyâna-dhâraṇa-maunânushṭhâna-
9. japa-samâdhi-śîla-guṇa-sanṇannarum
10. suprasannarum kavi-gamaki-vâdi-vâgmigaḷ
11. [Lâ] kulâgama-vêdigalum nijakîrti-madâ
12. . . dhavalîta-digantarâlarum śaraṇâgata-va-
13. jra -prâkârarum enisi śrîmad anâdi-yagra-
14. hâram Sâlavûra-sasirvvârge kârūnyam-geydu
15. Kêśavâhitâgnigaḷ tammadondû bhakti
16. dharmmamam mâlpanukûlâdim sâsi-
17. rvvargge pâdapûjeyam koṭṭu svasti
18. śrîmach Châlûkya-Vikrama-kâlada 39
19. neya Jaya-samvatsarada Vaiśâkha-Amâ-
20. vâsye-Brihaspativâradandû bhaṭṭa-mahâ-
21. jana-mûvattirchchâsirakke châturmmâsyada kalpa-
22. dakke sarbba-namasyavâgi Kikkereya kelage gadde
23. biṭṭa Guṇigana mattaleraḍ int î dharmmamam pratipâ-
24. lisuvud int î dharmmamam pratipâlîsidan âtange Kuru-
25. kshêtra Prayâgey Argghya-tîrtthadoḷ sahasra-kavi-
26. leyam kôḍum koḷagumam pancha-ratnadim kaṭṭisi saha-
27. sra Vêda-pâragarappa Brâhmaṇargge gotta phalaṃ a
28. dharmmanan alidan â puṇya-kshêtradolag intu
29. kavileyuman anibar vêda-pâragaruman alida
30. pâtakan akkum sva-dattâm para-dattâm vâ yô harêta va-
31. sundharâm shasṭi-varsha-sahaśrâṇi viśṭhâyâm
32. jāyatê krimiḥ.

Translation.

Salutation to Śambhu on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three worlds. Be it well ! While the refuge of the whole world, prithivîvallabha, mahârâjâdhirâja, râjaparamêśvara, parama-bhaṭṭâraka, an ornament of the Satyâśraya family, a gem of the Châlûkya dynasty, the illustrious Tribhuvanamalladeva was ruling with ever-increasing prosperity to stand as long as the moon, the stars and the sky :—Be it well !! to the thousand of the village Sâlûr, devoted to the observance of the yôga practice, yama, etc., possessed of pleasing countenance, having poetical, critical and oratorical powers, learned in the Lâ'ulâgama, with fame spread over the four quarters, Kêśavâhitâgni, being pleased with them and having worshipped their feet, granted a plot of land under Kikkere on Thursday the New-moon day of Vaiśâkha in the year Jaya in the 39th year of Châlûkya

Vikrama era for the observance of the Châturnâsya rite, and as a respectful gift to the 3,2000 mahajanas, the plot of land measuring two *Guṇigana-mattar*.

Then follows the usual imprecation.

The date corresponds to Wednesday the 6th of May A.D. 1114. The week-day is wrong.

151.

On a stone lying in the field of Nâdigas (shannbhogs) of the same village Sâlûr in the same hôbaļi.

Size 5'×1'—6".

Kannaḍa language and characters.

1. svasty Amôghavarsha-dêvara vi
2. . . yutire Sakavarsha 792 neya
3. rada Mâgha ba 8 Âdityavâradandu
4. yama-svâdhâya-dhyâna-dhâraṇa-maunâ
5. raṇa-japa-samâdhi-śîla- sampannarappa
6. d anêka-tarkka-śâstra-kula-vêda-pâragarappa
7. hâra Sâlivûra svasti śrîmad agraḥâra
8. kheya Ângîrasa-gôtrada vûroḍeya Mâda
9. syavâda-pûjeyam koṭṭu puļisaya
10. bhôjana-atithi-abhayagatar-vverasi dharmakke biṭṭa
11. ḍagereya bayaloļage Guṇigana mattalu
12. â-bhôjanada parikâram entendade âru mâna akki
13. mâna tuppâ ondu mâna vandaru inti parikâradinda mâ- [gha]
14. bahuļa-Ashṭamiyandu sâsirvvar-adhyakshadim yama-
15. Gautama-gôtrada tat-putra sva-dâra-rati-
16. niratan appa Mâdimayyana vaṃśadavaru nâlkadake () matta
17. . . . byâḷa-sahita kuḍisi alli puṭṭida
18. . . . yind upajîvisuvaru mattam alli paḍiya
19. ponnâ nerapi tamma maneyim panchâkêśvaramam poramaḍi-
20. si ôḍisi ây artthamam pûjisuvuru l int î dharmmamam pra-
21. tipâlisidavaru Vâraṇâsi-Kurukshêtra-Prayâgey Arghyatî-
22. rttha modalâda kshêtrangaļoļ sâsira-kavileyumam
23. kôḍum koļagumam pancha-ratnadim kaṭṭisi Vêda-pâraga-
24. r agnihôtrigalge ubhaya-mukhiyam koṭṭa puṇya
- 25.-26.
27. . . . sâmanîyôyam dharmma-sêtur nripânâṃ kâlê kâlê
28. pâlanîyô bhavadbhiḥ sarvân êtân bhâvinah pârtthi-
29. vênḍrân bhûyô bhûyô yâchatê Râmachandraḥ
30. harêta vasundharâm shashṭhi-varsha-
31. jâyatê krimiḥ

Note.

A portion of the stone is cut off on the right side. This inscription records the grant of a plot of land measuring a *Guṇigana-mattar* to the thousand [mahâjanas] of Sâlûr, learned in the Vêdas, and Tarkaśâstra, and devoted to Yama, Niyama and other Yôga practices by Mâda. . . . the head of the village, and born of Ângîrasa-gôtra for the purpose of feeding guests and visitors arriving at the village, on Sunday the 8th lunar day of the dark half of Mâgha in the cyclic year (name effaced), Śaka 792, (A.D. 870) when Amôghavarshadêva was ruling. Then comes the daily ration. The descendants of Mâdimaya's family of the same village are also said to have added one-eighth of one

Mattar land (?) to the above. They are also said to have collected one Paḍi (a measure = $\frac{1}{2}$ of seer) of gold and to have been worshipping the same gold after taking in procession out of their house. Panchakêśvara, and reciting certain texts (mantras). Panchakêśvara seems to have been some religious ceremony connected with temple worship. It is referred to in several inscriptions E. C. V Belur 3, 66, 101, 102, 103, 105 and 106.

Then follows the usual imprecation.

The date corresponds to Saturday the 28th of January A.D. 870. The week-day is therefore wrong.

152.

On a stone pillar lying on the slope of the tank of the village Kallumane in the same hôbaḷi.

Kannaḍa language and characters.

1. svasti śrīmatu Vīraballāḷa-dēva-varshada 11 neya-Paingāḷa
2. . . . Sômaṡaradandu śrīmatu
3.
4. . . . Manneya sunkaveggade Mārayya
5. dēvara nandādivige tingaḷinge-
6. . . . tamma Herjunkada sēnabôva
7. . . . Manneyadalli hâ
8. . . . antu tingaḷinge īrvvaṇa
9. . . . chārya-Madhukêśvara-panḍitargge dhārâ-pūrvvakam māḍi biṭṭaru

Not.

Some letters in lines 2 to 9 are lost and line 3 is entirely effaced.

This inscription records the grant of some revenue by Sunka Veggade Mārayya of Manne for keeping a light before God and of some land to Madhukêśvarapaṇḍita with the pouring of water on Monday in the year Paingāḷa, the 11th year of the reign of Vīraballāḷadēva of the Hoysaḷa dynasty.

153.

On a stone lying in the wet field of Malak Sahib to the east of the village Uḍugaṇi in the same hôbaḷi of Uḍugaṇi.

Size 4'×1'—9".

Kannaḍa language and characters.

1. śubham astu Yuva-saṃvatsarada Āśāḍa ba-14 lu śrī-
2. mat Keḷadi Chennabasavappa-nāyakaru Vīraṇṇage bareṣi
3. kaḷupida kârya Uḍugaṇi-kôṭe Uḷigada Kai-
4. sôḍi Basavanu hujûru bandu Uḍugaṇi-pêṭhe-
5. ukkaḍada-baḷiyalli tânu Channappa-nāyakaravaru
6. koḍisida svâstiya krama-ventendare Mallâpurada-grâ-
7. mada nivêśanava uttârava koṭṭu yi bhûmima-
8. ṭhada chavumûlege śilâ-stâpitava māḍisi-koṭṭu nama-
9. ge nirûpake appaṇeyâgabêkendu hêḷikoṇḍa-sambandha
10. yidara kraya ga 15 || ≡ hadinayidu varaha-eṇ-
11. ṭu-honnu mûruvîsavannu aramanega tegedu-
12. koṇḍu Uḍugaṇisîme Mallâpu-
13. rada grâmadinda nillisida nasṭadinda
14. ga 3 yî-bagge kûḍi dâsôhada sistu
15. ≡ ubhayam-ga 3 ≡ mûru

16. varahānu-mūru-vīsada bhūmiyanu
17. Uḍugaṇi-kôṭe-Ūḷigada Kaisôḍi
18. Basavanu Uḍugaṇipêṭhe- ukkaḍa-
19. da baḷiyalu kaṭṭaḍavanu kaṭṭida âyakaṭṭina
20. Viraktamaṭake Śivârpitavâgi u-
21. ttârava koṭṭu yî-bhūmige Lingamu-
22. drâ-śilâ-stâpitava mâḍisuvarege (?) Hujû-
23. rinda Ūḷigada-Bhadrana kaḷuhisi-
24. dhêve Chavugrâmadavara karasi-konḍu
25. gaḍi tâtsâra-bârada rîti yivana mundiṭṭu
26. rêkhe-pramâṇu nilisida nasṭada bhūmi maṭhada
27. Chavumûlege nîvu śilâ-stâpitava mâḍi-
28. si koṭṭu yî kâgada Sênabôvara kaḍitakke
29. barisi tirigi yivana vaśakke koḍuvarâ-
30. gi yendu nija-nirûpa prati śrî śrî śrî

Note.

Be it well. On the 4th lunar-day of the dark half of Āshâḍha in the year Yuva, the illustrious Channabasappa-nâyaka of Keḷadi issued an order to Viraṇṇa :—

On the representation made by Ūḷiga Kaisôḍi Basava of Uḍugaṇi that in lieu of the plot of land in Mallâpura granted by Channappa Nâyaka, the plot of land in question in Uḍugaṇi may be granted to the Maṭṭ, an inscription stone being set up declaring the grant, the order was issued :—

The price of the land in question is 15 Varahas, 8 Hounus, and 3 Visas. Taking this amount into the Palace treasury, the plot of land in question together with a portion of land worth three Varahas and three Visas, being the compensation for the loss sustained on account of taking away the plot of land in Mallâpura, has been granted to the Virakta Maṭha constructed by Ūḷigada Kaisôḍi Basava near the Ukkaḍa of the bazaar of Uḍugaṇi. Boundary stones should accordingly be set up by Ūḷigada Bhadra who was deputed for the purpose after exact measurement in the presence of the villagers, and the Nirûpa (order) should be entered into the account book kept by the village accountant. Then the Nirûpa should be made over to him.

The date is not verifiable.

154.

A paper copy of Mâvinahâlûgrâma grant of Virabhadranâyaka of Keḷadi, Śaka 1565 in the possession of Râghavêndrâchârya in the same village Uḍugaṇi in the same hôbaḷi (Uḍugaṇi)

1. namas¹ tunga-śiraś-chumbi-chandra-châmara-châravê trailôkya-nagarâ-
2. rambha-mûlastambhâya Sambhavê svasti śrî jayâbhyudaya
3. Śâlivâhanaśaka varusha 1565 neya Chitrabhânu-saṁvatsarada
4. Śrâvaṇa śuddha 3 lû śrîmatu sajana-śuddha-Śivâchâra-saṁpauṇa dyâ-
5. vâ-prithvî-mahâmahattigolagâda Chenna-basappa-dêvara maṭhake
6. Yaḍava-murâri Kôṭekolâhaḷa viśuddha-vaidikâdvaita-siddhânta-
7. pratishṭhâpaka Śiva-gurubhakti-parâyaṇarâda Keḷadi Venkaṭa-
8. ppa-nâyakara pautrarâda Bhadrappa-nâyakara putrarâda Virabha-
9. dra-nâyakarû Śivârpitavâgi koṭṭa dâna-tâmbra-śâsana-kra-
10. maventendare Purâṇada Mârâyagaḷa makkaḷu Mahadê-
11. vagaḷa kayya Aramanega tatkalôchita-dravyadim konḍu
12. Śivârpitavâgi biṭṭa svâste vivara Uḍugaṇi-sîmevoḷagana
13. Mâvinahâlûgrâma¹ ke rêkhe ga 60 aruvattu varahâna

14. bhûmiyanû Śivârpitavâgi biṭṭevâgi â grâmakke hâkida
15. gaḍikallininda voḷagâda bhûmige saluva ashṭa-bhôga-
16. tējaśvâmyavanû prâku maryâdeyalli âgumâ-
17. ḍikoṇḍu maṭhada dharmavanû sâṅgavâgi naḍasikoṇḍu ba-
18. ruvudendu barasikoṭṭa tâmraśâsana | sva-dattâm para-dattâm
19. vâ yô harêta vasundharâm | shashṭi-varsha-sahasrâṇi viṣṭâ-
20. yâm jâyate kriniḥ dâna-pâlanayôr madhyê dânat śrê-
21. yônupâlanam | dânat svargam avâpnôti pâlanâd a-
22. chyutam padam śrî Venkaṭâ śrî śrî

Note.

This records the grant of Mâvinahâlûgrâma valued at varahas 60 in [Uḍugani-sîme, free of all imposts, at the usual price of the times, by Vîrabhadrappanâyaka, son of Bhadrappanâyaka, and grandson of Venkaṭappanâyaka, devoted to the worship of Śivagurus, of Śuddha vaidikâdvaita siddhânta, with his usual titles, to Mahadêva, son of Mâdaya for the use of Chennabasavadêvara-maṭha on the third lunar day of the light half of Śrâvâṇa in the year Chitrabhânu, Śaka 1565, A.D. 1643 which is however Subhânu. The date is not verifiable. The usual imprecation comes at the end.

155.

A palm leaf copy of Nandigrâma grant of Virupaṇṇa Voḍeyar, Śaka 1298 in the possession of Hâvêri Râmâchârya in the village Uḍugani.

1. śrî Gaṇâdhipatayê namaḥ namas tuṅga-śiraś-chumbi-chandra-châ-
2. mara-chârave | trailôkya-nagarârambha-mûla-stambhâya Sambhavê
3. svasti śrî vijayâbhyudaya Śâlivâhanaśaka varusha 1298
4. neya Naḷasaṃvatsarada Mâgha su | Âdityavâradalu śrîman ma-
5. hâ-maṇḍalêśvara ari-râya-vibhâḍa bhâshege-tappuva-râya-
6. ra gaṇḍa śrî vîra Bukkarâyara kumâra Virupaṇṇodeya-
7. ru sukha-saṅkathâvinôdadim pritivî-râjyavan âluvalli
8. śrîmatu Uḍugani nâḍu sîme voḷagâda samasta nâḍa
9. prabhugaḷu Âśvalâyana sûtrada Rukśâkheya Kauśika-
10. gôtrada Mahadêva bhaṭṭara makkaḷu Gôvindabhaṭṭaru a-
11. vara tamma Rêvaṇabhaṭṭarugaḷige koṭṭa dâna-śâsana krama-
12. ventendare namma nâḍavolaḡaṇa Nandihaḷli grâmake
13. saluva chatussîmevolaḡaṇa gadde beddalu tôṭa tuḍike
14. nidhi nikshêpa jala taru pâshâṇa akshîṇi âgâmi siddha sâdhya-
15. asṭabhôga tējaśvâmya muntâgi yên ulladanu tamma
16. piṭṭigalige puṇyalôkavâgabêkendu Śûryôparâga-puṇ-
17. ṇyakâladalû Śivârpanavâgi mâḍi tammoḷu sarvaika-
18. matyavâgi voḍambaṭṭu dhârâpûrvakavâgi koṭṭa dâna-tâmra-
19. śâsana yi dharmmakke âru alupidavarû Viśveśvara sannidhi-
20. yalu sâvira kavileya konda pâpa tamma piṭṭigaḷa narakakke
21. yikkidavarû êkaiva bhaginî lôke sarvêśhâm êva bhû-
22. bhujâm na bhôjyâ na karagrâhyâ vipradattâ vasundharâ
23. sva-dattâm para-dattâṇi vâ yô harêta vasundharâm shashṭhi varu-
24. sha-sahasrâṇi viṣṭhâyâm jâyatê krimiḥ | Âditya-
25. chandrâv anilôṇaś cha dyaur bhûmir âpô hṛidayam Yama-
26. ś cha ahaś cha râtriś cha ubhê cha sandhyê dharmâś cha jânâti narasya
27. vṛittam || mangalamahâ śrî śrî śrî

Note.

This records the grant of Nandigrâma, free of all imposts, to Gôvindabhaṭṭa and his brother Rêvanabhaṭṭa, sons of Mahadêvabhaṭṭa of Kauśika gotra, Riksâkha, and Âśvalâyana-sûtra by the Prabhus of Uḍugaṇi-nâḍu on Sunday the 1st lunar day of the light half of Mâgha in the year Naḷa, Śaka 1298 when Virupaṇṇavoḍeyar, son of Vîra Bukkarâya, Mahâmaṇḍalêśvara, of Vijayanagar was ruling over the earth.

The usual imprecation comes at the end.

The date corresponds to Sunday the 11th January of A.D. 1377 there being a solar eclipse on the preceding New-moon day.

156.

On a vîragal in front of the temple of Muraḍa Basavaṇṇa in Mallâpura near the same village Uḍagaṇi in the same hôbaḷi of Uḍugaṇi.

Size 3'—6" × 1'—9".

Kannaḍa language and characters.

1. svasti śrî Yâdava-chakravarti vîraBallâḷa-
2. dêvara râjyadaḷu
3. śrîmatu Mahadêva- damṇâyakaru Singadêvana mêle
4. dhâḷi-naḍedâga gaṇḍara-gaṇḍa Bîrayyam pôgi palara-
5. n iridu suragaṇikeyarol kûḍidan âtana tamma Kâḷa-
6. gavuḍam kalla nilisidam
7. jîtêna labhyatê Lakshmîr mṛitê
8. kshaṇa-vidhvamsanê kâyê kâ chintâ maraṇê raṇe

Note.

This records the death of Gaṇḍara-gaṇḍa Bîrayya in an expedition led by Mahadêva Daṇṇâyaka against Singadêva (Yâdava King) during the reign of Yâdavachakravarti Vîra-Ballâḷadêva, the memorial stone being set up by his younger brother Kâḷagaḍa.

It ends with the usual Sanskrit verse in praise of death of a person in battle.

157.

On a Nâga stone in front of the same temple in the same place.

1. Âṅgîrasa-saṃvatsarada Śrâvaṇa-saḍḍha
2. chautiyalu Yalapanâyakanu
3. nilisida Nâgarakallu śrî

Note.

This records that Yalapanâyaka set up the Nâga stone on the 4th lunar-day of the light half of Śrâvaṇa in the year Âṅgîrasa.

157 a.

On a Nâga stone in front of Mârîguḍi in the same place.

1. śrî Nâgêśvaranâ Channaya-
2. nâyaka mâḍida kelasa

Translation.

This is Nâgêśvara. —This is carved by Chennaya-nâyaka.
Archl. Rt.

On a stone set up by the side of the temple of Basavêśvara of the village Bisalahalli in the same hôba'i of Uḍugaṇi.

Size 3'—6" × 1'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê l trai-lôkya-
2. nagarârambha-mûla-stambhâya Śambhavê
3. svastî śrîmat Tribhuvanamalladêva-vija-
4. ya-râjyam uttarôttarâbhivṛddhi-pfavarddha-
5. mânânam âchandrârkka-târambaram saluttum ire
6. tat-pâda-padmârâdhakam nâmâdi-samasta-prasasti-sahitam
7. śrîman mahâ-pradhânam Bâṇasuvergaḍe-Daṇḍanâyaka Anan-
8. tapâlarasara besadiṁ samasta-prasasti-sahitam śrî-
9. manu vaḍḍa-râvuḷada daṇḍanâyakam Gôvindarasaru Bana-
10. vâse-Pannirchhâsiramumam sukha-sankathâ-vinôdadim râ-
11. jyam-geyyuttumire vara-vidyânidhi-Kêśirâja-vibhugam
12. Nîlabbegam puṭṭi bhâsura-kîrti-priyanâgi sanda gu-
13. naratnam Dâsirâjam Parâsara-gôtrâmbara-tigmarôchi jana-
14. kam tây chârû-nânâ-guṇâkare Sômâmbike endoḍ i-bhuvanado-
15. l Gôvinḍan êm dhanyanô tat-pâda-padmôpa-jîvi Antarvêdiya
16. śrîRâma-dattiya ashta-sahasra sankhyâga-Vêha-grâmam
17. puṭṭidûru Mâdhavabhaṭṭaru tande tây Jâhnaki Vatsa-gôtra Gaurabbe
18. ant â Sodḍalan-anujam Daṇḍanâyaka Gôvindarasara mayduna Pri-
19. thvîdhara Trivâjibhaṭṭaru śrîman mahâ-vaḍḍa-grâmam tâne-
20. nisida Kundûralu perggadetanam-geyyuttumirddu dharma-prasanga-
21. dim keṛeyan agaḷisalu bhûmiyam kuḍivendu Mûva-
22. ttirchchhâsirakkam binnapam-geyye prasanna-chittarâgi ûrim baḍagaṇa
23. hadiya baṭṭeyalu bhûmiyam kuḍe Châlûkya-
24. Vikrama-kâlada 32 ḍa-neya Sarvajitu-saṁvatsarada Cha-
25. yitra-suddha-tadige Brihaspativâradalu keṛeyan aga-
26. ḷisi dēgulavam mâḍisi alli vaṇḍageya ambaligam dēvarani-
27. vedyakam pûjegam . . ôjaramakkeyalu keṛeya- keḷa-
28. ge kachchhaviya-gaḷeyalu mâṛugonḍu-biṭṭa kamma- 50
29. Mahâdêvara kayyalu âravege mâṛugonḍu kanma
30. 13 antu kamma 63 kkam Mûvattirchhâsirakam pâda-
31. pûjeyam koṭṭu Rudrêśvarada paṇḍitarge dhârâ-pû-
32. rrvakam mâḍikoṭṭar i dharmmamam Mûvattirchhâsi-
33. ra naḍepa perggadegaḷu pratipâlisuvaru
34. i-dharmmamam pratipâlisidavaru Vârâṇâsi-Kurukshêtradalû
35. sâsirvva-Brâhmaṇaruma sâsira-kavileya dânam-geyda phala

Translation.

Salutation to Śambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds.

Be it well. While the victorious reign of the illustrious Tribhuvanamalladêva has had an ever-increasing prosperous career to last as long as the moon, the stars, and the sky:—The worshipper of his lotus feet, possessed of an excellent name and titles, the illustrious mahâpradhâna and daṇḍanâyaka was Anantapâlarasa. Under his orders, possessed of a good name and titles, the illustrious Gôvindarasa, Daṇḍanâ-

yaka of *vaḍḍarāvula* was ruling with ease and with delight derived from conversation and story-telling, over Banavāsi, 12000 :—born of Kēsīrājavibhu and Nilabbe, and possessed of shining reputation and good qualities was Dāsīrāja, a sun of the sky, Parāsara-gôtra. Gôvinda alone is a meritorious man when it is said that Dāsīrāja is his father and Sômāmbike his mother. Worshipper of Gôvinda's lotus feet, having for his father Mādhavabhaṭṭa of the village Vêha 80000,—a village gifted to Rāma in Antarvêdi—and mother Jānaki of Vatsa-gôtra, aunt (?) Gaurabbe, brother Soddaḷa, cousin of Daṇḍanāyaka Gôvindarasa, Prithvīdhara Trivājibhatta, was the Chief of Kundûr, known as *Vaḍḍagrāma* (Chief village).

When he said to the 32,000 that he would give land for constructing a tank, and also granted some land to the north of the town, on Thursday the 2nd lunar day of the light half of Chaitra in the year Sarvajitu, the 32nd year of Chālukya Vikrama (A.D. 1108) and when the tank was constructed and a temple was built, he granted fifty Kambas of land under the tank for food-offering to the god and for the worship and also as measured by Mahadêva, thirteen Kambas of land. Thus having worshipped the feet of the 32,000 he granted 63 Kambas to the Paṇḍita of Rudrêśvara with the pouring of water. The 32,000 will maintain the gift.

Then follows the usual imprecation. (The date corresponds to Tuesday the 17th of March A.D. 1108 coinciding with Sarvajitu. Apparently the week-day is wrong).

159.

On a stone lying in the field of Sangaiya in Bisalahalli in the hôbali of Uḍugaṇi.

Size 4'—6" × 2'—6".

Old Kannada language and characters.

1. svasti Kannara-vallaba prithuvî-râjyam-
2. geyye Aygûra Bîra âne gu . . .
3. . . . kûḍi kôṭeya aṇi
4. si
5. koṭṭa
-

Note.

The inscription is almost lost owing to the stone being split into pieces on account of forest fire.

This seems to record the death of one Aygûra Bîra in his attempt to drive out wild elephants, during the reign of Kannara Vallabha (Kṛishṇa of the Râshtrakûṭa dynasty, 7th century A.D.).

160.

On a stone on the slope of a tank in the forest of Basavanandihalli in the same hôbali of Uḍugaṇi.

Size 3'—6" × 1'—6".

Kannada language and characters.

1. namas tunga-sîras-chumbi-chandra-chāmara-châravê l trai-
2. lōkya-nagarāmbha-mûlastambhāya Śambhavê
3. śrîmatu Bhûlōkamalladêva-varshada 15 neya-Raudri-samvatsarada-Phālgua-
4. na-śuddha-paurṇimâ-Bri ḍandu śrî svasti yama-niyama-
5. svâdhâyya-dhyâna-dhâraṇa-maunânushṭâṇa-ja-

6. pa-samâdhi-śīla-guṇa-sampannarappa śrīmad anâdi-
7. yagrahâraṃ-Tâṇagundûra râjaguru Śivaśaktidêvara
8. kâlam-toledu dhârâ-pûrvakam-mâḍi Tâvarekereya
9. . . . gana-hastadalû tevara mēle Ālada
10. . . . marana . . . oṭṭu-appugeya-gaddegale
11. pûjeyam mâḍi-kotṭaru âmê . . .
12. yint î-dharmmaman âvanânum pratipâlisidar sâyira-
13. brâmhâṇara sâyira kavileyam koṭṭa phalaman eydu-
14. var î dharmmamam kiḍisidar sâsira kavileyumam
15. sâsirvvar vêdâpâlakara konḍa mahâpâtakan akku
16. sva-dattam para-dattam vâ yô harêta vasundharâm shashṭhir
17. varisa -sahasrâṇi viṣṭâyâm jâyate
18. krimiḥ l Bâḷe bareda Dharmmôjana kelasa

Note.

Some letters in lines 9-11 are lost. This records the grant of a plot of land under Tâvare tank by the Mahâjanas of Tâṇagundûr, devoted to the observance of Yôga practices and possessed of good conduct and excellent attributes to râjaguru Śivaśaktidêva, with the pouring of water, after worshipping the guru's feet, on the full moon-day of Phâlguna of Raudri, the 15th year of Bhûlôka-malladeva (of the Châlukya dynasty). Then follows the usual imprecation. The engraver's name is stated to be Dharmôja. The date is not verifiable.

161.

On a stone lying under a tamarind tree on the hill to the north of the same village Basavanandihalli in the same hôbaḷi.

Size 3' × 1'—6".

Kannada language and characters.

1. svasti jayâbhyudaya Sali-
2. vâhana-śaka-varuśa 1594
3. neya Paridhâvi-saṃvatsarada
4. Āśâḍha śu 10 lu śrīmatu
5. Keḷadi-Sivappanâyakara
6. putrarâda Sômaśêkhara-
7. nâyakara dharmapatni-
8. yarâda Channammâji-
9. yavaru kaṭisida maṇṭapa-dharma

Translation.

Be it well. On the 10th lunar day of the light half of Āshâḍha in the year Paridhâvi, Śaka 1594 (A.D. 1672), Channammâji, the wife of Sômaśêkharanâyaka, son of Keḷadi Sivappa nâyaka, caused the construction of the Maṇṭapa.

The date is not verifiable.

On a stone lying in the forest of Muḷakoppa in the same hôbali of Uḍugani.

Size 2'—6"×1'—6".

Kannaḍa language and characters.

1. Śivâya namaḥ svasti
2. śrîmatu Kâma-dêva vari-
3. śada 13 neya Pra-
4. mâdi-saṃvatsara Chai-
5. tra ba Amâvâse
6. Sôma-vâra-Vyatî
7. pâtaḍandu Kallagau-
8. ḍana maga Jakkagaḍa-
9. nu Mallêdêvara ni-
10. vêdya biṭṭa bhûmi
11. keṛeya keḷage kam 10
12. idanu salisadavanu
13. pancha-mahâ-pâtakan akku
14. sênabôva-Mâdayyana baraha

Translation.

Salutation to Śiva. Be it well. On Monday the new-moon day with Vyatîpâta of Chaitra in the year Pramâdi, the 13th year of Kâmadêva, Jakkagaḍa, son of Kallagaḍa made a grant of a plot of land measuring ten Kambas under the tank for food offering to God Malledêva. Whoever misappropriates this will be guilty of the five great sins. Sênabôva Mâdaya wrote this.

The date is not verifiable. Who this Kâmadêva was, is not known.

On a stone in front of the temple of Gangâdhara in the village Tâlagunda in the hôbali of Tâlagunda.

Size 3'—6"×2'—3".

Old Kannaḍa language and characters.

1. svasti śrîmach-Châlukya-chakravartti Sômêśvaradêva-varisha 8
2. neya Plavanga-saṃvatsarada Kârtika ba 13 Sukravâradalu
3. śrîmatu Tâlagundada Mûvattirchhâsirada
4.
5. magam Gôvaragûḷajana maga Sômayanu a-
6. vâsura bavaradalu kâdi surigiridu Su-
7. ralôka-prâptan âda

Note.

Line 4 is entirely worn out.

This records the death of Sômayya, son of Gôvaragûḷaja of Tâlagunda 32,000 in the thick of battle on Friday the 13th lunar day of the dark half of Kârtika in the year Plavanga, in the 8th year of Châlukya-Chakravartti Sômêśvaradêva.

Archl. Rt.

164.

On a stone set up in front of the temple of Hanumanta in the village Sivali in the same hôbali of Tâlagunda.

Size 4'—3" × 2'—9".

Kannada language and characters.

1. svasti samasta-bhuvanâśraya prithivîvallabha-mahâ . . .
2. . . . kuḷatilaka-Châlukya-Chakravartti Sômêśvara
3. . . . Maleyanâyaka . . .
4. . . . turuva-huyalalu . . . sura-
5. lôka . . . Navilayanâyaka . . .

Note.

This records the death of Maleya-nâyaka in a cattle raid during the reign of Châlukya-chakravartti Sômêśvaradêva, the stone being set up by Navileya-nâyaka.

165.

On a stone set up in the field of sânabhôga Madhvarâya in the Village Maḷûr in the same hôbali.

Size 3' × 1'—6".

Kannada language and characters.

1. Yuva-samvatsarada- . . .
2. śudha-Pâḍiva Âdivâra . . .
3. lu Medeyajîya . . .
4. ma jîyagaḷige Boma-
5. gaunḍa Jakkagaunḍagga-
6. lu Âneyakereya ke-
7. lage tamma umbaḷiyola-
8. ge tôṭake saluvâgi kamba-
9. vêlam koṭṭu â tammaḍiyara
10. kayalu Sambhavattada (?) keḷa
11. ge modalêriyalu kamba vê-
12. ḷukoṇḍu mahâjananga-
13. ḷa sâkshi Sâyanna Sôvanṇa
14. Viranna Jakkanna
15. mangala mahâ śrî śrî śrî

Note.

Some letters in Lines 1, 2 & 3 are lost.

This records the grant of a plot of garden land measuring seven Kambas under the tank Âneyakere to Medayajîya by Bommagaunḍa and Jakkagaunḍa in the presence of Sâyanna, Sôvanṇa and Viranna on Sunday the first lunar day of the light half in the year Yuva.

On a stone in the field of Patel Mallappagauda in the forest of Dêvikoppa in the same hôbali.

Size 3'—6"×2'—6".

Old Kannaḍa language and characters.

1. svasti śrī prithivī-vallabha mahārājādhirāja . . . paramêśvara
2. Satyâśraya-kuḷa-tiḷaka Châlukyâbharāṇa śrīmat Tribhuvanamalla-
3. rājyam uttarôttarâbhivṛddhi-pravarddhamānam â-chandrârkkā-tāram
4. svasti samasta-vastu-guṇa-sampannarau nuḍidante
5. toḍare ballum gaṇḍara taḷa
6. śrīmat Tribhuvanamalladêva- pādârâdhakam
7. maneya nâyakar parikāra
8. sarvanyatammam Kīrtti-nârāyaṇam
9. śrīmach-Châlukya Vikrama-kâlada 11 neya śrī
10. sukha-sankathâ
11. vâradandu śrī
12. śīśya Vâmaśakti
13. hêśvara sannidhânadalu
14. int i-dharmmamam pratipâḷisidam Vârapâsi-
15. kshêtra sâsirvvar brâhmaṇargge
16. koṭṭa phala sâsira kavileya
17. sâsirvvar-brâhmaṇaruman aḷida pâtakan akku sva-dattâm para-dattâm vâ
18. yôharêta vasundharâm śaṣṭi-varsha-sahasrâṇi viśṭhâyâm jâyatê krimih

Note.

Many letters in lines 3-16 are lost

This records the grant of some lands to Vâmaśakti, disciple of
by the Kīrthinârāyaṇa an officer under Tribhuvanamalladêva in the
11th year of the Châlukya Vikrama Era. The inscription ends with the usual
imprecation.

On a stone set up near the temple of Ânjanêya near the deserted village Kâdatana-
halli in the same Hobali.

Size 4'—3"×2'—3".

Old Kannaḍa language and characters.

1. svasti śrī prithivī-vallabha mahārājādhirāja paramêśvara para-
2. ma-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châlukyâbharāṇa śrīma-
3. t Tribhuvanamalladêvara vijaya-rājyam uttarôttarâbhivṛddhi-pravar-
ddhamâ-
4. nam âchandrârkkā-tāram-baram saluttumire svasti samasta-śīla-guṇa-
5. sampanna nuḍidu-mattenna Hara-charāṇa-sarôruha-bhṛīṅga sâhasôttun-
6. ga toḍare-balgāṇḍa gaṇḍaragaṇḍa vairi-bhêruṇḍa mada-gaja-sâdha-
kanappa
7. śrīman mahâ Ânevattīyanâyakarggam Mâdaḷa-gaundīnâyakitigam
8. puṭṭida Bīramanâyakaru avara tamma Malla
9. âḷutt irddu svasti śrīmach Châlukya-Vikrama-kâlada
10. . 11 neya Śrīmukha-saṃvatsarada Pusya su 11 Mâlāvû-

11. ralu sukha-sankathâ-vinôdadim râjyam-geyyuttumirddandina uttarâyâṇa-sankrânti
12. vyatîpâtav Âdityavâradandu śrîmatu Chandrêśvaradêvara nitya-pûje nandâdivigegam-
13. du Kachchhaviya gaḷeyalu mattalu tammaḍigala maneya nivêśana-
14. kke gaḷeyalu 7 lam koṭṭu
15.
16. int î-dharmmamam pratipâlisidavan âvanu
17. Vâraṇâsi Kurukshêtra . . . kavileyam . . . koṭṭa pha-
18. lam akku -î dharmmaman alidâtan â punya- tîrtthadalu sâyira-kavileyu-
19. man â sâyira-brâhmaṇaruman alida pâtakanakku sva-dattam para-dattam
20. vâ yô harêta vasundharâm śashti -varisha-sahaśrâṇi viṣṭâyâm
21. jâyatê krimiḥ kallukuṭiga Rûvôja besa-geydam

Note.

Some letters in lines 8, 9, 12, 13, 14 and 15 are lost.

This records the grant of a plot of land measuring a *mattar* for keeping light before god Chandrêśvaradeva and of a house-site to Tammaḍi, the worshipper, by Bîramanâyaka, born of Ânevattinâyaka and Mâdalagauḍi and by his brother Malla . . . the former entitled, a man of his word, a smiter of his enemies, a worshipper of Śiva, a tamer of wild elephants in rut, on Sunday the 11th lunar day of the light half of Pushya during Uttarâyâṇa Sankrânti, with Vyatîpâta in the year Śrîmukha, the 11th year of Châlukya Vikrama êra, when Tribhuvana-malladêva of the Châlukya Dynasty was ruling. The inscription ends with the usual imprecation. The eleventh year of Châlukyavikrama era is 1087, the Pushya Śuddha Ekâdai of which coincided with Wednesday the 8th of December, the cyclic year being Prabhava. If we, however take Śrîmukha then the Christian year corresponding to it would be 1093, the Pushya Śuddha Ēkâdaśi of which was Saturday the 31st of December. In both ways the date is wrong.

168.

On a stone lying near a ruined temple in the forest at the foot of a hill close by Hosahallî in the same hôbali of Tâlagunda.

1. Ânanda-saṃvatsarada Âśâḍa-baḥuḷa 8 lu
2. Dêvagavunḍana maga Bîraṇa Malapa-gaunḍana mêge
3. bandu huyala tuṛuva maguḷchi Sura-
4. lôka-prâptanâda || mangala mahâ śrî śrî śrî

Translation.

On the 8th lunar day of the dark half of Âshâḍha in the year Ânanda, Bîraṇa, son of Dêvagaunḍa attacked Malapagaunḍa and having rescued the cattle died. (The date is incomplete).

169.

On a stone at the foot of the hill in the forest of Guḍḍara Hosahallî in the same hôbali of Tâlagauda.

Kannada language and characters.

1. svasti śrîmatu Viraballâladêva-varisha-
2. da Krôdhana-saṃvatsarada Chaitra-su 10 Brihavâra-
3. dandu śrîmatu Bîrarasana maga Mâdarasanu

4. Maraḍiya-huyalali kâdi palaran iridu
5. Suralôka-prâpitanâda † jîtêna labhyatê
6. Lakshumî mṛitênâpi surânganâ kshaṇa-vidhvam-
7. sanê kâye kâ chintâ maraṇê raṇê mangala mahâśrî

Translation.

Be it well. On Thursday the 10th lunar day of the light half of Chaitra in the year Krôdhana of the illustrious Vîraballâladêva, Mâdarasa, son of the illustrious Bîraraśa fought in the battle of Maraḍi and died. With victory there comes wealth, and with death there come the heavenly nymphs. Is there any one who will seriously think of death or battle, when the body is assured to be of a momentary existence ?

170.

SORAB TALUK.

On a stone under a Fig tree at the entrance of the village Cheṭṭûr in the hôbali of Kyâsanûr.

Size 3'—3" × 2'—9".

Kannaḍa language and characters.

1. nanaṣa tunga-śiraś-chumbi-chandra-châmarâ-châravê! trailôkya-na-
2. garârambha-mûla-stambhâya Śambhavê! svasti śrî vijayâbhyu-
3. daya Śâlivâhana-śaka-varuṣa 1583 neya Plava-
4. saṃvatsarâda Mârḡaśira śu 5 lu śrîmatu sajjana-śuddha Śivâchâra-sam-
5. pannarâda Huruḷiṇa Chennamallêdêvarige Eḍava-Murâ-
6. ri Kôṭe- kôḷahaḷa viśuddha-vaidikâdvaita-pratishṭâ-
7. paka Śiva-guru-bhakti-parâyaṇarâda Keḷadi Sadâśivanâ-
8. yakara vamaśôdbhavarâda Siddhapanâyakara paṭṭararu Śivappa-
9. nâyakara paṭṭarâda Sômaśêkharanâyakara dharma-pa-
10. ṭṇiyar âda Chennammâjijavaru barasi koṭṭa dâna-
11. śâsana-kramaventendare . . . Vuḍagaṇi-sîmeyoḷagaṇa
12. . . . grâmaṇu Śivârpi-
13. tavâgi biṭṭêvâgi i grâmakke neṭṭa linga-mudre-kallina vaḷa-
14. guḷḷa nidhi modalâda aṣṭa-bhôga tēja-svâmyaṇu
15. pûrva-mariyâdêyalli âgumâḍikoṇḍu . . .
16. . . . koṭṭa śâsana . . .
17. sva-dattâtd dviguṇam puṇyam para-dattânupâlanam para-da-
18. ttâpahârêṇa sva-dattaṃ nish-phalam bhavêt

Note.

Some letters inclusive of the name of the village granted in lines 11, 12, 15 and 16 are lost.

This records the grant of a village (Cheṭṭûr ?) free of taxes by Channammâji, wife of Sômaśêkharanâyaka, son of Śivappa-nâyaka and grand-son of Siddappa-nâyaka, born of the family of Sadâśiva Nâyaka of Keḷadi (with titles) to the Lingâyat priest Chennamalledêva of Huruḷi, devoted to the observance of the customs of the Śaivites, on the 5th lunar day of the light half of Mârḡaśira in the year Plava, Śaka 1583, A.D. 1661. The date is not verifiable. The inscription ends with the usual imprecation.

On a stone set up under a Fig tree by the side of the temple of Ānjanêya in front of the same village Chetṭûr in the same hôbali of Kyâsanûr.

Size 3' × 2'—2".

Kannada language and characters.

1. śrī Gaṇâdhipatayê namaḥ namas-tunga-śiraś-chumbi chandra-châma-
2. ra-châravê l trailôkya-nagarârambha-mûla-stambhâya Sambhavê
3. svasti śaka-varisha 1102 neya Vikâri-saṃvatsarada Bhâdrapada
4. . . . Malleyana mêle dhâli Sâgaddeya-Huḷlagavuṇḍa-
5. n iṛidu suragaṇikeyarol kûḍidaṇḍi jîtêna
6. labhyatê Lakshumi mṛitênâpi Surânganâ kshaṇa-vidhvamsa-
7. nê kâyê kâ chintâ maraṇê raṇê mangala-mahâ śrī

Note.

Some letters in Line 4 are lost.

This records the death of Huḷlagavuṇḍa in his fight with Malleya whom he killed on of Bhâdrapada in the year Vikâri Śaka 1102, A.D. 1180 (which is Sârvari).

The oft-quoted verse in praise of death in battle is appended at the end. The date is not verifiable.

BOMBAY PRESIDENCY.

A photo of a stone inscription sent to Mysore Archæological office for deciphering by the Chief of Oundh in Sâtâra.

Old Kannaḍa language and characters.

- | | |
|---|------------------|
| 1. svasti samasta-bhuvnâśrayam śrī prithvī-vallabha mahâ- | |
| 2. rājādhirāja paramêśvaram parama- | |
| 3. bhaṭṭâarakam | 11. t Tribhu- |
| 4. Satyâ- | 12. vana-malla- |
| 5. śraya- | 13. dēva-vijaya- |
| 6. kuḷa-ti- | 14. rājyam u- |
| 7. ḷakam Châ- | 15. ttarôṭta- |
| 8. ḷukyâbha- | 16. râbhivri- |
| 9. raṇam | 17. ddhi-prava- |
| 10. śrīma- | 18. rddhamâ- |
| | 19. nam â- |
20. chandrârka-târam-baram saluttam ire Manne-keṛeya neleviḍinalu su-
21. ka-sankatâ-vinôdadim rājyam-geyyuttam ire tat-pâda-padômôpa-
22. jivigaḷ appa samasta-guṇa-gaṇâḷamkrita- satyaśauchâchâra-châ-
23. ru-charitram naya-vinaya-śīla-sampannam nuḍidu mattennam gôtra-
24. pavitram nirmmaḷa-charitaram nyâya-nishṭhurar dharma-Yudhishṭhiram
25. mâvana gandha-vâraṇam ripu-nivâraṇam anka-
26. kâṇam vibudha-vidagdha-kâminî-jana-śringârahâram mrigaya-Rê-
27. vantam vairi-kritântam Kollâpura-samuddharaṇam guṇa-gaṇâbharāṇam
28. kastûrikâmôdam śrīman Mahâlakshmî-labdha-vara-prasâdam nâmâ-
29. di-samasta-prasasti-sahitam śrīmat Prabhu Sonna-
30. neyya-nâyakarum avara manô-nayana-vallabheyarappa
31. Lakhumâdēviyarum magaḷu Chchôḷabbayveyum kumâram
32. Byedayyanum int ivarunilḍu Kollâpuradalu prabhutvama-
33. n âluttam ire śrī Châḷukya-vîra-Vikrama-varshada mûva-
34. ttondaneya Vyaya-samvatsarada Mâgha puṇṇami sukra-
35. vâradandu Sôma-graḷaṇa-parvva-nimittavâgi Kalige-pa-
36. nneraḍara baḷiya Bâḍagrâveyam Mahâlakshmî-dēviyarggam Gan-
37. gûra Kâlakenjebbeya bhûmiyole aṇavattigeya baṭṭyaya
38. mûḍalu Goravagâlali bbâdagala nâlku mattar kkeyyumam
39. ondu maneya nivêsaṇamumam kalammaḍada uttaramaḷigeya-
40. nu Bairanâyakara kâlam karchchi dhârâ-pûrvvakam mâḍi sarvva-bâ-
41. dhâ-parihâram âgi sakala-sthânigarum gaṇḍa- mâḍâda-
42. vara hadana vaṇiyalu? biṭṭa dharma i dharmmamam pratipâlisi-
43. dang ananta-dharma sva-dattam para-dattam vâ yô harêta vasu-
44. ndharâm sashṭhi-varsha-sahasrâṇi vishṭhâyâm jâyatê
45. krimih i sâsanamam baredam Bâchaṇayyam
46. khaṇḍarisidam Chandamayyam

Translation.

Be it well. While the refuge of the whole world, prithivî-vallabha, mahârâjâdhirâja, râjaparamêśvara, paramabhaṭṭâraka, the ornament of the Satyâśraya family, the gem of the Châlukyas, the illustrious Tribhuvanamalla, was ruling over the kingdom with ease and happiness in his capital at Mannekere, in continuation of the ever prosperous hereditary reign, to last as long as the moon, the sun and the stars :—His dependant at his lotus feet : possessed of all good qualities as an ornament, truthfulness, purity, admirable conduct, modesty, a man of his word, a pure soul of his family, a man of pure conduct, just though harsh, a Yudhishṭhira in virtue, an elephant in rut to enemies, destroyer of the hostile ; a necklace to the learned, the gay and the woman folk, a Rêvanta in hunting, lord of death to enemies, protector of Kollâpur, having good qualities as an ornament, sweet as musk, obtainer of a boon from Mahâlakshmi, possessed of the best name and other titles,—the illustrious Prabhu Sonnaneyanâyaka, Lakhumâdêvi, his beloved wife, Chôlabbe, his daughter, and Bêḍaya, his son—while all these ruled over Kolhapûr. on Friday the full moon day of the month, Mâgha in the year Vyaya in the 31st year of the Châlukya Vira Vikrama era, for the acquisition of merit on this auspicious day of lunar eclipse, granted a village close by Kalige twelve for the service of Mahâlakshmi ; also granted in the land of Gangûr Kâla Kenjabbe, to the east of the place where water is distributed to travellers, in Goravagâla, a plot of land measuring four mattars and also a house-building site together with a store-house to Bairanâyaka after washing his feet, with the pouring of water and free of all taxes, all the Sthânikas being witnesses so as to guard the gift against obstructors. The maintenance of this gift will be conducive to merit. Whoever takes away the gift of land made by himself or by others will be born in ordure for sixty thousand years.

Bâchanaya wrote the inscription and Chandamaya engraved it on the stone.

Note.

This inscription belongs to the reign of the Châlukya king Tribhuvanamalla Vikramâditya (IV). The particulars given in the date of the grant correspond with those of Friday 11th January, A.D. 1107, a day of lunar eclipse according to Svami-kannu Pillay's Tables.

111. ARCHAEOLOGICAL MUSEUM.

Three copper plate grants and a metallic processional image of Siva were added to the Museum. A plaster model of the famous Mathura Lion Capital has been purchased through the agency of the Archæological Department of the Government of India, for Rs. 72-10-0 for the Archæological Museum.

112. OFFICE WORK.

1. The Monograph on Halebid temples is still under preparation by Rao Bahadur R. Narasimhachar. The Monograph on the Panchalingesvara temple at Govindanahalli has been made ready for the Press and half-tone blocks are being prepared in the Office to illustrate the work. The scheme for the preparation of a comprehensive monograph on Hoysala architecture is still under consideration of Government.

2. Very little progress has been made in the printing of the Supplement and Index volumes owing to delay in Government Press.

3. Thirty-two publications of the Department and 250 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 658-5-0 has been realised by the sale and remitted to the Treasury.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B).

5. The Office Staff have discharged their duties with diligence and zeal.

113. SOME OF THE NEW FACTS GLEANED DURING THE YEAR ARE :—

(1) The form of Calendar in use during the Epic period.

(2) The form of secret writing referred to in Arthasastra.

(3) The Arthasastra is comparatively earlier than the Tantrakhyaṇika version of the Panchatantra.

(4) Determination of the age of Kanada, Bhamaha and others.

(5) Verification of the occurrence of solar eclipse on the Vaisakha New moon day of the Gupta Sam. Two hundred and fifty seven corresponding to Monday the 18th of May A. D. 459 as stated in the Bhattakapatra grant of Dharasena II presumably issued in that part of the Empire where the eclipse was visible and confirmation thereby of the initial year of the Gupta era in A. D. 200-201.

BANGALORE, }
December 1927. }

R. SHAMA SASTRY,
Director of Archæological Researches in Mysore.

APPENDIX A.

STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1926-27 FOR THE REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN THE STATE.

Serial No.	Taluk	Place	Name of institution	Nature of repairs	Amount sanctioned	Amount spent
MYSORE DISTRICT.					Rs. a. p.	Rs. a. p.
1	Mysore	Fort	Sri Swetavarahaswami temple.	1. White and colour wash ..	Nil.	71 10 0
2	Seringapatam	Seringapatam	Sri Ranganathaswami temple.	2. Car repairs ..	Nil.	5 9 0
3	Do	Do	Masjid ..	1. Repairs to the leaks in the roof of the temple.	528 0 0	Nil.
4	Do	Near Railway Station.	Ahamadi Masjid ..	2. Repairs to the temple ..	160 0 0	Nil.
5	Do	Seringapatam	Col. Baily's Dungeon ..	Repairs and white and colour washing to the mosque in connection with the Viceregal visit, 1927.	2,547 0 0	Nil.
6	Do	Do	De. Havilland Arch ..	Repairs in connection with Viceregal visit.	845 0 0	Nil.
7	Do	Do	Obelisk Monument near the breach.	Repairs ..	40 0 0	38 0 0
8	Do	Do	Spot where Tippu's body was found.	Do ..	20 0 0	20 0 0
9	Do	Do	T. Innman's dungeon	Do ..	10 0 0	9 0 0
10	Do	Ganjam	Gumbaz ..	Do ..	30 0 0	31 0 0
11	Do	Do	Do ..	Shifting two lanterns in front of Gumbaz and fixing them in another place.	30 0 0	29 0 0
12	Do	Do	Do ..	Special repairs ..	4 8 2	4 8 2
13	Do	Do	Do ..	Repairs in connection with Viceregal visit, 1927.	90 0 0	Nil.
14	Do	Do	Do ..	Opening a road from Gumbaz to Sangam.	2,408 0 0	Nil.
15	Do	Do	Do ..	Repairs to Nagarkhana and Zanana Rooms.	2,300 0 0	Nil.
16	Do	Melkote	Sri Narayanaswami ..	Establishment, tools and plant charges on estimates sanctioned in 1923-24 in connection with Viceregal visit then.	90 0 0	88 0
17	Do	Do	Do ..	Repairing the Varahaswami temple.	119 14 11	Nil.
18	Do	Do	Do ..	Repairs to the temple ..	1,138 0 0	Nil.
19	Nanjangud	Nanjangud	Srikantesvaraswami temple.	Inserting two eve stones on the north eastern corner.	405 0 0	Nil.
20	T. Narsipur	Somnathpur	Kesava temple ..	Establishment, tools and plants charges on the estimates for Rs. 940 for a gate-way.	100 0 0	Nil.
21	Do	Do	Do ..	Pay of watchman ..	99 0 0	Nil.
22	Do	Talkad	Sri Kirthinarayana-swami temple.	Renovating the temple ..	120 0 0	120 0 0
23	Nagamangala	Nagamangala	Sri Kesvaswami temple	Repairs to the door of the temple.	16,217 0 0	7,896 8 6
24	Bangalore	Fort	Sri Venkataramana-swami temple.	Urgent repairs to the temple	7 1 0	7 1 0
25	Closepet	Closepet	Close Memorial pillar ..		2,364 0 0	Nil.
BANGALORE DISTRICT.						
26	Maddagiri	Midigesi	Sri Mallesvaraswami temple.	Construction of a car shed ..	873 0 0	Nil.
27	Chintamani	Alamgiri	Sri Venkataramana-swami temple.	For repairing and putting iron railings.	100 0 0	88 0 0
28	Kolar	Town	Mokhbara ..			
29	Mulbagal	Avani	Sri Ramalingesvaraswami temple.	Repairs ..	385 0 0	Nil.
30	Bowringpet	Budikote	Monument of Hyder's birth place.	Construction of a Car shed ..	367 6 0	217 6 0
31	Chikballapur	Nandi Hill	Tippu's palace ..	Ordinary repairs ..	1,285 0 0	Nil.
				Repairs ..	25 0 0	24 14 0
					50 0 0	Not received.
TUMKUR DISTRICT.						
KOLAR DISTRICT.						

APPENDIX A—concl'd.

Serial No.	Taluk	Place	Name of institution	Nature of repairs	Amount sanctioned	Amount spent
			HASSAN DISTRICT		Rs. a. p.	Rs. a. p.
32	Hassan	Koravangala	Buchesvara temple	Jungle clearing, repairing gate, white-washing, etc.	163 0 0	62 0 0
33	Do	Doddagaddavalli	Virupaksha and Mahalakshmi temple.	Re-building the compound wall and other sundry repairs.	1,437 0 0	441 0 0
34	Arsikere	Arsikere	Iswara temple	Pay of watchman	114 0 0	112 0 0
35	Belur	Belur	Chennakesavaswami temple.	Cement pointing to the floor etc.	3,900 0 0	465 0 0
36	Do	Halebid	Hoysalesvara temple	Pay of watchman	192 0 0	192 0 0
37	Do	Do	Kedaresvara temple	Do	96 0 0	96 0 0
38	Chennarayapatna	Nuggehalli	Sadasivaswami temple	Urgent repairs	1,389 0 0	Nil.
39	Do	Do	Sri Lakshminarasimhaswami temple.	Repairs to the door and other sundry repairs.	807 0 0	136 0 0
40	Hole-Narsipur	Hole-Narsipur	Sri Lakshminarasimha temple.	Repairs to the Car	230 0 0	120 0 0
			KADUR DISTRICT.			
41	Tarikere	Amritapura	Amritesvara temple	Renovation	2,110 0 0	1,408 11 0
42	Mudigere	Kalasa	Sri Kalasesvaraswami temple.	Repairs in and around the temple.	7,749 0 0	3,053 15 0
43	Sringeri	Sringeri	Sri Vidyasankara temple.	Clearing of weeds etc.	30 0 0	25 0 0
			SHIMOGA DISTRICT.			
44	Shimoga	Bhadravati	Sri Lakshminarasimha temple.	Urgent repairs	2,445 0 0	Nil.
45	Shikarpur	Belagavi	Sri Tripurantakesvaraswami temple.	Do	1,663 0 0	Nil.
			CHITALDRUG DISTRICT.			
46	Molakalmuru	Jattangi	Asoka Inscription on Ramesvara Hill.	Pay of watchman	72 0 0	60 0 0
47	Do	Do	Do	Pointing with mortar to the roof and masonry repairs.	11 0 0	11 0 0
48	Do	Siddapura	Inscription of Asoka	Jungle clearing, etc.,	10 0 0	10 0 0
49	Do	Brahmagiri	Do	Painting, pointing and clearing prickly pears, etc.	53 0 0	52 0 0

APPENDIX B.

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1926-27.

No.	Size	Name of temple	Views	Taluk	District
1	8½ × 6½	Lakshminarayana temple	South West view	Sagatavalli	Hassan.
2	Do	Do	North view	Do	Do
3	Do	Do	Image of Lakshminarayana	Anati	Do
4	6½ × 4¾	Do	Ceiling in Sukhanasi	Do	Do
5	Do	Do	Dipastambha in front	Do	Do
6	Do	Chennakesava temple	North west view	Chennarayapatna	Do
7	Do	Do	Bull in the tank	Do	Do
8	Do	Do	North west view	Gramma	Do
9	Do	Do	Kesava Image	Do	Do
10	Do	Lakshminarasimha temple	South tower	Do	Do
11	Do	Do	Narasimha Image	Do	Do
12	Do	Do	Ceiling in the front Porch	Do	Do
13	12 × 10	Kesava temple. Plan	Hirikadatur	Do	Do
14	Do	Chennakesava temple	Honnavaara	Do	Do
15	8½ × 6½	Kesava temple	Figure to the right of South doorway	Horemane Kaval.	Tumkur.
16	Do	Do	Figure to the left of south doorway	Do	Do
17	6½ × 4¾	Do	South-west view	Do	Do
18	Do	Do	South-east view	Do	Do
19	Do	Do	Image	Do	Do
20	Do	Narasimha temple	South east view	Guḍḍadahalli	Do
21	Do	Kesava temple	View of Mahadvara	Kaidala	Do
22	Do	Do	Pillar in Mahadvara	Do	Do
23	Do	Do	Inner view of Gopura	Do	Do
24	Do	Do	Kesava Image	Do	Do
25	Do	Gangadharesvara temple	North west view	Do	Do
26	Do	Tirumalesvara temple	North view	Hiriyur	Chitaldrug.
27	Do	Do	Mahadvara	Do	Do
28	Do	Do	Tower with Uyyale Kamba	Do	Do
29	8½ × 6½	Parsvanatha Basti	Front view	Heggere	Do
30	6½ × 4¾	Do	Side view	Do	Do
31	Do	The Three Hoysala Temples	East view	Do	Do
32	Do	Tabbalesvara temple	View of Prakara and Mahadvara	Gangavara	Bangalore.
33	Do	Do	North West view of the temple	Do	Do
34	Do	Do	Lion Pillar	Do	Do
35	10 × 8	Somesvara temple	....	Kabali	Kadur
36	Do	Stone inscription of Ranavaloka Kambayya.	....	Melagani	Kolar.

LIST OF DRAWINGS PREPARED DURING THE YEAR 1926-27.

1. The Ground plan of Chennakesava Temple at Honnavara, Hassan Taluk.
2. The Ceiling of Twin temples at Mosale, Hassan Taluk.
3. The Ground plan of Chennakesava temple at Chennarayapatna.
4. The Ground plan of Veeranarayanasmamy temple at Brahmasamudra, Kadur Taluk.
5. Completed the unfinished drawing of the Parsvanatha Basti at Heggere, Hosdurga Taluk.
6. Completed the unfinished drawing of the map showing the situation of Govindanahalli, Krishnarajapete Taluk.

APPENDIX C.

STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE SUB-DIVISION OFFICERS.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Bangalore	Fort	Tippu Sultan's Palace	1926-27	Rev. Sub Dn. Officer	..	..	Report not received.
2	Do	Do	Venkataramanaswami temple	Do	Do	..	..	Do
3	Do	Do	Old Dungeon	Do	Do	..	..	Do
4-7	Do	Bangalore Town	Kempegowda's watch towers	Do	Do	..	..	Do
8	Do	Do	Cenotaph	Do	Do	..	..	Do
9	Do	Gavipur	Gangadharevara temple	Do	Do	..	..	Do
10	Dodballapur	Dodballapur	Asharkhana built by Abbas Khuli Khan.	Do	Do	4-8-26	3-9-26	Do
11	Nelamangala	Sivaganga	Cave temples of Gangadharevara and Honnadevi.	Do	Do	19-6-27	29-6-27	
12	Channapatna	Channapatna	Syed Ibrahim's tomb	Do	Do	..	15-12-27	
13	Do	Do	Akkalshab Khadri Darga Makkan. Tomb of Hyder's priest.	Do	Do	..	Do	
14	Do	Do	Timmapparaj Urs Mansion	Do	Do	25-6-26	5-8-26	
15	Do	Kotebagilu or Fort.	Fort	Do	Do	..	..	Report not received.
16	Do	Malur	Aprameyaswami temple	Do	Do	..	15-12-27	
17	Do	Do	Kailasesvara temple	Do	Do	..	..	Do
18	Do	Malurpatna	Narayanaswami temple	Do	Do	..	15-12-27	
19	Do	Abbur	Kundapuravami Brindavana	Do	Do	..	Do	
20	Closepet	Closepet	Close Memorial Pillar	Do	Do	30-6-26	5-8-26	
21	Devanhalli	Devanhalli	Tippu Sultan's Birth place	Do	Do	29-8-26	3-9-26	
22	Do	Do	Fort	Do	Do	Do	Do	
23	Do	Do	Gopalakrishna temple	Do	Do	Do	Do	
24	Do	Gangavara	Somesvara temple and inscriptions.	Do	Do	25-12-27	2-1-28	
25	Do	Ardeshalli	Inscriptions	Do	Do	31-8-26	3-9-26	
26	Do	Kundana	Hoysala Ballala's Palace	Do	Do	29-8-26	3-9-26	
26	Magadi	Savandroog	Savandroog hill fort	Do	Do	Nil.	Nil.	Report not received.
KOLAR DISTRICT.								
27	Kolar	Kolar	Kolaramma temple	Do	Do	30-6-27	23-8-27	
28	Do	Do	Somesvara temple	Do	Do	30-6-27	Do	
29	Do	Do	Mokhbara	Do	Do	29-6-27	Do	
30	Do	Siti	Sripatisvara temple	Do	Do	Nil.	Nil.	Report not received.
31	Chikballapur	Nandi	Nandisvara temple	Do	Do	28-11-26	23-8-27	
32	Do	Nandi Hill	Tippu's Palace	Do	Do	29-4-27	Do	
33	Do	Do	Yoga Nandisvara temple	Do	Do	30-7-26	Do	
34	Do	Rangasthala	Ranganatha temple	Do	Do	10-2-27	Do	
35	Bowringpet	Budikote	Haidar's birth place	Do	Do	Nil.	Nil.	Report not received.
36	Mulbagal	Avani	Ramalingesvara temple and inscriptions.	Do	Do	Nil.	Nil.	Do
37	Do	Kurudumale	Somesvara temple and inscriptions.	Do	Do	Nil.	Nil.	Do
38	Do	Mulbagal	Hydervali Darga	Do	Do	Do	Do	Do
39	Do	Do	Sripadaraya Brindavana	Do	Do	Do	Do	Do
40	Goribidnur	Hiribidnur	Hussenshah Darga	Do	Do	24-5-27	23-8-27	
41	Chintamani	Alamgiri	Venkatramana temple	Do	Do	12-7-27	Do	
42	Do	Kaivara	Amaranarayana temple	Do	Do	8-6-27	Do	
TUMKUR DISTRICT.								
43	Tumkur	Kaidala	Channigaraya temple	Do	Do	22-4-26	16-7-27	
44	Do	Devarayadurga	Lakshminarasimha temple	Do	Do	30-12-26	Do	
45	Do	Hirigundugal	Viragals	Do	Amildar	23-6-27	Do	
46	Chiknayakanhalli.	Settikere	Yogamadhava temple	Do	Rev. Sub Dn. Officer	17-6-27	7-7-27	
47	Do	Huliyar	Mallesvara temple	Do	Do	Nil.	Nil.	Report not received.
48	Sira	Sira	Mallik Rahiman Darga	Do	Do	22-6-27	20-7-27	
49	Do	Do	Jumma Masjid	Do	Do	22-6-27	20-7-27	
50	Maddagiri	Maddagiri	Fort	Do	Do	30-6-27	17-9-27	
51	Do	Do	Mallesvara temple	Do	Do	Do	Do	
52	Do	Do	Venkataramana temple	Do	Do	Do	Do	
53	Do	Midigesi	Mallesvara temple	Do	Do	27-5-27	17-7-27	
54	Do	Do	Venkataramana temple	Do	Do	Do	Do	
55	Tiptur	Aralaguppe	Channigaraya temple	Do	Do	Nil.	Nil.	Report not received.

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
56	Tiptur	Vighnasante	Narasimha temple	1926-27	Rev. Sub-Dn. Officer	18-12-26	26-1-27	
57	Do	Do	Balalingesvara temple	Do	Do	Do	Do	
58	Turuvekere	Turuvekere	Nandi in front of Gangadharesvara temple.	Do	Do	23-12-26	24-1-27	
59	Do	Do	Channigaraya temple and inscriptions.	Do	Do	Do	Do	
60	Do	Do	Sankaresvara temple and inscriptions.	Do	Do	Do	Do	
61	Do	Nagalapura	Kedaresvara temple	Do	Do	7-6-27	7-7-27	
62	Do	Do	Channakesava temple	Do	Do	Do	Do	
63	Do	Tandaga	Do	Do	Do	Do	Do	
64	Do	Hulikal	Kallesvara temple	Do	Do	Do	Do	
MYSORE DISTRICT.								
65	Mysore	Mysore	Varahasvami temple	1926-27	Rev. Sub-Dn. Officer	29-6-27	25-8-27	
66	Do	Do	Lakshmiramana temple	Do	Do	Do	Do	
67	Do	Varnna	Mahalingesvara temple	Do	Do	27-6-27	Do	
68	Nanjangud	Suttur	Somesvara temple	Do	Do	..	..	Report not received.
69	Do	Do	Narayana temple	Do	Do	..	..	Do
70	Do	Hedatale	Lakshmikanta temple	Do	Do	..	..	Do
71	Do	Do	Nagesvara temple	Do	Do	..	..	Do
72	Serlingapatam	Serlingapatam	Darya Daulat	Do	Do	29-5-27	7-9-27	
73	Do	Do	Sir P. N. Krishnamurti's Bungalow.	Do	Do	6-6-27	Do	
74	Do	Do	Obelisk Monument	Do	Do	1-6-27	Do	
75	Do	Do	Gumbaz	Do	Do	29-5-27	Do	
76	Do	Do	Jumma Masjid	Do	Do	1-6-27	Do	
77	Do	Do	Webb's Monument	Do	Do	Do	Do	
78	Do	Do	Bailli's Dungeon	Do	Do	Do	Do	
79	Do	Do	Inman's Dungeon	Do	Do	Do	Do	
80	Do	Do	Haviland Arch	Do	Do	Do	Do	
81	Do	Do	Spot where Tippu's Body was found.	Do	Do	Do	Do	
82	Do	Do	Ranganatha temple	Do	Do	26-6-27	Do	
83	Do	Do	Portrait Statue of Kanthirava-Narasaraja Vadeyar.	Do	Do	Nil.	Nil.	Report not received.
84	Mandya	Budanur	Anantapadmanabha temple	Do	Do	15-5-27	7-9-17	
85	Do	Do	Visvesvara temple	Do	Do	Nil.	Nil.	
86	Do	Basral	Mallikarjuna temple	Do	Do	25-11-26	7-9-27	
87	Krishnarajpete	Hosaholalu	Lakshminarayana temple	Do	Do	15-2-27	Do	
88	Do	Govindanahalli	Panchalingesvara temple	Do	Do	Do	Do	
89	Do	Kikkeri	Brahmesvara temple	Do	Do	14-2-27	Do	
90	Do	Sindagatta	Lakshminarayana temple	Do	Do	Nil.	Nil.	Report not received.
91	Do	Santebachahalli	Mahalingesvara temple	Do	Do	Nil.	Nil.	Do
92	Do	Agale	Mallesvara temple	Do	Do	Nil.	Nil.	Do
93	Do	Tonachi	Basavesvara temple	Do	Do	Nil.	Nil.	Do
94	Do	Tenginagatta	Siva temple	Do	Do	Nil.	Nil.	Do
95	Do	Kannambadi	Tippu's inscription	Do	Do	1-6-27	7-9-27	
96	Nagamangala	Nagamangala	Kesava temple	Do	Do	25-5-27	Do	
97	Do	Bellur	Madhavaraya temple	Do	Do	..	..	Report not received.
98	Do	Do	Mulesingesvara temple	Do	Do	..	..	Do
99	Do	Kambadahalli	Panchakuta basti	Do	Do	..	..	Do
100	Chamrajnagar	Hale Alur	Arkesvara temple	Do	Do	..	..	Do
101	Hunsur	Dharmapura	Kesava temple	Do	Do	..	..	Do
102	Yedatore	Saligrama	Ramanujacharya temple	Do	Do	19-6-27	25-8-27	
103	Do	Chik-Hanasoge	Adinatha Basti	Do	Do	2-1-27	Do	
104	T.-Narsipur	Talkad	Vaidyesvara temple	Do	Do	..	..	Report not received.
105	Do	Do	Kirtinarayana temple	Do	Do	..	..	Do
106	Do	Somanathapur	Kesava temple	Do	Do	..	..	Do
106a	Do	Do	Panchalingesvara temple	Do	Do	..	..	Do
107	French-Rocks	Melkote	Narayanavami temple	Do	Do	..	..	Do
108	Do	Tonnur	Temples and Darga	Do	Do	..	..	Do
109	Do	Do	Place where Ramanujacharya held a dispute with Jains.	Do	Do	..	..	Do
110	Yelandur	Yelandur	Gaurisvara temple	Do	Do	..	..	Do
HASSAN DISTRICT.								
111	Hassan	Heragu	Kirtinarayana temple	1926-27	Rev. Sub-Dn. Officer	1-12-25	9-12-25	
112	Do	Koravangala	Buchesvara temple	Do	Do	26-5-27	22-6-27	
113	Do	Ambuga	Prasanna Kesava temple	Do	Do	7-6-27	27-6-27	
114	Do	Doddagaddavalli	Lakshmidevi temple	Do	Do	12-6-27	30-6-27	
115	Do	Kondajji	Vishnu Statue	Do	Do	..	..	Report not received.
115a	Do	Grama	Yoga Narasimha temple	Do	Do	..	..	Do

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur	Belur	Kesava temple and inscriptions	1926-27	Rev. Sub-Dn. Officer	27-12-26	22-6-27	
117	Do	Halehid	Hoysalesvara temple	Do	Do	Do	15-6-27	
118	Do	Do	Kedaresvara temple	Do	Do	Do	Do	
119	Do	Do	Virabhadra temple	Do	Do	Do	Do	
120	Do	Do	Parsvanatha basti	Do	Do	Do	Do	
121	Do	Do	Adinatha hasti	Do	Do	Do	Do	
122	Do	Do	Santesvara temple	Do	Do	Do	Do	
123	Do	Do	Inscriptions	Do	Do	Do	Do	Report not received.
124	Do	Chatchathalli	Chattesvara temple	Do	Do	Do	Do	Do
125	Arsikere	Arsikere	Isvara temple	Do	Do	7-2-27	9-9-27	
126	Do	Do	Grose's Tomh	Do	Do	Do	Do	Report not received.
127	Do	Harnahalli	Kesava temple	Do	Do	Do	Do	Do
128	Do	Do	Somesvara temple	Do	Do	Do	Do	Do
129	Do	Javagal	Narasimha temple	Do	Do	Do	Do	Do
130	Do	Hullekere	Channakesava temple	Do	Do	Do	Do	Do
131	Do	Mavuttanahalli	Mahalingesvara temple	Do	Do	Do	Do	Do
132	Do	Honnava	Kesava temple	Do	Do	Do	Do	Do
133	Channarayana-patna.	Sravan Belgola	Gomatesvara statue	Do	Do	Do	Do	Do
134	Do	Do	Akkana Basti	Do	Do	19-2-27	8-3-27	
135	Do	Do	Inscriptions	Do	Do	Do	Do	Report not received.
136	Do	Do	Chavundaraya Basti	Do	Do	Do	Do	Do
137	Do	Do	Chandragupta Basti	Do	Do	Do	Do	Do
138	Do	Do	Parsvanatha hasti	Do	Do	Do	Do	Do
139	Do	Jinanathapura	Santinatha Basti	Do	Do	8-3-27	12-9-27	
140	Do	Nuggihalli	Lakshminarasimha temple	Do	Do	Do	Do	Report not received.
141	Do	Do	Sadasiva temple	Do	Do	Do	Do	Do
142	Do	Anati	Lakshminarayana temple	Do	Do	Do	Do	Do
143	Do	Hebbhalu	Sungesvara temple	Do	no	Do	Do	Do
144	Hole-Narsipur	Hole-Narsipur	Narsimha temple	Do	Do	Do	Do	Do
145	Manjarabad	Manjarabad	Fort	Do	Do	Do	Do	Do
SHIMOGA DISTRICT.								
146	Shimoga	Kudli	Ramesvara temple	1926-27	Rev. Sub-Dn. Officer	Do	Do	Report not received.
147	Do	Benkipur (Bhadravati).	Lakshminarasimha temple	Do	Do	Do	Do	Do
148	Channagiri	Channagiri	Fort	Do	Do	21-2-27	3-3-27	
149	Do	Santebennur	Mosque and honda	Do	Do	Do	Do	Date of inspection not stated.
150	Honnali	Honnali	Fort	Do	Do	31-3-27	12-4-27	
151	Shikarpur	Belgavi	Kadaresvara temple	Do	Do	Do	7-11-27	Date of inspection not stated.
152	Do	Do	Tripurantakesvara temple	Do	Do	Do	Do	Do
153	Do	Do	Berundesvara temple	Do	Do	Do	Do	Do
154	Do	Bandanike	Trimurti Narayana temple	Do	Do	Do	Do	Do
155	Do	Do	Annekallu temple	Do	Do	Do	Do	Do
156	Do	Narasapur	Bastis	Do	Do	Do	Do	Do
157	Do	Talagunda	Pranavesvara temple	Do	Do	Do	Do	Do
158	Do	Do	Inscribed pillar in front of temple	Do	Do	Do	Do	Do
159	Do	Malvalli	Inscribed pillar	Do	Do	Do	Do	Report not received.
160	Sorah	Kuhhattur	Kaitabhesvara temple and inscriptions.	Do	Do	Do	Do	Do
161	Do	Udari	Temples and inscription	Do	Do	Do	Do	Do
162	Sagar	Ikkeri	Aghoresvara temple	Do	Do	Do	7-11-27	Date of inspection not stated.
163	Do	Keladi	Ramesvara temple	Do	Do	Do	Do	Do
164	Do	Kelsi	Temples	Do	Do	Do	Do	Do
165	Nagar	Nagar	Sivappa Naik's Fort	Do	Do	Do	Do	Do
166	Do	Do	Palace site outside fort	Do	Do	Do	Do	Do
167	Do	Basavana Byana	Devaganga ponds	Do	Do	Do	Do	Do
168	Do	Humcha	Bastis and Inscriptions	Do	Do	Do	Do	Do
169	Tirthahalli	Kavaledurga	Fort	Do	Do	Do	Do	Do
170	Do	Melige	Jaina Basti with Brahmadeva Pillar.	Do	Do	31-3-27	12-4-27	Do

APPENDIX C—concl'd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
KADUR DISTRICT.								
171	Kadur	Devanur	Lakshmikanta temple and Monument.	1926-27	Rev. Sub-Dn. Officer	24-5-27	27-6-27	
172	Do	Hirenallur	Siva temple	Do	Do	21-10-26	27-6-27	
173	Chikmagalur	Hirimagalur	Yupastambha	Do	Amildar	28-6-27	27-6-27	
174	Do	Marle	Siddesvara temple	Do	Do	Do	Do	
175	Do	Do	Chennakesava temple	Do	Do	Do	Do	
176	Do	Do	Viranarayana temple	Do	Do	Do	Do	
177	Do	Belavadi	Markandesvara temple	Do	Do	Do	Do	
178	Do	Khandya	Amritesvara temple	Do	Rev. Sub-Dn. Officer	27-5-27	Do	
179	Tarikere	Amritapura	Somesvara temple	Do	Do	Do	Do	
180	Do	Sompur	Jain Basti	Do	Amildar	22 6 27	28-6-27	
181	Mudegere	Angadi	Kesava statue	Do	Do	Do	Do	
182	Do	Do	Kalasesvara temple	Do	Do	20-6-27	Do	
183	Do	Kalasa	Vidyasankara temple	Do	Do	..	..	Report not received.
184	Sringeri	Sringeri						
CHITALDRUG DISTRICT.								
185	Challakere	Ramadurga	Rock-cut temples	Do	Rev. Sub-Dn. Officer	..	..	Report not received.
186	Molkalmuru	Siddapura	Asoka Inscriptions	Do	Do	..	..	Do
187	Do	Brahmagiri	Do	Do	Do	..	..	Do
188	Do	Jatangi Ramesvara Hill.	Do	Do	Do	..	..	Do
189	Hosdurga	Heggere	Jain Basti	Do	Do	14-1-17	2-7-27	
190	Davangere	Anekonda	Isvara temple	Do	Do	16-6-27	Do	
191	Harihar	Harihar	Harihariesvara temple	Do	Do	17-6-27	Do	
192	Do	Nandigudi	Isvara temple	Do	Do	19-6-27	Do	
193	Do	Nanditavare	Do	Do	Do	18-6-27	Do	

APPENDIX D.

INSCRIPTION IN KANNADA CHARACTERS.

ಬೆಂಗಳೂರು ದಿನ್ವಿಕ್ತಿನ ಶಾಸನಗಳು.

ಬೆಂಗಳೂರು ತಾಲ್ಲೂಕು.

1

ಬೆಂಗಳೂರು ಸಿಟಿ ಬಸವನಗುಡಿಯಲ್ಲಿ ಪ್ರೈಮರಿ ಸ್ಕೂಲ್ ಹೆಡ್‌ಮಾಸ್ಟರ್ ವೆಲ್ಲಾಳ
ರಾಮಶಾಸ್ತ್ರಿಗಳಲ್ಲಿದ್ದ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಶ್ರೀ ದಕ್ಷಿಣಾಮೂರ್ತಿಯೇನಮಃ | ಹರೇರ್ಲಾಪರಾಹಸ್ಯ ದಂಷ್ಠಾ ದಂಡಃಸ
- 2 ಪಾತುಮಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ ಧಾತ್ರೀಭತ್ತಶ್ರಿಯಂದಧಾ | ದಕ್ಷಿಣದೇಶ
- 3 ಮಂದು ದೇವರಾಜ ರಾಜಧಾನಿವಾರು ಸಕಲ ಧರ್ಮಾಲೂ ಚೇಸ್ತುಪುಂಡಗಾ
- 4 ಮುರಿಕನಾಡು ಅನೇದೇಶಮಂದು ವೆಲ್ಲಾಳಾ ಅನೆ ಅಗ್ರಹಾರಂ ಅಶ್ವಪತಿ
- 5 ರಾಯದತ್ತಮ್ಮನ ಅಪಟ್ಟಣಮಂದು ಶ್ರೀ ಗುರುಮೂರ್ತಿ ಅಷ್ಟಸಿದ್ಧಾಂತಾಲು
- 6 ಗುಣಾಕಾರಂ ಭಾಗಾಕಾರಂ ಮೇರುಪ್ರಸ್ತಾರಂ ಚೇನೇಂದ್ರು ಅಶ್ವಲಾಯನಸೂತ್ರ
- 7 ಭಾರದ್ವಾಜಸಗೋತ್ರ ತ್ರಿಯಾರ್ಷೇಯ ವೆಲ್ಲಾಳವಾರು ಅನೇಯುಂಟಪೇರು
- 8 ಯಲ್ಲಾಚ್ಯೋಸ್ಥಲು ಅನಿ ಅವತಾರಂಚೇನಿ ಪಂಚಾಂಗಂ ಗುಣಿಯಂಟಿ ಸಕಲ
- 9 ದೇಶಾಲಕೂ ಪಂಪಿಸ್ತುಪುಂಡಿರಿ ಆ ವಂಶಂಲೋಗಾ ಅಪ್ಪಾಚ್ಯೋಸ್ಥಲನೇವಾರು
- 10 ಅಶ್ವಪತಿ ಗಜಪತಿವಾರಿ ವಿರೋಧಂ ಪಲ್ಲದೇಶಕ್ಷೋಧಮಯ್ಯ ಕೋಳಾಲಕು
- 11 ವಟ್ಟಿರಿ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷಂಬುಲು ೧೪೭೪
- 12 ಅಗುನನೇಟಿ ರೌದ್ರನಾಮಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ ಶು ೧೩ ಸೋಮವಾರಂ ನಾಡು
- 13 ಪೊಟ್ಟಿ ಈಸ್ತಳಂಲೋ ನಿಲ್ಲರಿ | ಆದಾ ಶಂಭುಂ ನಮಸ್ಕೃತ್ಯಾ ಯಲ್ಲಯಾರಾ
- 14 ಭಿದಂ ಗುರುಂ | ಶ್ರೀಮದ್ವೆಲ್ಲಾಳ ವಂಶನ್ಯ ಚರಿತಂ ವಟ್ಟಿ ಸಾಂಪ್ರತಂ | ವೆಲ್ಲಾಳ
- 15 ವಂಶವಿಸ್ತಾರಂ ವಿಶೇಷೇಣ ನಿವೇದಿತುಂ | ಬ್ರಹ್ಮವೇಕೋ ಸಮರ್ಥಃ ಸ್ಯಾತ್
- 16 ನಾನ್ಯೋಸ್ತಿ ಧುವಿ ಕಶ್ಚನ | ವೆಲ್ಲಾಳನಗರಕ್ಷೇತ್ರೇ ವೇದಶಾಸ್ತ್ರವಿಶಾರದಾಃ |
- 17 ಸರ್ವೇಗಣೇಶಶಾಸ್ತ್ರಜ್ಞಃ ಸರ್ವೇ ಯಜ್ಞೇಷು ದೀಕ್ಷಿತಾಃ | ತೇಷಾಂ ಸಂತಾನ
- 18 ವಿಸ್ತಾರಂ ಕೋವಾ ವರ್ಣಯಿತುಂ ಕ್ಷಮಃ | ವೆಲ್ಲಾಳನಗರಾತ್ಮವರ್ ಮಪ್ಪಾಚ್ಯೋಸ್ಥಾ
- 19 ಭದೋ ಮಹಾನ್ | ವೇದವೇದಾಂತ ತತ್ತ್ವಜ್ಞೋ ಜ್ಯೋತಿಶಾಸ್ತ್ರಸ್ತನಾರವಿತ್ |
- 20 ಕೋಲಾಹಲಪುರಂ ಪ್ರಾಪ್ತಃ ಸಕುಟುಂಬೋ ಮಹಾಯಶಾಃ | ತಂಮೇ
- 21 ಗೌಡಾಬ್ಬಭೂಪಾಲೋ ಸುಗುಟೂರು ಕುಲೋದ್ಭವಃ | ಸ್ವಾಶ್ರಯಂ
- 22 ಗ್ರಾಮಸಂಪತ್ತಿಂ ಪಾರೋಕಿತ್ಯಂ ಪುರನ್ಯ ಚ | ಪ್ರದಾಯ ಬಹುಮಾನೇನ ಪಾ
- 23 ಲಯಾಮಾನ ತಂ ಪ್ರಭುಃ | ತಸ್ಯ ಪುತ್ರಃ ಪೆದ್ದತಿರುಮಲದೈವಜ್ಞಃ ಪಿನ್ನತಿರು
- 24 ಮಲಕೋವಿದಃ | ಪಾಪತಿರುಮಲದೈವಜ್ಞಃ ಸರ್ವಸಿದ್ಧಾಂತಪಾರಗಾಃ ಅಪ್ಪಾ
- 25 ಚ್ಯೋಸ್ಥಲವಾರಿ ಪೆದಕೊಮಾರ್ಲು ಪೆದತಿರುಮಲಜ್ಯೋಸ್ಥಲು ಪಿನ್ನತಿರುಮಲ
- 26 ಜ್ಯೋಸ್ಥಲು ಪಾಪತಿರುಮಲಜ್ಯೋಸ್ಥಲು ಈ ಮುಗ್ಗರು ಕೊಮಾರ್ಲುತೋ
- 27 ಕೂಡಾ ಕೋಳಾಲರೋ ಕೊನಿ ದಿನಾಲು ಪುಂಡಿರಿ ಅಪ್ಪಾಚ್ಯೋಸ್ಥಲವಾರು
- 28 ಪೆದತಿರುಮಲಜ್ಯೋಸ್ಥಲನು ಪಂಬಡಿನ ಪಿಲ್ವಕೊನಿ ಪುನಃ ವೆಲ್ಲಾಳ ಅ
- 29 ಗೃಹಾರಾಸಿಕಿ ಪೋಯಿರಿ ಪಿನ್ನತಿರುಮಲ ಜ್ಯೋಸ್ಥಲವಾರು ಪಾಪತಿರುಮಲ
- 30 ಜ್ಯೋಸ್ಥಲವಾರು ಪುಥಯತ್ರೂ ಕೋಳಾಲಸ್ತಳಂಲೋ ಸಂಪಾದಿಂಚಿನ
- 31 ಮಿರಾಶಿಲುನು ಅನುಭವಿಸ್ತು ಸುಖಂಗಳುವುಂಡಿರಿ-

(ಮಿರಾಶಿ ವಿವರ ಮುಂದೆ ವಿಸ್ತಾರವಾಗಿ ಬರೆದಿದೆ)

ಅದೇ ಬೆಂಗಳೂರು ಬಸವನಗುಡಿಯ ಪ್ರೈಮರಿ ಸ್ಕೂಲ್ ಹೆಡ್‌ಮಾಸ್ಟರ್ ವೆಲ್ಲಾಳ ರಾಮಶಾಸ್ತ್ರಿಗಳ
ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

ಪ್ರಮಾಣ—9"×7".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
- 2 ಕ ವರುಷಂಗಳು ೧೬ ೨೮ನೆಯ ವೈಯನಾಮ ಸಂವತ್ಸ
- 3 ರದ ಪುಷ್ಯ ಸು ೧೫ಯ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ನಿಜನಾಮಾಂಕಿತ
- 4 ಮಾಲಿಕಾಪ್ರಶಸ್ತಿ ಸಹಿತರಾದ ಶ್ರೀಮದ್ಗಣೇಶ್ವರ ಗೌರೀ
- 5 ಶ್ವರ ದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಾರಾಧಕರಾದ ಅಭಿ
- 6 ನವ ಜಂಬೂದ್ವೀಪ ಪಾಪಸಿರೋಹರಣ ಘಟೋ
- 7 ಪೇತ ಸುವರ್ಣ ಇಂದಿರಾಮಂದಿರವಾದ ಪೃಥಿವಿಗೆ
- 8 ಪುಂಜ್ಯಕ್ಷೇತ್ರವಾದ ಪರಮ ಪವಿತ್ರಸ್ಥಾನವಾದ ಅ
- 9 ಯ್ಯಾವಳಿ ಮುಖ್ಯರಾದ ಸಾಲಮೂಲ ಸಮಸ್ತರಾದ
- 10 ಪೃಥಿವೀ ಸೆಟ್ಟಿರಾಯನ ಮಂತ್ರಿ ಭಾಸ್ಕರಂಣ ಮೊದ
- 11 ರಾದ ಕೋಳಾಲಪೇಟೆ ಪರ್ವತ ಮಲ್ಲಶೆಟ್ಟರ ಮುಂದಂ
- 12 ಣಸೆಟ್ಟು ದೇಶಮುದ್ರೆ ಪುಟವೀರಯ ಮೊದಲಾದ ಸ್ತಳ
- 13 ಪರಸ್ಥಳ ಅಯಿವತ್ತಾರುದೇಶದ ಮಹಾನಾಡಿನವರು
- 14 ನಂಮ್ಮಾ ಪಾರೋಹಿತರಾದಂತಾ ಆಶ್ವರಾಯನ
- 15 ಸೂತ್ರರಾದ ರುಖ್ಯಾಖ್ಯಾಯಿಕರಾದ ಭಾರದ್ವಾ
- 16 ಜ ಸಗೋತ್ರರಾದ ಅಪ್ಪಾಜೋಶ್ವರ ನಪ್ಪರಾದ ಬು
- 17 ಚನ ಛಟರ ಪಾತ್ರರಾದ ರಾಮೇಶ್ವರ ಸೋಮಯಾ
- 18 ಜಿಗಳ ಪುತ್ರರಾದ ವೆಲ್ಲಾಳ ಸೂರ್ಯನಾರಾಯ
- 19 ಣ ಛಟ್ಟರಿಗೆ ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನ
- 20 ಕ್ರಮವೆಂತ್ಯೆಂದರೆ ನೀವು ನಂಮ ದೇಶಕ್ಕೆ ಪಾರೋಹಿತ
- 21 ರಾದ ಕಾರಣ ನೀವು ದೇಶಕ್ಕೆ ತಿಳಹಿ ಕೊಳಲಾಗಿ
- 22 ನಿಮಗೆ ಮಾಡಿಕೊಟ್ಟಂತಾ ಅಂನಸ್ತಾಸ್ತೃ ನಿರ್ನ
- 23 ಯ ಮಾಡಿಕೊಟ್ಟದು ನಂಮ ಕೋಳಾಲದಪೇಟೆ

- 24 ಗೆ ಬಾಹಂತಾ ಮಾಮೂಲೆ ಹೇರುಗಳು ನವ
- 25 ಧಾನ್ಯ ಮೊದಲಾದ ದಿನಸುವರಿ ಧಾನ್ಯದ ನ
- 26 ಡೆ ೧ ವಂದಕೆ ಪಡಿ || ಅರೆಪಡಿ ಹೊಳು ಮೆಣಸು
- 27 ಕಬಾಡ ಮೊದಲಾದ ದಿನಸು ನಡೆ ೧ ವಂದಕೆ
- 28 ಸೆ ೭ ನವುಟಾಕು ಬೆಲ್ಲ ಸಕ್ಕರೆ ಹುಣಿಸೆಹಂ
- 29 ಣು ನಡೆ ೧ ವಂದಕೆ ಸೇ|| ಅರ್ಧಸೇರು ಯಂಣಿ ತು
- 30 ಪ ಹೊಗೆಸೊಪ್ಪು ದಿನಸುವರಿ ನಡೆ ೧ಕ್ಕೆ ಸೆ ಪಾವು ಸ
- 31 ರಾಫರ ಅಂಗಡಿ ೮ ಯೆಂಟು ದಿವಸಕೆ ದು|| ವಂ
- 32 ದು ರೂಪಾಯಿ ಪ್ರಕಾರ ಸಹಿರಂಜ್ಯೋದಕ ದಾನ
- 33 ಧಾರಾಗ್ರಹಿತವಾಗಿ ತ್ರಿಕರಣಶುದ್ಧಿಯಾಗಿ
- 34 ತ್ರಿವಾಚಕವಾಗಿ ಕೊಟ್ಟು ಯಿಥೇವೆ ನಿಮು ಪು
- 35 ತ್ರ ಪಾತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಅಚಂದ್ರಾರ್ಕ
- 36 ಸ್ಥಾಯವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ನಂಮ ದೇಶ
- 37 ಕೆ ಧರ್ಮ ಸೇರಿಸಿಕೊಂಡು ಸುಬಲ್ಲು ಯಿಹ
- 38 ದು ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ದಾನಧರ್ಮಶಾಸನ
- 39 ಯಿದಕೆ ಸಾಕ್ಷಿ ಸೂರ್ಯಚಂದ್ರಾದಿಗಳು ಯಿವರ ಸಂನ್ಮ
- 40 ತದಿಂದಾ ಬರದಾತ ದೇಶಶಾನಭಾಗ ಬಯಿಚರಸ
- 41 ಯನ ಕೊಮಾರ ನಾಗಪನು || ಸ್ವದತ್ತಾದ್ಲಿ ಗುಣಂ ಪು
- 42 ಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ| ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ
- 43 ದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
- 44 ದಾನಾಚ್ಛೇದೋನುಪಾಲನಂ| ದಾನಾತ್ಸ್ವರ್ಗಮಪಾ
- 45 ಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛೇತಂ ಪದಂ ||
- 46 ಕೋಳಾಲದ ಪೇಟೆ ಪರ್ವತಮಲ್ಲ ಸೆಟ್ಟರವರ ಪೊಪ್ಪಿತ.

ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು.

3

ವರ್ತೂರ ಹೋ | ವರ್ತೂರಿಗೆ ಪೂರ್ವ 2 ಮೈಲಿ ದೂರದಲ್ಲಿ ಹಾಳುಭಾವಿ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—2"×4'—6"

- 1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ ಚೈತ್ರ ಶುದ್ಧ
- 2 ಪಾಡ್ಯ ಬ್ರಹ್ಮವಾರ ದಂದು ಶ್ರೀ ಗಂಗಾ
- 3 ದರದೇವರ ದೀಪಾರಾಧನೆಗೆಂದು
- 4 ರಾಮಸೆಟ್ಟಿಯರ ಲಬಸೆಟ್ಟಿ ಈಶ್ವ
- 5 ರಾರ್ಪಣವಾಗಿ ದಾನಮಾಡಿಕೊಟ್ಟು

- 6 ದುಂ ||೦ ಹತ್ತು ಕೊಳಗ ಹೊಲ ಇದ
- 7 ನಾರೊಬ್ಬರೂ ಕಡಿಸಲಾಗದು ಶ್ರೀ ಗಂ
- 8 ಗಾಧರದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದವೇ ಶರ
- 9 ಣು ಶ್ರೀ

ನೆಲಮಂಗಲ ತಾಲ್ಲೂಕು.

4

ಬೇಗೂರು ಹೋಬಳಿ ಅರಳಸಂದ್ರಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ತುಂಡುಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಪುರುಷ ಮಹಾರಾ
- 2 ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಛಟಾ
- 3 ರರ್ ಪೃಥಿವೀರಾಜ್ಯಂಗೆಯೆ ಮುತ್ತುರ
- 4 ಕೊವಳಾಲನಾಡು ಮೂನೂಟುಂಗ್ಗಟ್ಟು
- 5ನಾಡುಪತ್ತು ಮನಾಳುತಿರೆ.....

- 6ಅವರಾಬಿನ್ನಪಂ ಗೆಯ್ಯೆ ಈಶ್ವರಛಟಾ
- 7 ರರಿಗೆ ಕೊಟ್ಟು ದು ಮೊದಲಟ್ಟನೊಳಿಕ್ಕ
- 8 ಣ್ಣಿಗಕಜನಿ.....
- 9ಬಿಮೊನ್

5

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಬೋಡಿ ಅರಳಸಂದ್ರದ ಬಳಿ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿರುವ ತುಂಡುಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಿವಮಾರ.....
- 2 ಹಾರಾಜಂ ಪೃಥಿವೀರಾಜ್ಯಂಗೆಯೆಮುತ್ತುರು.....
- 3ಮಾದಮ್ಮಂ ಗಣ್ಣಿ ರೋಳ್ಗಣ್ಣಿರಂ

ಹಾಸನ ದಿವ್ಯಕ್ಕಿನ ಶಾಸನಗಳು.

ಬೇಲೂರು ತಾಲ್ಲೂಕು.

6

ಬೇಲೂರು ಕನಡೆಯಲ್ಲಿರುವ ವಿದ್ಯಾನ್ ಕೊಂಡಿ ನಾರಾಯಣಾಚಾರ್ಯರ ಮಕ್ಕಳು
ಸುಬ್ಬಣ್ಣಾಚಾರ್ಯರ ವಶದಲ್ಲಿರುವ ನಕಲು.

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು.

ಶ್ರೀಮುಖ ಸಂಠರದ ಜ್ಯೋಷ್ಠ ಬಹುಳ ಒಲ್ಲು ಶ್ರೀಮತ್ತು ಕೃಷ್ಣರಾಜಕಟ್ಟೆ ಆಮಾಲ ಲಕ್ಷ್ಮೀನಾರಣಯ್ಯನಿಗೆ ಬರಿ
ಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ-ತಾಲ್ಲು ಮಜಕೂರು ಪೈಕಿ ಚಂದಮಗೆರೆ ಹೋಬಳಿ ಮತ್ತಿಗೋಡು ಗ್ರಾಮದ ಅಗ್ರಹಾರದ ತಂಗಲೆ
ನರಸಿಂಧಟ್ಟ ವಾಸುದೇವಭಟ್ಟರ ನರಸುಹಭಟ್ಟ ರಾಮಚಂದ್ರಭಟ್ಟ ಮುಂತಾದ ಹದಮೂರು ಜನ ವೃತ್ತಿವಂತ ಬ್ರಾಂಹ್ಮರು
ಹುಜೂರಿಗೆ ಬಂದು ಅರಿಕೆಮಾಡಿಕೊಂಡದ್ದು || ಸದರಿ ಅಗ್ರಹಾರದ ಗ್ರಾಮವು ಪೂರ್ವಾರಘ್ಯ, ಕಚೇರಿ ತಾಕೀತಿ ಪ್ರಕಾರ
ಜೋಡಿಗೆ ನಡೆದುಬರುತ್ತಾ ಇದೆ. ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂಠರದಲ್ಲಿ ಕೃಷ್ಣರಾಜಕಟ್ಟೆ ಕಾರ್ಯ ಅಗ್ರಹಾರದ ಯಲ್ಲಭೂಮಿಯಲ್ಲಿ ಬಂದ
ಕಾರಣ ಕೆಲವು ಬೆದ್ದಲುಭೂಮಿಯಿದ್ದದ್ದು ಭತ್ತದ ಗದ್ದೆಗೆ ಸಾಗುವಳಿ ಆದ್ದರಿಂದ ಇವರಲ್ಲಿ ಹುಟ್ಟುವಳಿಯಾದ ಭತ್ತದ ಪೈಕಿ
ರೈತರ ಹಿನ್ನೆಕ್ಕೆ ಆರ್ಥ ಹೋಗಲಾಗಿ ಬಾಕಿ ನಿಂತ ಆರ್ಥ ಹಿನ್ನೆ ಭತ್ತವನ್ನು ಸರಕಾರಕ್ಕೆ ದಾಖಲೆಮಾಡಿಕೊಂಡದ್ದರಿಂದ ತಾವು
ಕೊಡತಕ್ಕ ಜೋಡಿ ಐವಜಿಗೆ ಲುಕ್ಕಾನು ಆಗಿ ತಮ್ಮ ಜೀವನಕ್ಕೂ ಮಾರ್ಗಯಲ್ಲದಹಾಗೆ ಆಗುತ್ತಾ ಇದ್ದೀತೆಂದು ಶ್ರುತಪಡಿದ್ದ
ರಿಂದ ಯಾ ಬಗ್ಗೆ ಅಗ್ರಹಾರದ ಗ್ರಾಮದ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂಠರದ ಹುಟ್ಟುವಳಿ ಲೆಖ ತನ್ನ ಪರಾಂಬರಿ ಅಪ್ಪಣೆ ಕೊಡ್ತಿ
ಯಿರುವ ವಿವರ.

೧೩೬೩||—ಐನು ಸುವರ್ಣಾದಾಯ ಸಾಯೀಬಾಜೇ ಬಾಬು ವಗೈರೆ, ೧೨೯||೩||— ವಾರದಪೈಕಿ ಹುಟ್ಟು
ವಳಿ ಆದ್ದು.

೨||೪||— ಬೆದ್ದಲುಭೂಮಿ ಹುಟ್ಟುವಳಿ.

೩೬||೪|| ಯಾ ಕಾಲುವೆ ಕೆಳಗಿನ ಗದ್ದೆಯಿಂದ ಹುಟ್ಟುವಳಿ ಅದ ಭತ್ತ ಕೃಷ್ಣರಾಜ ಖಂ ೧೪||೪||ಕ್ಕೆ ದರ
ಖಂಡುಗ ಗು ||೩ ಲುಮವರೂರು.

೧೨||೩||—

೧೨೯||— ಖಂಠೀರಾಯಿ ೧೨ ವರಹಪೂ, ಯರಡು ಹಣ ಮೂರು ವೀಸದ ಪೈಕಿ ಈ ಬ್ರಾಂಹ್ಮರಿಗೆ ಜೀವನದ ಬಗ್ಗೆ
ಹುಜೂರಿಂದ ಮಾಪುಮಾಡಿ ಬಿಟ್ಟದ್ದು ಗು ೩೧||೨|| ಮೂವತ್ತೊಂದು ವರಹಪೂ ಯರಡು ಹಣ ಮೂರು ವೀಸ ಹೋಗಲಾಗಿ
ಬಾಕಿ ಸರಕಾರಕ್ಕೆ ಜೋಡಿ ತೆಗದುಕೊಳ್ಳತಕ್ಕದ್ದು ನಾಬಕು ಕಚೇರಿ ತಾಕೀತಿ ಪ್ರಕಾರ ಕೊಡುತ್ತ ಯಿದ್ದದ್ದು ಗು ೨೯|| ಹಾಲಿ
ಕಾಲುವೆಯಲ್ಲಿ ನೀರು ಬಂದು ಬೆದ್ದಲುಭೂಮಿಯು ಗದ್ದೆಗೆ ಹಾಲಿ ಸಾಗುವಳಿಯಾಗಿ ಜಾಸ್ತಿ ಹುಟ್ಟುವಳಿ ಅದ ಬಗ್ಗೆ ಜೋಡಿ
ಮಕರೂರು ಗು ೧೩|| ಉಭಯಂಜೋಡಿ ಕಂ. ಗು ೪೩೯. ನಲವತ್ತೈದು ವರಹಾಪೂ ಮಕರೂರುಮಾಡಿ ಯಿರುವದರಿಂದ
ಅಂಗೀಕರಣ ಸಂವತ್ಸರದಾರಘ್ಯ ಈ ಅಗ್ರಹಾರದ ಭೂಮಿಯಲ್ಲಿ ಅದ ಪಲವನ್ನು ಬ್ರಾಂಹ್ಮರ ವಶಮಾಡಿ ಸದರಿ ಕಟ್ಟುವಾಡಿಸಿ
ಯಿರೋ ಪ್ರಕಾರ ವರ್ಷಪ್ರತಿಯಲ್ಲೂ ಜೋಡಿ ಹಣವನ್ನು ಯಾವ ಬಗ್ಗೂ ಸರಕಾರಕ್ಕೆ ತೆಗದುಕೊಳ್ಳುತ್ತಾ ಈ ಗ್ರಾಮಕ್ಕೆ ಬಿಟ್ಟ
ಬೇಗಾರಿ ಮುಂತಾಗಿ ಯಾವ ಬಗ್ಗೂ ಉಪದ್ರವವಾದ ಸರಾಗವಾಗಿ ನಡೆಸುತ್ತ ಬರುವದು ಈ ಭೂಮಿಯನ್ನು ಬ್ರಾಂಹ್ಮರು
ರೈತರಿಂದ ಸಾಗುವಳಿ ಮಾಡ್ತಿ ದೇಕಾದ ಪಲವನ್ನು ಮಾಡಿಕೊಂಡು ಸರಕಾರಕ್ಕೆ ಸಲ್ಲತಕ್ಕ ಜೋಡಿ ಪಣವನ್ನು ಕೊಡುತ್ತಾ ಬಾಕಿ
ನಿಂತದ್ದರಲ್ಲಿ ತಮ್ಮ ಜೀವನಮಾಡಿಕೊಂಡು ಸರಕಾರದ ಶ್ರೇಯಸ್ಸು ಪ್ರಾರ್ಥನೆಮಾಡಿಕೊಂಡು ಸುಖದಲ್ಲಿ ಯಿರುವುದು ವರ್ಷ
ಪ್ರತಿಯಲ್ಲು ಸಾದಾ ಸನದಿನ ಉಜೂರು ಮಾಡದೆ ಈ ಸನದಿನ ನಕಲನ್ನು ಶಿರಸ್ತೆದಾರ ಲೆಖಕ್ಕೆ ಬರಿ ಅಸ್ಸಲನ್ನು ತಂಗಲೆ ನರ
ಸಿಂಧಟ್ಟ ರಾಮಚಂದ್ರ ಭಟ್ಟನ ವಶಕ್ಕೆ ಹಿಂದಕ್ಕೆ ಕೊಡುವುದು ತಾರೀಕು ೧೯ ಮಾಹೆ ಜೂನ್ ೧೯೧೩ನೆ ಯ್ಕೆ ಖತ್ತು ಸುಬ್ಬ
ರಾವು ಮುನಷಿ ಹುಜೂರು ಕಂಠೀರಾಯಿ ನಲವತ್ತೈದು ವರಹಾ ವರ್ಷ ಒಂದಕ್ಕೆ ಜೋಡಿ ತೆಗದುಕೊಂಡು ಗ್ರಾಮ ನಡ್ತಿ
ಕೊಂಡು ಬರುವದು.

‘ಶ್ರೀ ಕೃಷ್ಣ’ ಯೆಂದು ಕನ್ನಡ ಅಕ್ಷರದಲ್ಲಿ ಮಹಾರಾಜರವರ ಬರಹ ಇದೆ.

ಪೈವಸ್ತಿಗೆ ಆಪಾದ ಶುಭ ೧೪ ಸೋಮವಾರದಲ್ಲು

7

ಅದೇ ಸುಬ್ಬಣ್ಣಾಚಾರ್ಯರ ವಶದಲ್ಲಿರುವ ಶಾಸನದ ನಕಲು.

ಶ್ರೀಕಂಠಾಚ್ಯುತಪದ್ಮಜಾದಿ ದಿವಿಷ್ಠವ್ಯಕ್ತೋದ್ಯತೇಜ ಶ್ವತಾ ಸಂಘೂತಾಮತಿ ಭೀಷಣಪ್ರಹರಣ ಪ್ರೇರದ್ವಾಸಿಬಾಹಾಪ್ತ
ಕಾಮ್ || ಗರ್ಜಾಸ್ತೃರಿಭವ್ಯತೃಪಾತಿತ ಮಹಾಶೂರಾಂ ತ್ರಿರೋಕೀಭಯಪ್ರೋನ್ಯಾಥವ್ರತದಕ್ಷಿತಾಂ ಭಗವತೀಂ ಚಾಮುಣ್ಡ
ಕಾಂ ಭಾವಮೇ || ನಿರಾನಂದಸಿದ್ಧೀನಾಂ ನಿಖಿಲಜಗತಾಂ ಮೂಲಮನುಷಾಂ ಪ್ರಮಾಣಂ ಲೋಕಾನಾಂ ಪ್ರಣಯಪದ ಮಪಾಕೃತ
ಗಿರಾಂ | ಪರಂವಸ್ತು ಶ್ರೀಮತ್ಪರಮಕರುಣಾಸಾರಥಿತಂ ಪ್ರವೋದಾನಸ್ಮಾಕಂ ದಿಶತುಭವತಾಮಪ್ಯವಿಕಲಂ || ಹರೇಲೋ

ರಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಧಸ್ವಪಾತುನಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾತ್ರೀಧತ್ತ್ರಿಯಿಂದಘೌ || ನಮಸ್ತೇಸ್ತುವರಾಹಾಯ
ಲಲಯೋದ್ಧರತೇಮಹೀಂ | ಬುರಮಧ್ಯಗತೋಯಸ್ಯ ಮೇರುಃಕಣಕಣಾಯತೇ || ಪಾತು ಶ್ರೀಣಿ ಜಗಂತಿ ಸಂತತಮಕೂಪಾರಾದ್ಧ
ರಾ ಮುದ್ದರೇ ಶ್ರೀಡಾಕ್ರೋಡ ಕಳೇಬರ ಸ್ಥಭಗವಾ ಯಸ್ಯೈಕದಂಷ್ಟ್ರಾಂಕುರೇ | ಕೂರ್ಮಃ ಕಂದತಿ ನಾಳತಿ ದ್ವಿ-ರಸನಃ
ಪತ್ರಂತಿ ದಿಗ್ಗಂತಿನೋ ಮೇರುಃ ಕೋಶತಿ ಮೇದಿನೀ ಜಲಜತಿ ವ್ಯೂಮಾಹಿ ರೋಲಂಬತಿ ||

ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಗಳು ಸಂದ ವರ್ತಮಾನ ವಿಕೃತಿ ಸಂವತ್ಸರದ ಅಷಾಢ ಶುದ್ಧ
೧೫ ಮಂಗಳವಾರದಲ್ಲು ಆತ್ಮೀಯಸಗೋತ್ರ ಆಶ್ವರಾಯನ ಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯ
ರವರ ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಿಲದೇಶಾವ
ತಂಸ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕರಾ
ನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾ
ಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮಾವೀರ ನರಪತಿಬಿರುದಂತೆಂಬರಗಂಡ ರೋಕ್ಕೈ
ವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶಕುಠಾರ ಮಕರಮತ್ಸ್ಯಶರಭ ಸಾಳ ಗಂಡಭೇರುಂಡ ಧರ
ಣೀವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ವಾಧೂಲ
ಗೋತ್ರ ಆಪಸ್ತಂಭಸೂತ್ರದ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕೆಗಳಾದ ಕೃಷ್ಣಮಾಚಾರ್ಯರ ಪಾತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ ಬೇಲೂರು
ಸ್ವಳದ ಕಂದಾಡೆ ಭಾಷ್ಯಕಾರರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಸಾಧನ ಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ ಶಾಶ್ವತಫಣ್ಯ
ರೋಕ್ಕೈಕವಾಸನಿದ್ದರ್ಥವಾಗಿ ಬೇಲೂರು ತಾಲ್ಲೂಕು ಪೊನ್ನಾತಪುರದ ಹೋಬಳಿ ಚಿಕ್ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಪೈಕಿ ಹದಿನೆಂಟು
ವರಹದ ಗಡ್ಡೆ ಭೂಮಿ, ಹದಿನೆಂಟುವರಹದ ಬೆಡ್ಡೆಲು ಭೂಮಿ ಉಭಯಂಕಂಠೀರಾಯಿ ಮೂವತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ವಾಧೂ
ಲಗೋತ್ರದ ಆಪಸ್ತಂಭಸೂತ್ರ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕೆಗಳಾದ ಕೃಷ್ಣಮಾಚಾರ್ಯರವರ ಪಾತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ
ಬೇಲೂರು ಸ್ವಳದ ಕಂದಾಡೆ ಭಾಷ್ಯಕಾರರಿಗೆ ಆತ್ಮೀಯಸಗೋತ್ರ ಆಶ್ವರಾಯನ ಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ
ಕೃಷ್ಣರಾಜವಡೆಯರವರ ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ
ನಿಖಿಲದೇಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕರಾ
ನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂ
ಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮಾವೀರ ನರಪತಿಬಿರುದಂತೆಂಬರಗಂಡ ರೋಕ್ಕೈ
ಕವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶಕುಠಾರ ಮಕರಮತ್ಸ್ಯಶರಭ ಸಾಳ ಗಂಡಭೇರುಂಡ ಧರ
ಣೀವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ಧಾರೆಯನ್ನೆರೆದು
ಕೊಟ್ಟ ವಾದಕಾರಣ ಈ ಬಗ್ಗೆ ಸದರೀ ಗ್ರಾಮದಲ್ಲಿ ನೀವು ವಪ್ಪಿದಬಳಿ ಸದರೀಮೇರೆ ಗದ್ದೆ ಬೆಡ್ಡೆಲು ಸಹ ಕಂಠೀರಾಯಿ ಮೂವ
ತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ವಿಂಗಡಿಸಿ ಚತುರ್ಧಿಕ್ಕಿಗೂ ವಾಮನಮುದ್ರೆ ಶಿರಾಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿಕೊಟ್ಟು ಈ ಭೂಮಿಯಲ್ಲಿ
ಚತುಸ್ವೀಮಾವಳಿಗೂ ಸೊಪ್ಪಿನತೋಟ ತಿಪ್ಪೆಹೆಣ್ಣ ಶ್ರೀಗಂಧ ಹೊರತಾದ ಮರವಳಿ ಫಲವೃಕ್ಷ ಮುಂತಾದ ಆ ಸಕಲಸಾಂಸ್ಕೃತಿಕವನ್ನು
ನಿಮ್ಮ ಸ್ವಾಧೀನಮಾಡಿ ಈ ವಿಕೃತಿಸಂವತ್ಸರದಾರಭ್ಯ ನಿಮ್ಮಗೆ ಈ ಭೂಮಿಯನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪುತ್ರಪಾತ್ರ
ಪಾರಂಪರ್ಯವಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರುವಂತೆ ತಾಲ್ಲೂಕು ಮಜಕೂರು ಆಮಾಲರಿಗೆ ಸನ್ನದು ಆಪ್ಪಣೆಕೊಡಿಸಿರುವುದರಿಂದ ಯಾ
ಮೂವತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ನೀವು ನಿಮ್ಮ ಪುತ್ರಪಾತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿ
ಕೊಂಡು ಬರುತ್ತಾ ನಮ್ಮ ಕ್ಷೇಯಃಪ್ರಾರ್ಥನೆಯನ್ನು ನಿರಂತರದಲ್ಲೂ ಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಯಿರುವುದು ಈ ಭೂಮಿಯಲ್ಲಿ
ಚತುಸ್ವೀಮಾವಳಿಗೂ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಪಾಣ ಅಕ್ಷೀಣಾಗಾಮಿಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಂ ಮೃಗಳ ನಿಮಗೆ
ಸಲ್ಲುವುದು ಯಿಲ್ಲದ ಮುಂದೆ ಯಾ ಭೂಮಿಯು ನೀವು ಮಾಡುವ ಅಧಿಕೃತದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರಚತುಷ್ಟಯುಗ
ಳಿಗೂ ಯೋಗ್ಯವಾಗಿ ಸಲ್ಲುವುದೆಂದು ಆತ್ಮೀಯಸಗೋತ್ರ ಆಶ್ವರಾಯನ ಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ
ವಡೆಯರವರ ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲಮಂಡನಾಯಮಾನ ನಿಖಿಲದೇ
ಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕರಾ
ನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾ
ಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮಾವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕೈ
ವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶಕುಠಾರ ಮಕರಮತ್ಸ್ಯಶರಭಸಾಳ ಗಂಡಭೇರುಂಡ ಧರಣೀ
ವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ವಾಧೂಲಗೋತ್ರ
ಆಪಸ್ತಂಭಸೂತ್ರ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕೆಗಳಾದ ಕೃಷ್ಣಮಾಚಾರ್ಯರ ಪಾತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ ಬೇಲೂರು ಸ್ವಳದ
ಕಂದಾಡೆ ವೇದಮೂರ್ತಿ ಭಾಷ್ಯಕಾರರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಸಾಧನವಹಿ ||

ಅದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ಚ ದೃಢೋಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ | ಅಹಶ್ವರಾಶ್ಚಿತ್ತಉಭೇಚಸಂಘೇ ಧರ್ಮ
ಶೃಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ || ೧ || ಸ್ವದತ್ತಾದ್ಧಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂನಿಷ್ಠ
ಲಂ ಧವೇತ್ || ೨ || ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾ ಧಾತ್ರೀ ಪಿತೃದತ್ತಾ ಸಹೋದರೀ | ಅನ್ಯದತ್ತಾ ತು ಮಾತಾ ಸ್ಯಾದ್ಧತ್ತಾಂ
ಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್ || ೩ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ | ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
ಜಾಯತೇ ಕ್ರಿ.ವಿಃ || ೪ || ಮದ್ವಂಶಜಾಃಪರಮಹೀಪತಿ ವಂಶಜಾ ವಾ ಯೇಭೂಮಿಪಾಸ್ತತತಮುಜ್ಜಲಧರ್ಮಚಿತ್ತಾಃ | ಮದ್
ರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ತ್ವಾದಪದ್ಧಯುಗಳಂ ಶಿರಸಾ ನಮಾಮಿ || ೫ || ಬ ತಾರೀಖು ೬ನೇ ಮಾಹ ಜುಲೈ
ಸ ೧೮೩೦ನೆ ಇಸವಿ ಖತ್ತ ಅರಮನೆ ಸುಬ್ಬರಾಯ ಮುನವಿ ಮಜೂರು ಪುರನೂರು ಸದರೀ ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುವ ಮೇರೆಗೆ
ಗದ್ದೆ ಬೆಡ್ಡೆಲು ಸಹ ಕಂಠೀರಾಯಿ ಮೂವತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ನೀವು ನಿಮ್ಮ ಪುತ್ರಪಾತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಸರ್ವ
ಮಾನ್ಯವಾಗಿ ನಿರುಪಾಧಿಕವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡಿರುವುದು ರುಜು ಶ್ರೀಕೃಷ್ಣ.

ಅದೇ ಬೇಲೂರು ಕನಡಾ ವಿಷ್ಣು ಸಮುದ್ರದ ಕೆರೆಯ ತೂಬಿನಬಳಿ ನೀರಿನಲ್ಲಿ. ಮುಳುಗಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ— $4\frac{1}{2}' \times 2\frac{1}{2}'$

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಮತೀ (ಮ)ಹಾಮಣ್ಣಲೇಸ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳ
- ² ಕಾಡು ಕೊಂಗುನಂಗಲ ಬನವಾಸೆ ಹಾನುಂಗ ಲು ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗ
- ³ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ಶ್ರೀನಾರಸಿಂಹದೇವರು ದೋರಸಮುದ್ರದನೆಲೆ
- ⁴ ವೀಡಿನೊಳು ಸುಕಸಂಕತಾವಿನೋದದಿ ಪ್ರಿತ್ವಿರಾಜ್ಯಂಗಯತ್ತಮಿರೆ ಕಾಚ್ಚಿಟ್ಟ
- ⁵ ದಣ್ಣಾಧಿಪತಿ ಆತನ ಮನೋನುವಲ್ಲಭೆ ಬೊಪ್ಪವೆ ದಣ್ಣಾಯಕಿತಿಯಮ
- ⁶ ಗ ಅಂಕೆಯ ತಳೆಗನಾಡವಸುಧಾರೆಯ ಕಾಳೆಗದೊಳು ಕಾದಿ ಪಲರ
- ⁷ ನಿಜುದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ|| ಸೊ(ವಸೆ)ಟ್ಟಿಯರುಬಮೆಯಸಾ
- ⁸ ಹಣ್ಣೆಹಡವ . . ಯನವಲ್ಲಭತಿಯೊ
- ⁹ ರು ವಿಕಾರಿ ಸಂವತ್ಸರದಲು ನಿ
- ¹⁰ ಲಿಸಿ
- ¹¹ ದರು

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕನಡಾ ಹೋಬಳಿ ಚಿನ್ನೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಪ್ರಾಣದೇವರ ವಿಗ್ರಹದ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ $1' - 6'' \times 0' - 8''$

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| ¹ ಶ್ರೀರಾಮ ಚಿತ್ರಭಾನ ಸಂವತ್ಸರಮಾಗ | | ³ ಕ ತಿಂಮಣಗಲುಡನು ಮಡಿದ |
| ² ಶು ೧೦ ಲು ಉದರೆನಾಡನಯ | | ⁴ ಧರ್ಮ ಶ್ರೀರಾಮ |

ಅದೇಹೋಬಳಿ ಶಂಬುಗನ ಹಳ್ಳಿಯ ಹಳೇ ಊರಬಾಗಿಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3×5

- ¹ ಶುಭಮಸ್ತು
- ² ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋ
- ³ ಕ್ಷನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲವಾ
- ⁴ ಹನಶಕ ವರುಷ ೧೫೮೧ನೆಯ ವಿಕಾರಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫
- ⁵ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯತ್ವಾಧ್ಯನೇಕ ಗುಣಗಣ ಸಂಪನ್ನರಾ
- ⁶ ದ ವ್ಯಾಸರಾಯರ ಸಿಂಹಾಸನಾಧಿಪತಿಗಳಾದ ಲಕ್ಷ್ಮೀನಾರಾಯಣತೀರ್ಥ ಶ್ರೀಪಾದಂ
- ⁷ ಗಳ ಕರಕಮಲ ಸಂಜಾತರಾದ ರಘುನಾಥತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳಿಗೆ ಶ್ರೀಮದ್ರಾಜಾ
- ⁸ ಧಿರಾಜರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರಯ್ಯನ
- ⁹ ವರು ನವಲಿನಾಡ ರಾಜ್ಯದಲಿ ಪ್ರಭುವೀಸಾಮ್ರಾಜ್ಯಮನಾಳುತ್ತಮಿರೆ ಅತ್ತಿಗೋತ್ತರ ಆಪಸ್ತಂಬ
- ¹⁰ ಸೂತ್ರದ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕೆಗಳಾದ ಆರವೀಟರಾಮರಾಜರಂಗಪುರಾಜರವರ ಪಾತ್ರರಾದ
- ¹¹ ಗೋಪಾಲರಾಜರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
- ¹² ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರೈಯ (ನ) ವರು ತಗರೆನಾಡನಾಳಿಗೆಯಹಳ್ಳಿಸೀಮೆಯ ಸಂಬು
- ¹³ ಗನಹಳ್ಳಿ ಗ್ರಾಮವನು ಶ್ರೀರಾಮಚಂದ್ರದೇವರಿಗೆ ಯಾತಫಾತಿಧಿಪುಣ್ಯಕಾಲದಲಿ ಸಕೀರಣ್ಯಾದಕ ದಾನಧಾರಾಪೂ
- ¹⁴ ರ್ವಕವಾಗಿ . . . ಪ್ರೀತ್ಯರ್ಥವಾಗಿ
- ¹⁵
- ¹⁶
- ¹⁷
- ¹⁸ . . . ಯಿದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು . . .

(ಕೆಳಭಾಗ ಬಹಳ ಸವೆದುಹೋಗಿದೆ)

ಅದೇ ಬೇಲೂರು ಕನಡಾಹೋಬಳಿ ಸುಗ್ಗಲೂರು ಗ್ರಾಮದ ಬಸವಣ್ಣಗುಡಿ ವಿಗ್ರಹದ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

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| ¹ ಶ್ರೀಶ್ರೀ ಸ್ವಸ್ತಿಶ್ರೀಮತುಪ್ಪ | | ⁴ ರಸಿಪ್ಪದೇವರಸರು ದೊ |
| ² ಪಚಕ್ರವರ್ತಿಪ್ರಿತ್ವಿ | | ⁵ ರಸಮುದ್ರದಲಿ ಪ್ರಿಥುವಿರಾ |
| ³ ನು ಹೊಯಿಸಳವಿರನ | | ⁶ ಜ್ಯಂಗೈಯೈಸಕವಪ್ಪ ೧೨೦ |

- 7 ಏನೆಯ ವಿಷುನುವತ್ಸರದ
8 ಅಪಾಡಸುಧಂ ವ || ಮಾಲ್ಯ
9 ನಾಡುಮುವತಹಮೂಲಸ್ತಾನ
10 ಹಳೆಯಬೀಡಿನ ಕಲೇದೇವರ
11 ಸ್ತಾನಿಕ ವೀರರಾಮಯ್ಯನಮಗ
12 ಕಲಯ್ಯನು ಆಕಲೇದೇವರಹ
13 ಳಿಸಿಗಲೂರಸಿಧಾಯವ
14 ಆರಕಾರಕ್ಕೆ ಧರ್ಮವಕಿಡಿಸಿ
15 ಕಾರು ಸೂಪುಗೊಂಬಲ್ಲಿ ಆ

(ಮತ್ತೊಂದು ಪಕ್ಕದಲ್ಲಿ)

- 16 ಕಲ್ಲಯನು ಕೆಲಸಮಾಡಿಕೊಂ
17 ಡು ದೇವಲೋಕಪ್ರಾಪಿತನಾಗಿ ಧರ್ಮ
18 ವನು ಧರಿಸಿದನು ಅದಕ್ಕೆ ನಟಕಂ
19 ಬ ಯ ಧರ್ಮಕ್ಕೆ ಆ ರಳಹಿದ
20 ರು ಗಂಗೆಯತಡಿಯ
21 ಲಕವಿಲೆಯಕೊಂದರು
22 ಮಂಗಳಮಹಾಶ್ರೀ

12

ಅದೇ ಸುಗ್ಗಲೂರು ಗ್ರಾಮದ ಅರಳೇಮರದ ಬುಡದಲ್ಲಿ ವೀರರ ಗುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ತ್ರಿಭುವನ ಮಲ್ಲ ನಾರಸಿಂಹ
2 ದೇವರು.....ಅವರ ಕಾರ್ಯ
3 ಕೆ ಕರ್ತರಾದ.....ನವರು
4 ಮಾಲ್ಯನಾಡ ಸುಗ್ಗಲೂರ ತಮ್ಮಗ
5 ಉಡ
6 ರ.....ಕಟೆ ನಮ್ಮ
7 ಎರಡು ವಾ.....
8 ಳ ದೊಳು ನಾಳು ನಿನಗೆ

- 9ಬಂಟುಗಳಿ.....
10 ಗಿ ಕೊಟ್ಟವಾಗಿ ಆ.....
11 ಧರ್ಮವನು.....ಕೊಟ್ಟ ಮಾನ್ಯ
12 ನಿನಗೆ ಯಾ.....ರಾದರು
13ರಾಮನ ಮಗ ತಂಪುಗುಡ
14 ಗೆ ನೆತ್ತರಕೊಡಗಿಯಾಗಿ ಕೊ
15 ಟ್ಲ ಮಾನ್ಯದ ಹೊಲ

13

ಅದೇ ಹೋಬಳಿ ಐರವಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಬಲಗಡೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—5½'×2½'

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾವಂದನೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ
2 ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಬನವಾಸೆ ಹಾ
3 ನುಂಗಲ್ಲುಗೊಂಡ ಭುಜಬಳವೀರ ಗಂಗ ನಸಹಾಯ ಸೂ
4 ರ ಸನಿವಾರಸಿದ್ದಿಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ
5 ನಿಷ್ಕಂಕಪ್ರತಾಪ ಹೊಯ್ಸಳ ವೀರಬಲ್ಲಾಳದೇವರು
6 ಸಕವರುಷ ಗಂಟನೆಯ ಕೀಲಕಸಂವತ್ಸರದ
7 ವೈಶಾಕ ಸುಧಂ ಮಂಗಳವಾರದಂದು ಅಗ್ಗಡಲ ಆಯಿ
8 ರವಳಿಯ ಗಡಿಯ ಕಾಳಗದಲ್ಲಿ ಬಮಗವುಂಡನುಂ
9 ಬಿಡಿಗನುಂ ಅಮ್ಮನುಂ ಅಗ್ಗಡಲವರೊಡನೆ ಕಾದಿ
10 ಯೋಧರ ಕಾಳಯ ಗುಡಗವುಂಡನೊಳಗಾದವರು
11 ಕಾದಿಸತ್ತ ಸುರಲೋಕಪ್ರಾಪ್ತರಾದವರು ಮ
12 ದರುವಳಿಯ.....

ಮುಂದೆ ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ.

14

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ತೊಳಲುಗ್ರಾಮದ ಉರ ಬಾಗಿಲಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—5×4.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಉತ್ತಮ
2 ಬಿಸಗೆಯ ಆರನೆಯ ಅಂಗಿರಸಂವ
3 ತ್ಸರ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಬಿಟ್ಟಿಯಗವುಂಡ ಸಿ
4 ರೆಯಸಸಿಯರ ಆಳುತ್ತಮಿದ್ಧಲ್ಲ ಇ
5 ಬಿಜಗವುಂಡ
6 ತುರುಗಾಳಗಡಿಕಾದಿಸತ್ತಂ
7-8 ಅಕ್ಷರ (ನಮದುಹೋಗಿದೆ)
9 ನಾಚಿಯಬೂತಯನುಜಿತರಯನು ಪರೋಕ್ಷವಿನಯಮುಂ
10 ಗದುಕ್ಕನಿರಿಸಿದ || ನಿನ್ನಗವುಂಡಗಾವುಂಡಿ ಆಚಂಜ ಅಚರಿಯ
11 ಚಿನುಬೊಬ್ಬೆಯಗೈದ

15

ಅದೇ ತೊಳಲು ಗ್ರಾಮದಲ್ಲಿ ವೀರಾಚಾರಿಯ ಕಾಫೀತೋಟದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4½×3

ಮೇಲುಭಾಗ ಸಮುದುಹೋಗಿದೆ

- 9 ಕಂಬುಕಂಧರೆ ಕೆಳೆಯಬ್ಬರಿಸಿ ವೀರಗಂಗಳೋಯಿಸಳಗಂ
- 10 ಪೆಂಪನವದ್ರು ವಿನಯಾರ್ಕಪೊ
- 11 ಯಿಸಳಜನಪಂ ಮಾಡಿ ಶ್ರೀವರ್ಧಮಾನಸ್ವಾಮಿ
- 12 ಗಳಧರ್ಮತೀರ್ಥಂ ಪ್ರವರ್ತಿಸುವಲಿ ಗೌತಮಸ್ವಾಮಿಗಳಿಂ ಭದ್ರಬಾಹುಸ್ವಾಮಿಗಳಿ ಬಳಿ
- 13 ಪುಟ್ಟ ದಂತಭಟ್ಟಾರಕರಿ ಮೇಘಚಂದ್ರ
- 14 ಶ್ರೀಮೂಲಸಂಪ
- 15 ದ ಬೆಳವೆಯು ಅಡುರುಚಂದ್ರಪಂಡಿತರ್ಗ್ಗೆ ವಿನಯಾದಿತ್ಯ ಹೊಯಿಸಳದೇವರು ಶಕ ವರ್ಷ ೯೮೩ ಶುಭ ಕೃತ್ ಸಂವತ್ಸರದ
- 16 ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣದ ದಾನಾರ್ಥದಮಣ್ಣು ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟ ಅದಕ್ಕೆ ತೆಜುಹ
- 17 ಣವಯ್ವು ಹಣವಾರ ಭತ್ತದಿವೇವರಚರುತಿಗೆ ಇಪ್ಪತ್ತಯರಡುಸಲುಗೆಯ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿ
- 18 ಬಿಟ್ಟದತ್ತಿ ತೊಳಲಹಳ್ಳಿಯ ಮುದ್ದಗೌಡನು ತಿಪ್ಪಗೌಡನು ಉರತೆಂಕಲುಯಿರ ಭುಗಾನ್ತಹೊರ
- 19 ಗೆರಿಯ ಮೂಡಣಭೂಮಿ ಬಿಗ್ಗಡ್ಡೆಯಭೂಮಿಯ ಅಭಯಚಂದ್ರಪಂಡಿತರಿಗೆ ಧಾರಾಪೂ
- 20 ರ್ವಕಮಾಡಿಬಿಟ್ಟರು ಈ ಧರ್ಮವನಾವನೊಬ್ಬನ

16

ಅದೇ ತೊಳಲುಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫೀತೋಟದಲ್ಲಿ ಬಿದ್ದಿರುವ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×2—9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೋಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲತಳಕಾ
-

(ಚಕ್ಕೆ ಯದ್ದುಹೋಗಿದೆ)

- 2 ಕಮಾಡಿ ಬಿಟ್ಟಿಂದು
- 3 ನಡಸುವಿರಿ
- 4-7
- 8 ಸ್ವಸ್ತಿಶ್ರೀಮತು ತೊಳಲಬಸದಿಗೆನಾಡು
- 9
- 10 . . ಹಿರಿಯ ಮುದ್ದಗವುಂಡ . ಗವುಂಡಬಳಗ
- 11 ವುಂಡವುಳುವನಡ . ವುಂಡಲೂರಯ್ವುರೊಕ್ಕಲ
- 12 ಉತ್ತರಾಣಸಂಕ್ರಾಂತಿಯಂದು ನವಿಲೂ
- 13 ರಂನೇಮಿಚಂದ್ರಪಂಡಿತರ್ಗ್ಗೆ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಆ
- 14 ನವಿಲೂರೊಳಗೆ ಅವನಾಗಿ ಬದುಕುವವನು ಹಣ
- 15 ವೆಂದು ಹಿಡಿಸಿದವ ಹೆಂನೊಂದು
- 16 ತರೆಯಂನರಕದಲಿವರು | ಗಂಗೆಯತಡಿಯಲಿ ಕವಿ
- 17 ಯಂ ಬ್ರಾಹ್ಮಣರಂ ನೊಯ್ವದಪಳಮನೆಯ್ದುವರು
- 18 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತಿ ವಸುಂಧರಾಶ
- 19 ಪ್ಲಿವರ್ಷಸಹಶ್ರಾಣಿ ವಿಷ್ಣಯಾಂ ಪಾಯತೇಕ್ರಿಮಿ

17

ನಾರಣಾಪುರದ ಹೋಬಳಿ ಹಲ್ಲುಮಿಡಿಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4½'×2'

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಕ ವರ್ಷ ೧೧೪೦ನೆಯ ಈ
- 2 ಶ್ವರಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶುದ್ಧ ೧೩ ಆದಂದು
- 3 ಬಲ್ಲಯನಮಗ ದೊರೆಯನಬೀರಗಲ್ಲ ಬೊಮೆಯಸ
- 4 ಹಣೆಯಮರವೂರ ದ್ವಿದ ಪ್ರತಿಷ್ಠೆ ಮಂಗಳಮ
- 5 ಹಾ ಶ್ರೀ ಶ್ರೀ

ಚನ್ನರಾಯಪಟ್ಟಣದ ತಾಲ್ಲೂಕು

18

ಶ್ರವಣಬೆಳ್ಳೂಳದ ಹೋಬಳಿ ಜಿನ್ನೇನಹಳ್ಳಿ ಯಣಪ್ಪಗೌಡನ ಮಗ ಹುಳಿಯಣ್ಣನ ಹುಲ್ಲುವಾಮೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಶ್ರೀ ಶಕವರ್ಷ ೧೫೯೬ ಪ್ರಮಾದೀಚ ಸಂ
- 2 ವತ್ಸರದ ಮೈಶಾಖ ಬಹುಳ ೧೧ ಯಲ್ಲಿ ಸ
- 3 ಮುದ್ರಾಧೀಶ್ವರ ನ್ಯಾಮಿಯವರ ನಿತ್ಯನ
- 4 ಮಾರಾಧನೆ ನಿತ್ಯೋತ್ಸವ ಕೊಳತೋ

- 5 ಟಮಂಟಪದ ಸೇವೆಗೆ ಪುಟನಾಮಿ
- 6 ಶೆಟ್ಟಿಯರ ಮಗ ಚನ್ನಣ್ಣನು ಬಿಟ್ಟು
- 7 ನೆಯನಹಳ್ಳಿಯ ಗ್ರಾಮಮಂಗಳ
- 8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

19

ಅದೇ ಹೋಬಳಿ ಕಾಂತರಾಜಪುರದ ಲಕ್ಷ್ಮೀದೇವಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಧ್ಯಾದಾಮೋಘರಾಂಧನಂ |
- 2 ಜೀಯಾತ್ಮ್ಯೋಕ್ಯನಾಥಸ್ಯಶಾ
- 3 ಸನಂಜಿನಶಾಸನಂ ||
- 4 ಸ್ತುತಿಶ್ರೀಮನ್ಮಹಾಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಗಂಡಭೇರುಂಡ ಮಲಪರೋಳ
- 5 ಗಂಡ ಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ ಮಲ್ಲ ಚಲದಂಕರಾಮ ಹೊಯ್ಸಳವೀ
- 6 ರ ಬರಾಳದೇವರು ಸುಖಸಂಕಥಾವಿನೋದದಿ ಪ್ರಿ [ಧ್ವಿ] ರಾಜ್ಯಗೇಯ್ತು
- 7 ತಮಿರೆ || ತತು ಶ್ರೀಪಾದಸೇವಕರು ಕಬ್ಬಹಿನ ವ್ರಿತ್ತಿಯಅಧಿಷ್ಠಾ
- 8 ಯಕರು ಮಹಾಪನಾಯತರು ಪರಮವಿಶ್ವಾಸಿಗಳನಾಮಿಸಂ
- 9 ತೋಷಕರುಂ ಸೇವುಣಕಟಕಸುಹಿತಾರರುಂ ಸರಣಾಗತವಜ್ರಪಂಜರ
- 10 ರುಮಪ್ಪ ದೇಹೂರ ಮೊತದ ಸುಗ್ಗಿಯನಹಳ್ಳಿಯ ಅರಕೆಹುಯಬೋ
- 11 ಕೆಯನಾಯಕ ಹೊನಹಲ್ಲ ಮಾದಯನಾಯಕ ಕಾಳಿಯನಾಯಕ
- 12 ಬಾಚಿಹಳ್ಳಿಯ ಬೊಕಯನಾಯಕ ಬೆಳ್ಳೂರ ಮಾಚಯನಾಯಕ ಮೊಂ
- 13 ಗಳಾಚಾರ್ಯ ಕನವೆಯನಾಯಕ ಚೆಲುವನ ಮಾಚಯನಾಯ
- 14 ಕ ಅರಸಯನಾಯಕ ಬರಜಿಯನ ಮಾಚಯನಾಯಕ ಮನಣಿಯ
- 15 ನಾಯಕ ಕೊಲೆಯಾದಿನಾಯಕ ಬಚನ ಮಾರಯನಾಯಕ ಕೊಲೆಯತ
- 16 ನ ಮಾಚಯನಾಯಕ ಬಲೆಯನಮಾರನಾಯಕ ಹಳಹಳನಾಯ
- 17 ಕನ ಬಚೆಯನಾಯಕ ಬೊಂಮೆರಕಯಿದಾಳದ ಬಂಯಕಕನವಿಯ
- 18 ನಾಯಕ ಹಗ್ಗಡನಾಯಕ ಮೈಲೆಯನಾಯಕ ಮಾರದೇವಬಾಲನಾ
- 19 ಯಕ ಕಾಚೆಯನಾಯಕ ಪಂಮಣನಾಯಕ ಮಾವಿಯನಾಯ [ಕ]
- 20 ನಾಪುಕನಾಯಕ ಚಿಕಯನಾಯಕ ಮಾದಿಯನಾಯಕ ಬಡಚರಬಿಜ್ಜ
- 21 ಯನಾಯಕ ಪಡುಗೆಯನಾಯಕ ಸನಿಯಮನಾಯಕ ಹೆ
- 22 ಮಾಡಿನಾಯಕ ಹರಿಯಣನಾಯಕ ಪೂಮಯನಾಯ
- 23 ಕ ಜವನೆಯನಾಯಕ ಮೈಲಯನಾಯಕ ಕ ಮೈಜಯಣನಾಯಕ ಮಾ
- 24 ಕೆಯನಾಯ (ಕ) ಬವೆಯನಾಯವೆಯನಾಯಕ ಗುಡೆಯನಾಯಕ
- 25 ಮಾರತಮನಾಯಕ ಮಲ್ಲೆಯನಾಯಕ ಹರಿಯಪೂರಮಾಚಗೌಡ ಸಿಂ
- 26 ಗಗೌಡ ಸೋಮಗೌಡ ಬದಿಯಗೌಡನಮಾದಿಗೌಡ ಉತ್ತಗೌಡ ಬಯಚಿಗೌಡ
- 27 ಮಾರಗೌಡ ಮಾಡಿಗೌಡ ಅಬಿಗೌಡ ಹಲುವಾದಿಗಟ್ಟದ ಕುದರೆಯಕೆಂ
- 28 ಚಗೌಡ ಸಕರಂನಾಯಕರನಾಯಕ ಮಲ್ಲಗೌಡ ಕೇಸಿಯಹಳ್ಳಿಯಬಾ
- 29 ಹಬಲಸೆಟ್ಟಿ ಪಾರಿಸಸೆಟ್ಟಿ ಬಿಜೆಸೆಟ್ಟಿ ಅವರ ಪುತ್ರರು ಬಲ್ಲಗೌಡ ಬ
- 30 ಸವಗೌಡ ಮಾಚಯ ಭರತಯ ಮಾದಯ ಅಳಿಯ ಮಾಚಯ ಉತ್ತ
- 31 ಗೌಡನ ಮಾರಯಪಾಪಯ ಚಿಕ್ಕತಮ್ಮ ಬಿರಿಸೆಟ್ಟಿಯಮಗಲಗೌ
- 32 ಡ ಚಿಕಗೌಡ ಸೋಮಗೌಡ ಚಿಣ್ಣಯಗೌಡ ಮಾರಗೌಡ ಕನವಗೌಡ ಶ್ರೀಮನ್ಮಹಾ (ಮಂ)
- 33 ಡಳಾಚಾರ್ಯರು ರಾಜಗುರುಗಳು ನಯಕೀರ್ತಿಸಿದ್ಧಾಂತದೇವಶಿಷ್ಯರು ನೇಮಿ
- 34 ಚಂದ್ರಪಂಡಿತದೇವರು ಬಾಳಚಂದ್ರದೇವರು ನಯಕೀರ್ತಿದೇವರ ಗುಡು
- 35 ಗಳು ಬಾಹುಬಲಶೆಟ್ಟಿ ಪಾರಿಸಸೆಟ್ಟಿ ಮಾಡಿಸಿದ ಎಕ್ಕೊಟಿನಾಲಯ
- 36 ದ ಪದ್ಧಪ್ಪಭದ್ರದೇವರ ಅಪ್ಪವಿಧಾರ್ಚನೆಗೆ ಪೂರಮುಂದೆ ಅರಿಯಮಾಕೆ
- 37 ಯನಾಯಕ ಕಟ್ಟಿಸಿದ ಕೆಪಿ ಆ ಕೀಳೇರಿಯ ಗದ್ದೆ ಆಮೂಡಲು ಸುತ್ತಲು ನಟ್ಟ

- 38 ಬೆದ್ದಲೆಯಾ ಹಿರಿಯ ಕೆಜೆಯ ಮೊದಲೇರಿ
 39 ಗಡೆಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ವಯ . . .
 40 ಬೊಮ್ಮಯನಾತವೆಯನಾ . . . ಸೇನಬೋವ ಸಾಮಂತ . . .
 41 ಪೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯ ಧರ್ಮಪಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ
 42
-

ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು.

20

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬೀಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಚಂದ್ರಶೇಖರ ದೇವಸ್ಥಾನದಮುಂದೆ
ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'x4'

- ¹ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರಯವೇ | ತೈಲೋಕ್ಯ
- ² ನಗರಾರಂಭ ಮೂಲಸ್ಥಂಬ [ಭಾಯ] ಪಂ [ಶಂ]ಭವೇ | ಶ್ರೀಮನುಮಹಾವಂ
- ³ ಡಲೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರಪರಾಧೀಶ್ವರಂ ಯಾದವಕುಲಾಂಬರದ್ವಿಮಣಿ ಸಮ್ಯ
- ⁴ ಕುತ ಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪರೊಳುಗಂಡಕದನಪ್ರಚಂಡಯನಾ
- ⁵ ಯಸುಲಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಂಕಮಲ್ಲ
- ⁶ ಶ್ರೀಮತು ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೊಯಿಸಣ ವೀರನಾರಸಿಂಗದೇವನ ರಾಜ್ಯ
- ⁷ ತಿರುವಂಣಾಮಲೆ . . . ಲಿರಾಜ್ಯಂಗಿಯುತ್ತ
- ⁸ ಪೂ
- ⁹ ಯ ಮೂಗ ಡೆಯ ಗಡೆಯಲಿ ಬಿಕನಹಳಿಯ ಬಸವನಮಗ ತೊ
- ¹⁰ ಳುವನಾಗಯಕಡಿಕಲಿಗೆದ ಯ ಕಲ್ಲಮಡಿಡ ಬಸವನಳಿಯ
- ¹¹ ನಾಗೋಜನಮಗ ವೀರೋಜ

21

ಅದೇ ದೇವಾಲಯದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿರುವ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'x3'

- | | |
|---|--|
| ¹ . . ಗೊಂಡ ಶ್ರೀವೀರನಾರಸಿಂಗದೇವನು . . ರಾಜ್ಯಂಸ್ವಸ್ತಿ | ಹಳೆಯಊರಲಿ |
| ² ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಅಶಾಢಸುಧ | ⁴ ಗೆ . . . ಗೊಂಡು
(ಬಾಕಿ ಸಮುದುಹೋಗಿದೆ.) |

22

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ರಾಮನಹಳ್ಳಿ ದಾಖಲೆ ಬಾರೆಹಳ್ಳಿಯ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ
ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" x 2'-6"

- | | |
|-------------------------------------|--|
| ¹ ವೀರಭಯರ | ⁶ ತಪ್ಪಿದಲ್ಲಿ ತಿಕದೊಳಗೆ |
| ² ತೆಂಗಡೆಯ ಸ | ⁷ ಅಳಿಹಿದಾತನ ಅಮ್ಮ |
| ³ ವರಮಾನ್ಯವ ರಾಮ | ⁸ ನ ಬರು ಹೊಲೆಯರು |
| ⁴ ಲಿಂಗಗೆ ಸೂರ್ಯ ಚಂದ್ರ ಉಳಂ | ⁹ ಕೈಕೊಂಬರು ಆತನ ತಿಕದೊಳಗೆ |
| ⁵ ಯಡಕೆ ಆವನೊ | ¹⁰ ಮಾದಿಗ ಹುಟ |

23

ಅದೇ ಹೋಬಳಿ ಅರಸಿನಗುಪ್ಪೆ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನ ಓಣಿಯಲ್ಲಿ ನಟ್ಟಿರುವ
I ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5'-0"x3'-6"

- ¹ ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ ||
ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ
- ² ಮಣ್ಣುಳೇಶ್ವರಂ ಶ್ರೀ ಮದ್ವೀರಬರಾ [ಳ] ದೇವರು ದೋರಸಮುದ್ರದ್ವನೇವೀಡಿ ನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ

- ³ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರೆ ಕೀಲಕಸಂವತ್ಸರ ಫಾಲ್ಗುಣ ಸುದ್ದ ದಶಮಿ ಅದಿವಾರದಂದು ಬೆಳತೂರಗುಂ
⁴ ಡಿ ತಡಿಗ ಕೊಂಬೇಳುಮಲೆಯನಿಸುವದೊ ? ಸನಿಸಿಬೈದಲ್ಲಗೆ ಅರಸಿನಗುಪ್ಪೆಯ ಗೊಡ್ಡೆಯನ
⁵ ಮಾಚಗೊಂಡ ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಲಿಗೆ ಒಲ್ಲಾಳದೇವನುಂ ಕೊಸ ಎಜಯಂಜನುಂ ಇಂಗುಳದ ಅಶೇಷ
ಮಹಾಜನಂಗಳುಂ
⁶ ತಳಿಗೆ ನಾಡ ಸಾಯಿರಭೂಮಿಯುಂ ಹೆಜವೋರೆ ಮೂವತ್ತುಂ ಒಂಭತ್ತು ಮಾನಸಕೊಂಡುಗಳುಂ ಇದ್ದು ಹಾಗಂ ಬೆಳೆಯ
ಕೆಯ್ಯಂ ಬಿಟ್ಟರು
⁷ ಮಾಚಗೊಂಡಗೆ ಹಾಗನುಳ್ಳ ಬಂಜುಗೊಂಡಗೆ ಬೇಳೆ ಅನ್ನುಹಾಗದೇಳೆಯುಂ ವೀರದತ್ತಿ ಯಾಗಿಬಿಟ್ಟರು ಈ ಭೂಮಿಸ್ಲದೆಂ
⁸ ದೋದಿದವರಪೋಲೆ ಅವರಿವರ ಹಗೆಯನಕಸುವು ?

24

ಅದೇಸ್ಥಳದ II ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5'x3½'

- ¹ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
² ಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ತಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ
³ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾದಿ ನೋಣಂಬವಾದಿ ಹಲಸಿಗೆ ಹಾನುಂಗಲು ಉ
⁴ ಚ್ಚಂಗಿಗೊಂಡ ಗಂಡ ವೀರಭೂಜಬಲಗಣ್ಡನ ಸಹಾಯಸೂರ ಶನಿವಾರಸಿದ್ಧಿಗಿರಿದು
⁵ ಗ್ರಾಮಲ್ಲ ಚಲದಂಕರಾಮನಿಸ್ಸಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವೀರಬಲ್ಲಾಳದೇವರು ಪ್ರಿಥ್ವಿರಾ
⁶ ಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರೆ ಹಾಲಪರೆಯ ಅರಸಿನಗುಪ್ಪೆಯಲುಬಯಚಯಗೊಡನಮಗಮಾ
⁷ ರೆಯಗಂಗವಗ್ಗಡವೊರನಿಖದು ಹೆಂಡಿರುಡವುರ್ಚಾವಲ್ಲಹಲಬರಂ ಕೊಂದು
⁸ ನೇರಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಂ

25

ಅದೇಸ್ಥಳದ III ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5'x2'

- ¹ ಸ್ತಸ್ತಿ ಶ್ರೀಮನುಮಹಾ ಮಂಡಲೇಶ್ವರ ತ್ರಿಭುವನ
² ಮಲ್ಲ ತಳಕಾಡು ಗೊಂಡಭೂಜಬಳ ವೀರಗಂಗಪ್ಪಂ
³ ಯ್ಯಣದೇವಗಂಗವಾದಿ ಕೊಂಪತ್ತಾಜುನಾಸಿರಮು
⁴ ಮಂಸುಕಸಂಕತಾವಿನೋದದಿ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರೆಯು |

- ⁵ ರಸಿನಗುಪ್ಪೆಯ ಹೆಮಾಡಿಗಪ್ಪು (ಡ) ನಮಗಳು ಮಾ
⁶ ಳಗೊಡಿ ರಾಜಗಪ್ಪಡನ ಮದವಳಿಗೆ ಸುರಲೋಕ
⁷ ಪ್ರಪ್ತಕೆಯಾದಳು ||

ವಿಡಭಾಗದಲ್ಲ

- | | | |
|--------------------|---------------------|----------------------|
| ⁸ ಹಮಡಿ | ¹¹ ಪುಡಗೆ | ¹⁴ ಯಾಕವೆ |
| ⁹ ಗಪ್ಪಡ | ¹² ಯಾಕಡು | ¹⁵ ಯಜಯ ? |
| ¹⁰ ರಾಜಗ | ¹³ ಯಾವಂ | ¹⁶ ಕೊಟಗುಂ |

26

ಅದೇ ಗ್ರಾಮದ ಅಗ್ನೇಯದಿಕ್ಕಿನ ದೊಡ್ಡ ಗದ್ದೆಯಲ್ಲರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 1'-6"x1'-8"

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| ¹ ಶುಭಮಸ್ತು | ⁷ ಮಂಜುಳಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ೧೦ ಉ |
| ² ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂ | ⁸ ಶ್ರೀ ಮತುಸಂತೆಬೆನ್ನೂರ ಸೀತಾ |
| ³ ದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನ | ⁹ ರಾಮಪ್ಪನಾಯಕರು ಜೆಂಡುಗನೀಜು |
| ⁴ ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ¹⁰ ಅರಸಿನಗುಪ್ಪೆ ದೊಡ್ಡಯಗೊಡಗೆ ಕೊಟ್ಟ |
| ⁵ ಸ್ತಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯದಯ ಶಾಲಿವಾ | ¹¹ ಗದ್ದೆ ಖರ್ಚೆನಗದ್ದೆ ಖರ್ಚೆ ಅನ್ನು ಗದಬ ೩೪ ಉ |
| ⁶ ಹನಶಬವರುಶ ೧೬೬೫ನೆಯ ಸಲುವ | ¹² ಭಯಂ ಗದ್ದೆ ೩೫ ದೇವಗಂ ಸ್ತಾನಕೊಟ್ಟಪು |

27

ಅದೇ ಅರಸಿನಗುಪ್ಪೆ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮರಡಿಯ ಕೆಳಗೆ ಪಾಳುಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

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| ¹ ಸ್ತಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯದಯ ಶಕವರ್ಷ | ⁴ ಗಾಪುಂಡನಮಗ ಬೋಕಿಯಲ್ಲನು ತುಳು |
| ² ೧೭೧೦ನೆಯ ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾವಣ | ⁵ ವಜೇಡರು ಹಿಡಿದಪುಯ್ಯಲಲ ಹರಿದು |
| ³ ಪಣಶು ೧೧ ಸೋ \| ದಂದು ಅಯಿಗೂರ | ⁶ ಕಾದಿ ಸುರ ಲೋಕಪ್ರಾಪ್ತನಾದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

28

ಅದೇ ಚಿಕ್ಕಮಗಳೂರು ಕಸಬಾ ಹೋಬಳಿ ದಂಟರಮಕ್ಕೆ ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ
ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 4'-3"X2'-6"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾತ್ರಯ ಪ್ರಿಥಿವೀರವಲ್ಲದೆ ಮಹಾರಾ
- 2 ಜಾಧಿರಾಜಯದುಕುಳಾಂಬರ ದ್ವ್ಯಮಣಿ ಮಲಪರೋಕ್ಷಂಡ
- 3ಬಲ್ಲಾಳದೇವರಸರು ದೋರಸಮುದ್ರದಲು ಸುಖಸಂ
- 4 ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಗೈಯ್ಯುತ್ತಮಿರೆ ತತ್ವಾದಪದ್ಮೋಪಜೀವಿಬಂ
- 5 ತಿಮಕ್ಕೆಯತುಕುವಕುಯಲ ಲು.....ಊದು ನೇಮೋಜಂ ಸು
- 6 ರಲೋಕಪ್ರಾಪಿತನಾದ ನಾತನ ತಮ್ಮಂ ದಾಮೋಜಕಲ್ಲನಿಲಿ
- 7 ಸಿದ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

29

ಅಂಬಳಿ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮದ ನೈರುತ್ಯದಲ್ಲಿ ಹುಲಿಕಲ್ಲು ಬಂಡೆಯಮೇಲೆ

- 1 ಮಾದಿಗವುಂಡ
- 2 ಚಲದಂಕರಾವ ಕರಿಯಮಾದಿವೋಜ ಚಂಡೋಜಂ ಬರೆದಂ
- 3 ಬಿರುದರಗಂಡ

ಪಕ್ಕದ ಬಂಡೆಯಮೇಲೆ

- 1 ಮದಿವೋಜನಮಗನು
- 2 ಮಸಣಯಗವ
- 3 ಚರಿಸ ೧ ಬಿಟಗದ್ದ

30

ಅದೇಹೋಬಳಿ ಮುಗಳವಳ್ಳಿ ಗ್ರಾಮದ ಚನ್ನಿಗರಾಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮೂಲವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

- 1 ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಬ ೬ ಲು ಕೇಶವಶೆಟ್ಟಿಯರು ಚನ್ನಿಗರಯನ
ಪ್ರತಿಷ್ಠೆ ಮಾಡಿ ನಿಲಿಸ್ತನು ಸುಬಮಸ್ತು

31

ಅದೇ ಮುಗಳವಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಿಣ್ಣೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- | | |
|--|---------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ಶ್ರೀ ವೀರ | 5 ಕೊಂಡುಹೋಹಳ್ಳಿ ಬೋವಗವುಡನ ಮ |
| 2 ಬಲ್ಲಾಳದೇವರು ಪ್ರಿಥಿವೀರಾಜ್ಯಗೈಯ್ಯತಲು | 6 ಗ ಕೂಚಗವುಂಡ ಕಳ್ಳರನಿಊದು ದೇವ |
| 3 ವಿರೋಧಿಕ್ರತು ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೩ ಬು | 7 ಲೋಕಕ್ಕೆ ಸಂದಂ ಆತನ ತಮ್ಮ ಮಾರಗವುಂ |
| 4 ಧವಾರದಂದು ಪೂರತುಕುವ ಕಳ್ಳರು | 8 ಡ ನಿಲಿಸಿದಕಲು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

32

ವಸ್ತಾರೆ ಹೋಬಳಿ ಗೌತಮೇಶ್ವರ ಗ್ರಾಮದ ಗೌತಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ಸ್ವಸ್ತಿ ಶಕವರ್ಷ ೧೫೬ನೆಯ ಕ್ರೋಧಿ ಸಂವತ್ಸರಂ ಪಲ್ಲಣದ ಸುದ್ದ ಪಂಚಮಿ ನೋಮವಾರದಂದು
- 2 ಶ್ರೀ ಮನ್ಮಾರಸಿಂಹಸೇನವಾರಂ ಕೂರಿದವಳ್ಳಿಯ ಪತ್ತುಮಣ್ಣ ಇಟ್ಟಗದ್ದೆಯ ಒತ್ತಲಾದ ಭೂ
- 3 ಮಿಯಂ ಕೈಕೇಸ್ಸರದ ಸ್ವಯಂಭೂ ದೇವಗೈ ಎರಡುವಡದ ಬಳನಬಿಟ್ಟು || ಮುನ್ನ ವಾಮನಯ್ಯ
ಭೂಮಿ ಎರಡು ವಡವಾ ಗಂಡರೋಕ್ಷಂಡ ಸೇನವಾರ ಬಳನಿಳಿಹಿಟ್ಟು

33

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿರುವ ಭೈರವ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

- 1 ವಿರೋಧಿ ಸವತ್ಸರ ಜ್ಯೇಷ್ಠ ಸುಧ ೫ ಆರವಂದುಗಾತ
- 2 ಯಗಳು ಭೈರವದೇವರ ಪ್ರತಿಷ್ಠೆಯ.....
- 3

34

ಅದೇ ದೇವಸ್ಥಾನದ ಪುಷ್ಕರಿಣಿಯ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಂಬದ ತುಂಡುಕಲ್ಲು

- 1 ಜಂಬೂದ್ವೀಪದೊಳದು ತಾಂಗಂ(ಭೀ)ರತೆ ವೆರಸುನೆಗಳ್ಳ ಕೈಕೇಸ್ಸರದೊಳು ಸಂಭು ನೆಲಿಸಿರ್ಪನದಣುಂ ದಿಂಬಾಗಿರೆ
ಕೂಪ್ಪಿವಳ್ಳಿಯೆಂಬುದುಗ್ರಾಮ || ಶಿವನಿಳ

- ² ಯದಿನ್ಮಪ್ರೇಷಮುಟ್ಟಪೇಗದಿ ಪೋಗಿ ವಾಮನಯ್ಯನ ಕೆಯ್ಯಂ ಕ್ರಮದಿನ್ಮದೇವವೃಷಭನ ನವಯವದಿಂ ನೋಡಿಕಂಡು
ಕಡುಮೂರ್ಫತೆಯೆಂಮೆಜು
- ³ ಕೋಲಕಳೆದುಕೊಳ್ಳುತ ಬಹಿಸಿಡಿಲೆಹಪಂತೆ ಬನ್ನು ವಾಮನಭಟ್ಟಂ || ಕಟುವಿನ್ಮಮೆಯ್ಯ ಪೊಯ್ಯಲುಕಟಕಣ್ಣಸರಣ್ಯೆಯೆಂದು
ಬಿದ್ದುರು ವಿಷಭಂ ||
- ⁴ ಅತ್ತಲು ವಿಷಭನಪ್ರಾಣಂ ಮತ್ತೆನಿಸದೆ ಪೋದುಡವರವಾಸಮನೈದಲು ! ಇತ್ತಲು ದೇಹಂಬಿಪ್ಪೆಡೆ ಎತ್ತಿನಮಣ್ಣೆಂಬುದಾ
ದಂದಂದಿತ್ತಲು ||
- ⁵ ಪರುಕಿನದಾಪಾರ್ಶ್ವನಡದು ಪರಮಾರ್ಥಂ ಕೊಂದಳಿನ್ಮಮುಂಗುಕೆಯ ತಾನೆರಡಿಲ್ಲವೆಂಬ ನಾಳ್ಳು ಡಿಪೊರೆದು ದಿದರ್ಕಮೆನ್ನ
ನ್ನುವಾಮನಭಟ್ಟ ! ಊರಮಹಾಜ
- ⁶ ನಮೆಲ್ಲಮನೋರಂತಿರೆನೆರಹಿತನ್ನುವಾಮನಭಟ್ಟಂ || ಪಾರದೆಸ್ಸಯಂಫುವೇವರ್ಗೆ ಧಾರಾಪೂರ್ವದಿನೆರಡುವಡ್ಡದಕೆಯ್ಯ ||

35

ಅಣೂರು ಹೋಬಳಿ ಅಣೂರು ಗ್ರಾಮದ ಸುಗ್ಗಿ ಮಂಟಪದ ಮುಂದಿರುವ
1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4"x೦"

- ¹ ಶ್ರೀನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ ! ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯು
- ² ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮ ಮ
- ³ ಹೇಶ್ವರಂ ಪರಮ ಭಟ್ಟಾರಕಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ
- ⁴ ಕುಳಾಂಬರ ದ್ವಿಮಣಿ ಸಮ್ಯಕ್ತಚೂಡಾಮಣಿ ಮಲೆರಾಜಮಲಪರೊಳುಗಂಡ ಕಡ
- ⁵ ನ ಪ್ರಚಂಡನಸಹಾಯಸೂರ ಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ ಚೋಳ
- ⁶ ರಾಯಸ್ಥಾಪನಾಚಾರ್ಯ ಮಗ (ರ) ರಾಜ್ಯನಿರ್ಮೂಲತುಪಾರಪಾಂಡ್ಯರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯ ನಿಸ್ಸಂಕ
- ⁷ ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೋಸನ ಶ್ರೀ ವೀರನಾರಸಿಂಹದೇವರು ದೊರಸಮುದ್ರದಲು ನೆಲವೀಡಿನಲು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂ
ಗೆಯ್ಯುತ್ತಿರ
- ⁸ ಲು ಅಳುವಳಿಯ ಬೈಚೆಯನು ವಸುಧಾರೆಯವರು ಮಹಿವಳಿಗೆ ಬಂದಲ್ಲಿ ಮಾಂಜಿಬಂದುವೈರ
- ⁹ ಸಿಚಿತ್ತರಳಿಯ ರಾಮಯ್ಯನಸಾಪೋಪ್ಪಿಕಿಹಿಂದಿಕ್ಕಿ ಕೊಂಡುಕಾದಿದಲಯಾಪೂರಂಮುಜುಮಂದುಶಕವ
- ¹⁰ ರುಶದ ೧೨೧೧ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಆಶಾಡಸು ೧೫ ಮಂಗಳವಾ(ರ)ದಂದು ಯಾಣೂರಹ
- ¹¹ ಳ್ಳಿರಾಜನ ಪುರುಷನತಮ ಬಂನನುಹೊಕಾಡಿಬಿದಲಯಾಯಾಣೂರನ್ನಾ ವಿರಂಹೆಬಿಡಿಬಾಡೆ
- ¹² ಹೆಳ್ಳಿಯನು ಸರ್ವಮಾನ್ಯಮಾಡಿ . . . ವರ್ಷಡೆದುಪೊಂದ . . .
- ¹³ ಆ

36

ಅದೇಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು
- ² ಕೊಂಗುನಂಗಲಿಬನವಾಸೆಹಾನುಂಗಲುಗೊಣ್ಣ ಭುಜಬಳವೀರ ಹೊ
- ³ ಯ್ನಳ ಬರಾಳುದೇವರು ಶ್ರೀದೋರಸಮುದ್ರದಲು ಸಂಕಥಾವಿನೋದದಿಂ ಪ್ರಿಥ್ವೀರಾಜ್ಯ
- ⁴ ಗೆಯ್ಯುತ್ತಿರಲು ತಳಿಗೆನಾಡು ಸಾಯಿರಭೂಮಿಗೆಯಂಕಲಮಂದೆ ಆ
- ⁵ ಣೂರು ಹೊಲಸವಂ ಭಗುತಿಯ ಬಸವಯ ಮಾಚಗವುಡು
- ⁶ ಬವರದಲು ಕಾದಿಬಿದ್ದರೆ ಅಣೂರಲೊನ್ನುಗವೈಯ ಇಕ್ಕಿದ
- ⁷ ರು ಮನ್ನಥ ಸಂವತ್ಸರದ ವೈಶಾಖ ಸುದ ೧೧
- ⁸ ವಡವಾರ ಆತನ ಮಕ್ಕಳು ಚಿಟ್ಟಿಯನುಂ ಹಿರಿಯ
- ⁹ ಬವರಬಮಯನುಂ ಪ್ರತಿಪಾಳಿಸಿ
- ¹⁰ ದರು
- ¹¹ ಅಣೂರ ಧರ್ಮಾಚಾರಿ

37

ಅದೇ ವಸ್ತಾರೆಹೋಬಳಿ ಕೋಟೆಪೂರು ದಾಖಲೆ ಹುಣುಸೆಮಕ್ಕಿಯ ಊರುಬಾಗಿಲು ಮಂನೀರ
ಕಟ್ಟೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಹಾಮಣ್ಣಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಣ್ಣ ಭುಜಬಳವೀರ ಗಂಗ
- ² ಬಿಟ್ಟಿಗ ಹೊಯ್ಯಳದೇವರು ಗಂಗವಾಡಿ ತೊಂಭತ್ತಾಱುಸಾಸಿರಮುಮನಳುತ್ತವ್ ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಂ
- ³ ಸ್ವಸ್ತಿಶಕ ವರಿಷ ೧೦೫೮ನೆಯ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ವೈಶಾಖಮಾಸದ ಸುದ್ದ ಪಂ
- ⁴ ಚಮಿ ಬುಧವಾರದಂದು ಬಿಟ್ಟಿಗ ಹೊಯ್ಯಳದೇವರು ಬಯಲನಾಡನಮೇಲೆತ್ತಿ ಹನ್ನೆರಡುಬೀಡ ಕಿಡಿ
- ⁵ ಚಂದ್ರಪ್ರಭ
- ⁶ ಮೃಗಂ ಸುಪುತ್ರಂ ಕುಲದೀಪಕ (ನೆನಿಸಿ)
- ⁷ ಹುಣುಸೆಮಕ್ಕಿಯ ಸತ್ತಿವೆಗ್ಗಡ ಮನೆಗೆ

- ⁸ ಮಂತ್ರಿ ಮೊನೆಗೆ ಬಂಟನೆನಿಸಿ | ಅನ್ನಾಬ್ಬ
⁹ ನ ಪ್ರಸ್ತಾವದಲು ಹನ್ನೆರಡು ಬೀಡಿನಲಪುದು ಬಿ
¹⁰ ಒಬ್ಬ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

38

ಖಾಂಡ್ಯದ ಹೋಬಳಿ ಖಾಂಡ್ಯದ ಮಾರ್ಕಂಡೇಶ್ವರ ದೇವಸ್ಥಾನದ ಒಳಗಡೆ ನಟ್ಟ ಹಿಂದೆ ಮುದ್ರಣವಾದ ಚಿಕ್ಕ ಮಗ
 ಳೂರು ತಾಲ್ಲೂಕು 77ನೆಯ ಶಾಸನದ ಕಲ್ಲಿನ ಬಲಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ಶ್ರೀ ಪ್ಲವಂಗ ಸಂ	13 ವ ದಾನ ಯೀದಾನ	27 ನುವನೀಧರ್ಮಕ್ಕೆ ಮೊ
2 ವತ್ಸರದ ಉತ್ತರಾ	14 ವ ನಳದವನು ಶ್ರೀ ತುಂ	28 ತಾಗಿನಡಸುವರು
3 ಯಣ ಸಂಕ್ರಮ	15 ಗ ಧದ್ರಾದೇವಿಯು ತ	29 ದೇಧರ್ಮವ ನರ
4 ಐದಂದು ಲಕ್ಷಯ್ಯ	16 ಡಿಯಲು ಕವಿಲೆಯ	30 ಕ್ಷವಾಗಿ ನಡೆಸದೆ ಕಿಡಿಸಿದ
5 ನಳಯ ದೇವಣನು	17 ಕೊಂದ ಪಾಪ ಮಂಗಳ	31 ರೀ ಸ್ಥಳದಲುಸಾಪಿರ ಕವಿ
6 ಹಿರಿಯತುಂಬು	18 ಮಹಾ ಶ್ರೀ ಶ್ರೀ	32 ಯವಂ ಪೇದಾ (ಪಾರಗ)
7 ಳಯ ಶ್ರೀಮತು ವೀ	21 ದ ಕೇಸವ ಹೆಬ್ಬಾರುವ	33 ರಪ್ಪ ಬ್ರಾಹ್ಮಣರು
8 ರ ಬಲ್ಲಾಳದೇವರ ಕ	22 ನೊಳಗಾದ ಮಹಾ	34 ಮಂ ಕೊನ್ನ ಪಾಪವಕ್ಕುಂ
9 ಯು ಲು ಧಾರಾಪೂ	23 ಜನಂಗಳ ಎಡವಲ	35 ಕುಮಾರ ಲಕ್ಷ್ಮಿಧರದಂ
10 ವರ್ಷಕಂ ಮಾಡಿಸಿಕೊಂ	24 ಯಪ್ಪತ್ತತಿ ಸಮನ್ವಪ್ರ	36 ಣಾಯಕಂ ಸ್ತಿರಂಜೀ
11 ಡು ಯಗ್ನಿಪ್ರಗೇಯ	25 ಭುಗಾವುಂಡಗಳು	37 ವಿಯಪ್ಪ ಮಂಗಳಮ
12 ಮರಕ್ಕೆಬಿಟ್ಟ ದೇ	26 ಬ್ರಹ್ಮದರ್ಮ ಆ	38 ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಕಲ್ಲಿನ ಎಡಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.

39

1 ಕೋಧನ ಸಂವತ್ಸ	5 ಜನಾರ್ದನದೇವರ[ಶ್ರೀಕಾರ್ಯ]	15 ದಿ ಮೂರ ನಿಳಿಹಿ ಕೊ
2 ರ ಚೈತ್ರನು ಸುಕ್ರ . . .	9 ಕೈ ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರ ಮೊ	16 ಟ್ಪರು ಯೀಹೊಂನನ [ಕಳ]
3 ಮನ್ಮಹಾ ಪ್ರಧಾನಂಬಾ	10 ದಲಾಗಿ ಯಾ	17 ಗೆ ನಾಡಹತ್ತು ಮಂ [ದೆ]
4 ತ್ತರ ನಿಯೋಗಾಧಿಪ . . .	11 ಚಂದ್ರಾಕ್ಷರಸ್ಥಾ	18 ಸಾಯಿರ ಭೂಮಿ
5 ಹಾಸನಾಯಕ	12 ಯಾಗಿ ನಡವಂತಾಗಿ ಬಿ . . .	19 ಸಮಸ್ತ ಪ್ರಭುಗ
6 ಲಕ್ಷ್ಮೀಧರ ದಂಜಾ	13 ಯದ ಹೊದಕಗೂಡಿದ . . .	20 ಕಗ್ಗ ಹಾರ ಪಾಂಡೆಯ
7 ಮಾರ್ಕಂಡೇಯ	14 ಯದೊಳಗೆ ಗದ್ಯಾಣ . . .	

40

ಕಡೂರು ತಾಲ್ಲೂಕು ಕಡೂರು ಕನಕೇಯಲ್ಲಿ ಉಡವಿಗೆ ಸೇರಿದ ಪುತ್ತಿಗೆ ಮರಾಢಿಪತಿಗಳಲ್ಲಿ ಸಿಕ್ಕಿದ ಸನ್ನದು.

ಉಡವಿ ಶ್ರೀ ಕೃಷ್ಣದೇವರಿಗೆ

ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೪೨ನೇ ಸಂದ ಪರ್ವಮಾನವಾದ ವಿಕ್ರಮ ಸಂವತ್ಸ
 ರದ ಮಾಸ ಶು ೩ ಸೋಮ ವಾರದಲು ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಜಲ ವೇಶಾವತಂಸ ಕರ್ನಾಟಕ
 ಜನಪದ ಸಂಪದಧಿಪತ್ಯಾನುಭೂತ ಶ್ರೀಮನ್ಮಹಾಶೂರಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇವಿಷ್ಯಮಾನಾವಿಕಲಕಳಾನಿಧಿಕುಲಕ್ರಮಾಗತ ರಾಜಕ್ಷಿತಿ
 ಪಾಲ ಪ್ರಮುಖ ನಿಜಲಸಿಜರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮ
 ದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲ
 ಪಯೋಪಾರಾಪಾರ ಕಲಾನಿಧಿ ಶಂಬಚಂಕ್ರಾಂಕುತ ಕುಕಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ
 ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ರ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಶ್ರೀಮುಷ್ಮಡಿ ಚಾಮರಾಜ ಮಹೀಪಾಲ ಧರ್ಮಪತ್ನಿ ಕಂಪನಂಜಮಾಂಬಾ
 ಗರ್ಭಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾನ ಶ್ರೀ ಚಾಮುಂಡಾಂಬಿಕಾ ವರಪ್ರಸಾದೋದ್ಭವರಾದ ಆಕ್ರೇಯಸಗೋತ್ರ
 ಆಶ್ವಲಾಯನಸೂತ್ರ ಬುಕಶಾಖಾನುವರ್ತಿಗಳಾದ ಶ್ರೀ ಮುಷ್ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ಕುಟುಂಬ ಸಮೇತರಾಗಿ ಸಪರಿ
 ವಾರ ಸಾಮಾತ್ಯಸಾಶ್ರಿತ ವಿದ್ವಜನರಾಗಿ ಚತುರಂಗ ಸಮೇತರಾಗಿ ಹಾನರಬಲ್ ರಸಿಡೆಂಬ ರಾಜಶ್ರೀ ಕೋಲ್‌ಸಾಹೇಬ್
 ಬಹದ್ದೂರವರು ಸಂಗಡ ಬರುತ್ತಿರಲಾಗಿ ಶ್ರೀ ಉಡವಿ ಮಹಾಕ್ಷೇತ್ರದಲ್ಲಿ ಚಿತ್ತೈಸಿ ಶ್ರೀ ವಿಶ್ವಪ್ರಿಯತೀರ್ಥ ಶ್ರೀ ಪಾದಂಗಳ
 ವರ ಪರ್ಮಾಯದಲ್ಲಿ ಸಮುದ್ರ ಮಧ್ಯಸರೋವರ ತೀರ್ಥಸ್ಥಾನ ದೇವತಾಸಂದರ್ಶನ ಸೇವಾಕಾಣಿಕೆ ನವರತ್ನಾಧರಣಗಳನ್ನ
 ಗಜಾಂದೋಳಿಕಾಶ್ವಾಭ್ಯನೇಕ ಪಾಪನಂಗಳನ್ನು ಸಮರ್ಪಿಸಿ ದೇವರ ನಿವೇದನಾದಿ ನಿತ್ಯೋತ್ಸವಾರ್ಪವಾಗಿ ಪ್ರಾಗಾರಭ್ಯ
 ದಿಂದ ದಿನಗಟ್ಟೆ ನಡೆಯುತ್ತಾ ಇದ್ದದ್ದು ನಗರದ ಬಹದ್ದೋರವರಾ ೨ ವರಹಾ ಈ ದಿನ ಆಧಿಕ ಪೂಜೋತ್ಸವಾದಿಗಳು ನಡೆ
 ಯತಕ್ಕಬಗೆ ಆಧಿಕ ೧೩ ಹದಿಮೂರು ವರಹಾ ಉಭಯಂ ದಿನ ಪೂಂಡಕ್ಕೆ ಬಹದ್ದೋರವರ ಹದಿನೈದು ವರಹಾದಲ್ಲೂ ವರ್ಷ
 ಒಂದಕ್ಕೆ ಬಹದ್ದೋರ ೫೪೦೦ ಐದುಸಾವಿರದ ನಾನೂರು ವರಹಾ ಪ್ರಕಾರ ವರ್ಷಂಪ್ರತಿಯಲ್ಲೂ ನಗರದ ಕಚೇರಿ ಇಲಾಖೆಯಿಂದ
 ಕಸಬೆ ನಗರದ ಪವಜುಪೈಕಿ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣವಾಗಿ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಬರಿಸಿ ಪೊಪ್ಪಿಸಿದ ಸಾಧನ ||

ಶ್ರೀಕೃಷ್ಣ

41

ಕಡೂರು ಕಸಬಾಹೋಬಳಿ ಹುಲ್ಲೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ದಿಣ್ಣೇಮೇಲೆ ಹಾಳುಗುಂಡಿಯಬಳಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-9"

- ¹ ಸ್ವಸ್ತಿಜಯಾಭ್ಯುದಯ ಶಾಲೆ
- ² ವಾಹನಶಕ ವರ್ಷ ೧೪೭೭
- ³ ನೆಯ ಅನಂದ ಸಂವತ್ಸರ . . .
- ⁴ . . . ಶುಕ್ರವಾರದಲು ಶ್ರೀಮ
- ⁵ ನೃಹಾ ರಾಜಾಧಿರಾಜ ರಾಜಪರ
- ⁶ ಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ

- ⁷ ಸದಾಶಿವರಾಯರ ಅಳ್ಳಿಕೆಯ
- ⁸ ಲು ರಾಚಗಪ್ಪಣ್ಣನ ಮಗ ಕಳ್ಳ
- ⁹ ರಕೂಡ ಕಾದಿ ಪ
- ¹⁰ ಸತ್ತು ಸುರಲೋಕಗತನಾ
- ¹¹ ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

42

ಅದೇ ಹೋಬಳಿ ಮಲಿದೇವಿಹಳ್ಳಿ ಪೆಟ್ಟದಮೇಲೆ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರಯಿಲೋಕ್ಯನಗರಾ
- ² ರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ
- ³ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ದ್ವಾರಾವತೀ
- ⁴ ಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಸಮ್ಯಕ್ಯಚೋ
- ⁵ ಧಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲೆಪರೋಕ್ಷಂಡನಸಹಾಯಶೂರ
- ⁶ ರಾಯಶಿರಸೆಲ್ಲಂಬಿರುದಂಕಭೀಮಂ ಚಲದಂಕರಾವ
- ⁷ ನಿತ್ಯಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳವೀರ ಬರಾಳದೇವರಾ
- ⁸ ಸುಕಸಂಕಥಾ ನಿನ್ನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ ತತ್ಪಾದಪದ್ಮೋ
- ⁹ ಪಜೀವಿಗಳಪ್ಪ ನಾಗಿಗಾಪುಂಡನಮಗ ಹೊನ್ನಗಾಪುಂಡಂ ನಾಗೇ
- ¹⁰ ಶ್ವರ ದೇವಾಲಯಮನೆತ್ತಿಸಿ ಆ ದೇವರ ಅಂಗರಂಗಭೋಗಕ್ಕಂ
- ¹¹ ಹಿರಿಯ ಕೆಜೆಯಕೆಳಗೆ ಹಿರಿಯತೂಬಿನಗದ್ದೆ ಮತ್ತರೊಂದು
- ¹² ಮಹಾಜನಗಳೊಪ್ಪಿತದಿಂ
- ¹³ ಎಲೆ . . . ಟದಲು
- ¹⁴
- ¹⁵ ಮತ್ತಂ ಆ ದೇವಾಲಯದಹಿಂದೆ ಬೆದ್ದಲೆ
- ¹⁶ ಬಿಟ್ಟಮನೆಅಲು
- ¹⁷ ರಿಮಾಣದಲು

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

43

ಬೀರೂರು ಹೋಬಳಿ ಹಿರಿಯಂಗಳದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-3"

- ¹ ಶ್ರೀಮತು ತಾರಣಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಬಿ ಸೋಮವಾರದಂದು
- ² ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರನಾರಸಿಂಹದೇವರಸರು ರಾಜ್ಯಂಗೆಯ್ದ
- ³ ಹಿರಿಪುರದ ಪೂರತಿವಿನೊಳುತುಟುಹರಿಪಲ್ಲ ಬಳಿಗಾಱ
- ⁴ ಮಲ್ಲಯನಿರಾನ್ತರ ನಿಜಿದು ಸ್ವರ್ಗತನಾದ ಕಲ್ಲನಿಲ
- ⁵ ಸಿದಾತ ತಮ್ಮಯ್ಯಂ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

44

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಇಂಗಳದ ಕೆರೆಯಲ್ಲಿ ನಟ್ಟ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 5'-1"×2'-6"

ಹಳಿಗನ್ನಡ ಅಕ್ಷರ

- ¹ ಸ್ವಸ್ತಿಶಕ ಕಾಲ ೨೨೨
- ² ಸ್ವಸ್ತಿಶಕಿಜ್ಜಿಗಳದ ತಮ್ಮ
- ³ ಗವುಣ್ಣನು ಪುಲಯನಿಜಿದು . . .
- ⁴ ಸತ್ತೊಡ ಗಣ್ಣಪೆಮ್ಮಾರಡಿಮೆ

- ⁵ ಚ್ಚಗೊಟ್ಟುದಯ್ಯಳಕಬನಿಜ
- ⁶ ದಾನಚಿದೊನ್ ವಾರಣಾಸಿಯ
- ⁷ ನಚಿದೊನ್

45

ಸಕ್ಕರೆ ಪಟ್ಟಣದ ಹೋಬಳಿ ಸಕ್ಕರೆ ಪಟ್ಟಣದಲ್ಲಿ ರಂಗನಾಥ ದೇವಾಲಯದ ಗರುಡಗಂಬಕ್ಕೆ ಹಾಕಿರುವ
ಲೋಹದ ತಗಡಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

- ¹ ಶುಭಮಸ್ತು | ಶ್ರೀಮನ್ನಾ ದ್ವೀಕಪುರಾಂಸ್ಥಿರವನತಿಜುಷೋ ರಂ
- ² ಗನಾಥಸ್ತುಭಕ್ತ್ಯಾ ಶಾಲೀವಾಹಾಬ್ಧ ಪುಣ್ಯೇಯುಗ
- ³ ಗುಣಗಿರಿಯುಗ್ಧತ್ವರಾಂತ್ರೆ ಸಹಸ್ರೇ | ದೇವಾ
- ⁴ ಯೌಜ್ವೇಷಮಾಸಾರ್ಜುನಗರುದಿಧರಾಡಕ್ಷಿ
- ⁵ ವಾರೇತದೀಯೆ ಸೌಪರ್ಣಸ್ತಂಧ ಉವ್ಯಾಂಕು
- ⁶ ವಲಯಪತಿನಾಲಂಕೃತಃ ಕೃಷ್ಣನಾಮ್ನಾ ||

46

ಇದರ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

- ¹ ಶ್ರೀಶಕುನಿ ರಂಗನಾಥಸ್ತಾಮಿಯವರ ಚರಣಾರವಿಂದಗಳಿಗೆ
- ² ಅಂಗೀರಸ ಸಂವತ್ಸರದ ಅಶ್ವಿಜ ಸುಧ ೧೦ ಗುರುವಾರದಲ್ಲು ಸಕ್ಕರೆ ಪಟ್ಟಣದ
- ³ ಸಮಸ್ತ ರಾಣುವೆಯವರು ಬಿನ್ನಹಮಾಡಿ ವಪ್ಪಿಸಿದ ಧ್ವಜಸ್ತಂಭಕೋಳಗದ ಸೇವೆ || ಶ್ರೀ-ಶ್ರೀ ಶ್ರೀ

47

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಶಕುನಿ ರಂಗನಾಥ ದೇವಾಲಯದ ಒಳಭಾಗದಲ್ಲಿರುವ ಕೇಶವದೇವಾಲಯದ ಕಂಠದಲ್ಲಿ.

- | | | |
|----------------------------------|----------------------------------|----------------------------------|
| ¹ ಶಕವರುಷ ೧೩೧೩ನೆ | ⁵ ನಾತದೇವರಿಗೆ ಚಿಕ್ಕ ತಂ | ⁹ ಪೀಸಿದ ಬನದಸೇವೆ ನಾ |
| ² ಯ ಪ್ರಮೋದೂತ ಸಂವ | ⁶ ಮಂಜುಗಳ ಶ್ರೀಸ | ¹⁰ ಡ ಸೇನಬೋವರ ಪೊಪ್ಪ ಮಂ |
| ³ ತ್ವರದ ವಯಶಾಖ | ⁷ ಕುನಿ ರಂಗೇಶ ದೇವರಿಗೆ | ¹¹ ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ \|\| |
| ⁴ ಶು ೧೫ ಶು ಶ್ರೀಮದ್ರಂಗ | ⁸ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸಮ | |

48

ಅದೇ ಸಕ್ಕರೆ ಪಟ್ಟಣದಲ್ಲಿ ಅರ್ಚಕರ ಮನೆಯಮುಂದೆ ರಸ್ತೆಯಲ್ಲಿ ಹೊಳೆದ್ದ ಕಲ್ಲಿನಲ್ಲಿ,

ಪ್ರಮಾಣ 3'-2"×2-3"

- ¹
- ² ತಸ್ತಿನೈನಗಣಾಂತರಿಕ್ಷ ತರಣ ಶ್ರೀವೀರಸೇನೋಧುವಿ ಸಂಸಾರಾಂಬುಧಿ ತಾರಣೈಕತರಣ ಶ್ರೀಯೋವನೀಸಾರಣೇ |
ತಚ್ಚಿಪ್ಪುಪ್ರಚುರ
- ³ ಪ್ರಬಂಧರಚನಾಚಾತುರ್ಯಪದ್ಮಾಸನಃ | ಪಾಯಾದ್ವೋಜಿನಸೇನ ಇತ್ಯಭಿಧಯಾಖ್ಯಾತೋಮುನಿಗ್ರಾಮಣಃ ಶೀಮತ್ಪ್ರ
ಸ್ತಕ
- ⁴ ಗಚ್ಛ ಸೂರಸದೃಶೋ ವಿಶ್ವಪ್ರಕಾಶಾತ್ಮಕಸ್ಮೈವಿದ್ಯೋಗುಣಧದ್ರವಯತಿಪಃ ಶ್ರೀಸೂರಸೇನಸ್ತತಃ ಶಿಷ್ಯಶ್ರೀಕಮಲಾದಿ
ಧದ್ರಗಣಧದ್ರೇ
- ⁵ ವೇಂದ್ರಸೇನಸ್ತತಃ ತೇನಾಕಾರಿಕುಮಾರಸೇನಮುನಿಪೋಷಾದೀಂದ್ರಚೂಡಾಮಣಃ ತಚ್ಚಿಪ್ಪುಪ್ರಚುರಸೇನದೇವಾದ್ಯಾಃ ಮಾ
- ⁶ ಧುರ್ಯಂವಾಚಿಕಾರಾಣ್ಯಂಹೃದೀವ್ರಂ ತಪಸ್ತತಃ ಶ್ರೀಪ್ರಭಾಕರಸೇನಾಖ್ಯ ಗುರುಚ್ಛ್ರೇಯೋವಿರಾಜತೇ ತತ್ಪದ್ಮೋದಯ
- ⁷ ಶೈಲಿಗೈಕಿರಣಸ್ಮೈವಿದ್ಯಾಪಾರಂಗತೋಭೂಪಾರಾರ್ಚಿತ ಪಾದಪಂಕಜಯುಗಃ ಶ್ರೀಲಕ್ಷ್ಮೀಸೇನೋಮುನಿಃ ರೋಕೇಸತ್ತ
- ⁸ ಪನಾಂನಿಧಾನಮನುಷಂ ಕಾರುಣ್ಯವಾರಾಂನಿಧಿದ್ವಾರ್ಸೇ ಕಲ್ಪಕುಜೋಪಮೋವಿಜಯತೇ ಕಾಮೇಭ ಕಂಠೀರವಃ |
- ⁹ ಶ್ರೀಮದನಸೇನಮುನಿಪೋಷಸದ್ವಿಜ್ಞಾನಾಮೃತಪಯೋಧಿಪೂರ್ಣೇಂದ್ರಮುದ್ಧತಪೋಗುಣಯುಕ್ತೋಭಾತಿಶ್ರೀಮತ್ಪ್ರಭಾ
- ¹⁰ ಕರಾರ್ಯಸುತಃ | ದ್ವೀಪಿತಚಾಕ ನಾಮನಗರೀಪತಿ ಶಂಖ ಜಿನೇಂದ್ರಚಂದ್ರಮ ಶ್ರೀಪದ ಪಂಕಜಾಳಿಮಳಾಮ
- ¹¹ ರಕೀರ್ತಿ ಮುನೀಂದ್ರ ಪಾದಸೇವಾ ಪರಿಪಕ್ಷಬುದ್ಧಿ ಬಲಗಾಢ ಸಮಾಹ್ವಯವಂಶ ಪದ್ಮತಾರಾಪತಿ ರಂಜಿಪಂ ಸ್ವಜನಕಂ
- ¹² ಜನಭೋಮಣ ಮೈಸ್ಯಮಾಯಣಂ | ಗುಣತುಂಗಂ ಹೊಲ್ಲರಾಜಂ ಪಿತೃಗುಣವತಿ ದೇವಮಾಂಬೆ ತಂನಂಬಿಯು
- ¹³ ದೃದ್ಧಗುಣರತ್ನಂ ನಾಗರಾಜಂ ಪರಿಕಿಪೋಡಿ ಪಿತೃವ್ಯಂ ಗುಣೈಕಾಶ್ರಯಂ ಮಾಕಣನಾತ್ಮೀಯಾನುಜಂ ತಾನನಿಪಗಣಿತ
- ¹⁴ ಸ್ತಾಭಾಗ್ಯದಿಂ ಭಾಗ್ಯದಿಂ ಧಾರುಣಿಯೊಳ್ಳಿಖ್ಯಾತಿವತ್ತಂ ಜಿನಸಮಯ ಸರಸ್ವಾರಸಂಮಾಯಣಾರ್ಯಂ ಮ ? ತಂಲೋಕೈ
- ¹⁵ ಕಮಿತ್ರಂ ಪ್ರಚುರತರ ಕಳಾವಲ್ಲಭಂ ಪಂದಿವೃಂದೋತ್ಕರ ಪುಷ್ಪತ್ವಲ್ಪಭೂಜಂ ಬುಧನುತಚರಿತಂ ವಾಕ್ತರಂ
- ¹⁶ ಕಾವ್ಯಗೋಷ್ಠೀಸರಸಂ ವಿದ್ವಿಷ್ಯ ಶೈಲಾಶನಿಸುರಪುರ ? ಮೊದಲಾತಂಗಳ ಮಿನಕೇತೂದ್ಧರರೂಪಂ ಸದ್ಗುಣೋದಗ್ರ
- ¹⁷ ಹಮಯನೇರಾಶ್ಚರ್ಯಮೇ ಮಾಯಣಾರ್ಯಂ ಇಂತು ಹೊಯ್ವಳ ಭೂವಿಭುಲಕ್ಷ್ಮೀಲಪನಮುಂ
- ¹⁸ ಶ್ರೀವೀರಬುಕ್ಕರಾಜ ಸಾಮ್ರಾಜ್ಯರಮಾರಮಣೀಯ ವಿರಾಸದರ್ಪಣೋಪಮಮೆನಿಸಿ ಸೊಗಯಿಸುವ ಹೊಸಪಟ್ಟಣದೊಳು
ಪ್ರಸಿದ್ಧಿವಡೆದ ಮೈ
- ¹⁹ ಶ್ಯಮಾಯಂಣ ಮಾಕಪ್ಪಗಳನ . . . ದವಾಗಿ ಮಾಡಿದ ಶ್ರೀಲಕ್ಷ್ಮೀಸೇನಭಚಾರಕರ ನಿಷಧಿಯ ಪ್ರತಿಷ್ಠೆ ಶಾಸನ ಮಂಗಳ
ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ.

ಅದೇ ಸಕ್ಕರೆಪಟ್ಟಣದ ಕಸಬೆಯಲ್ಲಿ ಅರ್ಚಕರ ಮನೆಮುಂದೆ ರಸ್ತೆಯಲ್ಲಿ ಹೊಳೆದ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-2"×2'-3"

- ¹ ಶ್ರೀಮತ್ತರಮಗಂಭೀರಸ್ವಾಮಿ ದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾ ತ್ರೈಲೋಕ್ಯನಾಥಸ್ವ ಶಾಸನಂ ಜಿನಶಾಸನಂ
- ² ಶ್ರೀಮದ್ರಾಯ ರಾಜಗುರು ಮಂಡಲಾಚಾರ್ಯ ಪುರವಿಕ್ರಮಾದಿತ್ಯ ಮಧ್ಯಾಹ್ನ
- ³ ಕಲ್ಯಾಣಕ್ಷೇತ್ರನ ಗಣಾಗ್ರಗಣ್ಯರುಮಪ್ಪ ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀನೇನ ಛಾಪಾರಕರವರ ಶ್ರೀಮತ್ ಶ್ರೀಮಾನಸೇನದೇವರ ನಿಷಿದ್ಧಿ ಶಕವ
- ⁴ ಪರ್ವ ಗ್ರಹಣನೆಯ ಪಾರ್ಥಿವ ಸಂವತ್ಸರ ೧೦ ಲು
- ⁵ ಶ್ರೀ ಮುತ್ತದ ಹೊಸಗೂರ ಬೈಚನೇಟ್ಟಿಯ ಮಕ್ಕಳು ಮಾಯನೇಟ್ಟಿ ಬೊಮ್ಮನೇಟ್ಟಿ ನಾಗಣನೇಟ್ಟಿ ಅವರ ಮೊಮ್ಮಕ್ಕಳು ಬೈಚ
- ⁶ ನೇಟ್ಟಿಯ ತಂದಮನೇಟ್ಟಿ ಕೊವರಿನೇಟ್ಟಿ ಚಿಕ್ಕಬೈಚನೇಟ್ಟಿ ಮಾದಿನೇಟ್ಟಿಯರ ಮಕ್ಕಳು ಕೊವರಿನೇಟ್ಟಿಯರು.

ಅದೇ ಗ್ರಾಮದ ಬನ್ನಿ ಹಿಂದೆ ಹಿತ್ತಲಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×2'—0"

- ¹ ಶ್ರೀಮತ್ತರಮಗಂಭೀರಸ್ವಾಮಿ ದಾಮೋಘಲಾಂಛನಂ | ಜೀಯಾ
- ² ತ್ರೈಲೋಕ್ಯನಾಥಸ್ವ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಶ್ರೀಮದ್ರಾಜಗುರು . .
- ³ . . ಮಾನವಾಚಾರ್ಯ ಶ್ರೀಹೊಸ ಗೂರ . ಶಿಷ್ಯನೂಲವಾಗಿ
- ⁴ ನೇಟ್ಟಿಯಮಗ ನೂಲವಂದಿ ನೇಟ್ಟಿಯನಿಷಿದ್ಧಿ
- ⁵ ಶಾರ್ವರಿನಂವತ್ಸರದ
- ⁶ ಅಪೂರ್ಣ ಸುಂದ ೧೪ ಆದಿ

ಕೊಪ್ಪದ ತಾಲ್ಲೂಕು.

ಹರಿಹರಪುರ ಹೋಬಳಿ ಹೊಸಕೊಪ್ಪದ ಕೃಷ್ಣರಾಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ-3 ಹಲಗೆಗಳು.

- I a. ¹ ಶ್ರೀಗಣಾಧಿಪತಯೇನಮ ಸುಧಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರ
- ² ಶ್ವಂಜಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
- ³ ಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯದಯ ಸಾಲವಾಹ
- ⁴ ನಸಕವರುಶಸಾಸಿರದ ನಾನೂಲಯಂಬತ್ತೊಂದನೆ ಸಂವತ್ಸರ
- ⁵ ರ ಸಂದವರ್ತಮಾನ ಸೌಮ್ಯಸಂವತ್ಸರದ ಮೈಶಾಖ ಶುಭ
- ⁶ ೧೦ ಆದಿವಾರದಲ್ಲು ಶ್ರೀಮತು ಮಲ್ಲಯಸೇನದೇವರು ಸಾ (?)
- I b. ⁷ ಲಿನಾಯ್ತನ ಅಳಿಯ ಹಿರಣನಾಯಕನ ಮಗನೆಂ
- ⁸ ಮಾರಗಂಡ ಗಟ್ಟಿನಕಲುತಿ ಜಿಬಳಿಯ ತಿಪ್ಪರಸಹ
- ⁹ ಗಡೆಗೆಕೊಟ್ಟ ಪಟ್ಟಿಯಕ್ರಮವೆಂದರೆ ಹೆಬ್ಬನೆಯ
- ¹⁰ ನಾಡಕುಳದೊಳಗಣ ಹಡಿಲಕೊಪ್ಪದಲು ಹುಲಿ
- ¹¹ ಯಕೋಟಿ ನಾಯಕಗೆ ಸಂದು ಬಂದ ಕುಳನಾಲ್ಕು ಹ
- ¹² ಐವಿನಕುಳಕ್ಕೆ ಸಿಧಾಯಗ ೨೯೩ ಯ ಇಪ್ಪತ್ತೆಂಟು
- ¹³ ಹಣವಿಗೆ ಆ ಹುಲಿಯ ಕೋಟ್ಟಿನಾಯಕನ ಸಂ
- II a. ¹⁴ ತಾನಲು ಅಂತರಿಸಿಹೋದ ಸಂಮಂದ ನಂಮ ಆರಮನೆ
- ¹⁵ ಗೆ ಆಬಾಳು ಹರವರಿಯಾಗಿ ಯಿರಲಾಗಿ ಅಳಿಯಸಂತಾ
- ¹⁶ ನಬಳಿಯ ಬಾಳಾಗಿ ಆ ಹೆಬ್ಬನೆಯ ಹೆನ್ನೆರಡನಾಡ
- ¹⁷ ಮುಂದಿಟ್ಟು ಯಿಪಣವಿನ ಸಿದ್ಧಾಯವ ಹೆಚ್ಚುಕುಕ್ಕೊಂ
- ¹⁸ ಡುಗ ೩ ಮೂಲವರಹನತೆತ್ತು ಆನಾಡನಲೆಯಲ ಬಂ
- ¹⁹ ದಬಿಟ್ಟಿಧತ್ತ ಬ ೧ ಹೆಬ್ಬಕಾಣಿಕೆಗೆ ೧೧ ಹಣ ಯಿಪ್ಪನು
- ²⁰ ನೀನು ತೆತ್ತು ಯೀ ನಾಲ್ಕುಹಣದ ಕುಳವನು ಭೋಗಿಸಿಬಾಹೆಂದು
- II b. ²¹ ಯೀನೀಮೆಗೆ ಸಲುವಚತುಃಸ್ತೀಮಯ ವಿವರಮೂಡಲು ಹೆಬ್ಬಲಸಿನ
- ²² ಮರ ನಿಂದಲು ಪಡುವಲು ತೆಂಕಲು ಹೊನಾಹಲಸಿನ ಮರನಿಂದ
- ²³ ಬಡಗಲು | ಪಡುವಲು ಉಳಿ ಹಿತ್ತಾಹೆದಾರಿಯಿಂದ ಮೂಡಲು
- ²⁴ ಬಡಗಲು ಹೆದ್ದಾರಿಯಿಂದ ತೆಂಕಲು ಯಂತೀನೀರೇಳಕಲುಚ

III a.

- 25 ತುಃ ನೀಮೆಯೊಳಗುಳ್ಳ ನಿದಿಸಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷೇಣ ಆ
 26 ಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪ ಭೋಗತೇಜಸ್ವಾಂಮೃವಂನ್ನು ನಿಮಿ
 27 ಅಳಿ [ಯ] ಸಂತಾನ ಪರಂಪರೆಯಾಗಿ ಸುಖದಿಂದ ಭೋಗಿಸಿ ಬಹಿರಿ ಎಂ
 28 ದುಕೊಟ್ಟ ಪಟ್ಟಿಯಂತೊಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಆ ಹೆಬ್ಬಸೆಯ ಹಂ
 29 ನೆರಡಲನಾಡಸಾಕ್ಷಿಗೇಕಿ ಸಾವಂತನಿಲುವಾಗಿಲ ಲಕುಮನಾಯ್ಕ
 30 ನಿಲುವಾಗಿಲತಿಪ್ಪನಾಯ್ಕ ಅವರಕುಟುಂಬದವರು ಬಳ
 31 ವಾಡಿಯಬೊಂಮರಸ ಹೆಗ್ಗಡೆಕುಪ್ಪವಳ್ಳಿಯ ಕರಿಗಡೆಯ ಬೊಂ
 32 ಮಹೆಗ್ಗಡೆ, ಯಿಂತಿವರು ಭಯಾನ್ಯತದಿಂ ಹರಿಯಣಸೇನ
 33 ಬೋವನಬರಹಾ ಆ ಪಾಂಡ್ಯಪ್ಪವೇಡೆಯರು ಪೂಜಿತ
 34 ಬಳವಾಡಿಯ ಬೊಮರಸ ಹೆಗ್ಗ

III b.

- 35 ಡೆಯಲಿಖಿತ ಕುಂಪ್ಪವಳ್ಳಿಯ ಬೊಮ್ಮಗಡಿವೊಪ್ಪಿತ ಆ
 36 ಹಂನೇರಡಲ ನಾಡವೊಪ್ಪಿತ ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನದೇ
 37 ವರು ಬೊಮ್ಮಣಗುರುಗಳ ವೊಪ್ಪಿತ ಶ್ರೀ ಶ್ರೀ

52

ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಸೆಟ್ಟುಗೋಡೆಗೆ ಗ್ರಾಮದ ಮೇಲೆ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ
ನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ 4'—0"×2'—9"

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರ
 2 ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ
 3 ಶ್ರೀ ಜಯಾಭುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೩೩೧ನೆಯ ವಿರೋಧಿ ಸಂ
 4 ವತ್ಸರದ ಮಾಘ ಶು ೧೫ ಉ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
 5 ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯರು ಪೃಥ್ವೀಸಾಮ್ರಾಜ್ಯವಮಾಡುವಲ್ಲಿ
 6 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಹರಿಹರಪುರದ ಶ್ರೀರಾಮಚಂದ್ರ ಸರಸ್ವತೀವಡೇರಿಗೆ ಶ್ರೀ ಸ್ವಸಿಂಹ
 7 ದೇವರ ಪೂಜಾಪುರಶ್ಚರಣಾದಿಗಳಿಗೆ ಆ ರಾಯರ ನಿರೂಪದಿಂದ ಶ್ರೀ
 8 ಸಾಂಬಣ್ಣವಡೇರು ತಮ್ಮ ಅಳಿಕೆಗೆ ಸೇರಿದ ಗೋಡೆಗ್ರಾಮವನ್ನು
 9 ಧಾರಾದತ್ತವಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟರು ಆ ಗ್ರಾಮದ ಕುಳಗಳನ್ನು ವಿಂಗಡಿಸಿಕೊಂ
 10 ದು...ಧರ್ಮಸ್ಥಳಕ್ಕೆ ತರುವುದಕ್ಕೆ ಅಕುಳವಿಂಗಡಿಸಿಕೊಂಡು
 11 ಎಂದು ಹೇಳಲಾಗಿ ಸಾಂತ್ವಪ್ಪಹೆಗ್ಗಡೇರು ತಾವು ತೆಜುವಮೆಕ್ಕೆ ಬಯಲ
 12 ವಿಂಗಡಿಸಿಕೊಟ್ಟುತರುವಕುಳ ೬ ಕ್ಕೆ ಹೊನ್ನು ೩ ಮಕ್ಕೆ
 13 ಬಯಲಮಲಂಜ ಹೆಗ್ಗಡೆತೆಜುವಕುಳ ಹೊನ್ನು ೬ ಪಣ ೫ ಕಾಮಕ್ಕೆ ? ತೆರುವ
 14 ಹೊನ್ನು ೪ ಪಣ ೨
 15
 16
 17ರಾಮಚಂದ್ರವಡೇರಿಗೆ ಅಚಂದ್ರಾರ್ಥವಾಗಿ ಕೊಟ್ಟರಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲ್ಲುವ
 18 ಗದ್ದೆಬಯಲು ತೋಟತುಡಿಕೆ ಕುಂಮರಿಕೋಪು ಪೊವಲಾಗಿ ಒನುಂಟಾದನ್ನು
 19 ಅನುದಾನಿಸಿಕೊಂಡು ಬರುವುದು ಶ್ರೀರಾಮಚಂದ್ರ ಸರಸ್ವತೀವಡೇರು ತಮ್ಮ ಶಿಷ್ಯ
 20 ಪಾಲಂಪರವಾಗಿ ಭೋಗಿಸುತ್ತಾ ಬಹುದು ಮಂಗಳಮಹಾಪ್ರೀತಿ ಶ್ರೀ ಶ್ರೀ

53

ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಮತ್ತಿವಾನೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾಡಿನಲ್ಲಿ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6'—0"×3'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿನಯಾದಿತ್ಯ ಪೂರ್ವಾಧದೇವರು
 2 ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ಮೂರಗವುಣ್ಣನಮಗ...ಕಾದಿಸತ್ತನ್
 (ಮುಂದೆ ಅಕ್ಷರ ಸಮುದುಹೋಗಿದೆ.)

54

ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಕೊಡತಾಳು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬೆಳೆರೆಕೋಟೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 4'—3"×2'—6"

(ನಾಗರಾಕ್ಷರ)

- 1 ಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮ
 2 ರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಸ್ವಯಂಭವೇ ಸ್ವಸ್ತಿ

- ³ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೪೯೬ ನೆಯ ಹೇವಿಳಂಬಿ ಸಂ
⁴ ವತ್ಸರದ ಮಾಘ ಸು ೧೫ ಪುಂಜ್ಯಕಾಲದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀವೀರ
⁵ ಪ್ರತಾಪ ಶ್ರೀರಂಗಮಹಾರಾಯರು ಪೊನುಗೊಂಡೆ ಸಿಂಹಾಸನವ ನಾಳುವಲ್ಲಿ
⁶ ಹರಿಹರಪುರದ ಸಿವಳ್ಳಿಯ ಮಠಾಧಿಪತಿಗಳಾದ ಪದ್ಮಶರಣನಾಚಾರ್ಯ
⁷ ರಾದ ಅಭಿನವ.....ಗೆ ಭಯಿರರಸವೊಡೆಯರವರು
⁸ ಶಿವಳ್ಳಿ ಸಂಸ್ಥಾನದ ಶ್ರೀ ನರಸಿಂಹದೇವರ ನೈವೇದ್ಯಕೆಂದು ಆ ಭಯಿರರಸವೊಡೆ
⁹ ಯರ ಪಾದೋಪಚೀವಿಸಾಂತಪ್ಪ ಹೆಗ್ಗಡೇರು ಬಿಟ್ಟುಕೊಟ್ಟ ಉತ್ತರಗ ೧೦೦ ನೂರುವರಹ
¹⁰ ಇದಕೆ...ಕುಳದ ವಿವರ.....

55

ಅದೇ ಹೋಬಳಿ ಬಾವಣಿಗೆ ಗ್ರಾಮದಿಂದ ಕೊಡಕಳಿಗ್ರಾಮಕ್ಕೆ ಹೋಗುವ ಮಾರಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.
 ನಾಗರಾಕ್ಷರ.

- ¹ ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ ಸರಸ್ವತ್ಯೈನಮಃ ನಾರಾಯ
² ಣಾಯನವಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರವೇ | ಶ್ರೈಲೋಕ್ಯ
³ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಕವರುಷ ೧೩೪೦ನೆ
⁴ ಯ ಹೇಮಳಂಬಸರವತ್ಸರದ ಮೈಶಾಖ ಶುದ್ಧ ೭ ಆ ಶ್ರೀಮತು ಕಾನ್ಯಕಗೋತ್ರದ ಮುಕುತಾಪೆಯ
⁵ ದೋಗಪ್ಪಯ್ಯನ ಮಕ್ಕಳು ಕಲ್ಲಂಜಂಗಲು ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದ ನಾಗಂಜಗಳ ಮ
⁶ ಕ್ಕಳು ಲಬಂಜಗಳಿಗೆ ಕೊಟ್ಟ ಶಿರಾಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ಹರಿಹರರಾಯರು
⁷ ..ದಾನದಾರಾಪೂರ್ವಕವಾಗಿ ತಾಮ್ರ ಶಾಸನವಾಗಿ ಬಹ ಕೇಳೂರಲ್ಲಿ
⁸ ಹರಿಯಕನಹರವಿಯ

56

ಬಾಳೇಹೊನ್ನೂರು ಹೋಬಳಿ ಬಾಳೇಹೊನ್ನೂರ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ | ಹಲಗೆ

- ¹ ಶ್ರೀಮಧ್ವೈಹ್ಯಾಂಡ ಮಂಡಲ ವಿದ್ಯೋತಮಾನ ಹೃದ್ಯಾನಮದಕಮಸ್ತ
² ವೇದಾಗಮ ಪುರಾಣೋಪಾಸಪ್ರಸಿದ್ಧ ಭೂಕೈಲಾಸ ಪಾರಾಣಸೀ
³ ಪುಟಭೇದನಮಧ್ಯ ಮಹೋಯ್ಯ ಹರಿಕೇತನಂದನ ಪರಿಷ್ಕೃತಜಂ
⁴ ವಾಚ ಮಠಾಧಿಪ್ತಿತ ವಿಶ್ವಾರಾಧ್ಯ ಸರಂಪರಾನುಯಾತ ಸಿಂಹಾ
⁵ ಸನಾರೂಢ ಪಟ್ಟಾಧ್ಯಕ್ಷ ಶ್ರೀ ಸಿದ್ಧಲಂಗಸ್ವಾಮಿಗಳವರ ಸನ್ನಿಧಿಗೆ
⁶ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೬೭ ನಂದ
⁷ ವರ್ತಮಾನ ಪರಾಧವನಾಮ ಸಂವತ್ಸರದ ಅಷಾಢ ಬ ೨ ಶುಕ್ರವಾರದಲ್ಲು ಶ್ರೀ
⁸ ಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರಾಥಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ
⁹ ಬಿರುದೆಂತೆಂಬರಗಂಡ ರೋಕೈಕವೀರ ಯದುಕುಲ ಪಯೋಪಾರಾವಾರ ಕ
¹⁰ ಳಾನಿಧಿ ಶಂಕಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಧ ಸಾಳ್ವ ಗಂಡಭೇ
¹¹ ರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾಧ್ಯನೇಕ ಬಿರುದಾಂ
¹² ಕಿತರಾದ ಮಹೀಶೂರ ಪುರವರಾಧೀಶ ಶ್ರೀ ಕೃಷ್ಣರಾಜಒಡೆಯರವರು
¹³ ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನ ಅದಾಗಿ ಶ್ರೀ ಕಾಶೀಕ್ಷೇತ್ರದಲ್ಲಿ ನಿಮ್ಮ ಮಠದಲ್ಲಿ ನಿ
¹⁴ ತ್ಯಗಟ್ಟಿ ೧೨ ಜನಕ್ಕೆ ಗಣಾರಾಧನೆ ನಡೆಯುವಂತೆ ಅಪ್ಪಣೆಕೊಡಿಸಿ ಯೇ
¹⁵ ಬಗ್ಗೆ ತಿಂಗಳು ವೊಂದಕ್ಕೆ ಕುಂಪಣಿ ರೂಪಾಯಿ ಐವತ್ತರಮೇರೆ ಪರುಷ
¹⁶ ವಂದಕ್ಕೆ ಕುಂಪಣಿರೂಪಾಯಿ ೬೦೦ ಆರುನೂರರ ಪ್ರಕಾರ ಕಾಶೀಕ್ಷೇತ್ರಕ್ಕೆ ಹುಂಡಿ
¹⁷ ಮಾಡಿಸಿ ಅಪ್ಪಣೆಕೊಡಿಸುತ್ತಾ ಯಥೀತಾಗಿ ನಿತ್ಯಗಟ್ಟಿ ಸದರೀಮೇರೆ ಗಣಾ
¹⁸ ರಾಧನೆಗೆ ತಕ್ಕ ಜಿನಸು ಅಡಿಗೆಯವರು ವಗೈರೆ ಗೊತ್ತುಮಾಡಿಯಿಟ್ಟು ಯೇ
¹⁹ ದರ್ಮವನ್ನು ಆಡಂದ್ರಾರ್ಥವಾಗಿ ನಡೆಸುತ್ತಾ ನಮಗೆ ಆಶೀರ್ವಾದವಂ
²⁰ ನು ಮಾಡುತ್ತಾಬರುವುದೆಂದು ಬರೆಸಿಕೊಟ್ಟ ಶಾಸನ ಸ್ವದತ್ತಾ ದ್ವಿಗು
²¹ ಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿ
²² ಪ್ಪಲಂ ಭವೇತ್ ತಾರೀಖು ೧೦ನೇ ಮಾಹೆ ಜುಲಾಯಿ ಸ ೧೮೪೬ನೆ ಇಸವಿ ಬ
²³ ತ್ತು ಅರಮನೆ ಸುಬರಾಯ ದೂಯಂ ಗುರಿಕಾರ ಯಲಾಪಿ ಪಾಸದೊಕ್ಕನ
²⁴ ಹಜೂರು ಸದರೀ ಮೇರೆಗೆ ಕುಂಪಣೀ ಆರುನೂರು
²⁵ ರೂಪಾಯಿ ನಂಮ ವರ್ಧಂತಿ ದಿವಸ ಸಾಲಿಯಾ
²⁶ ನಾ ಹುಂಡಿ ಕಳುಹಿಸುತ್ತಾ ಇದೆ. ಶ್ರೀಕೃಷ್ಣ

(ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸ್ವಪ್ರಸ್ತಾವನಾಕ್ಷರ)

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿ ಸಿಕ್ಕಿದ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ಶ್ರೀಮದ್ವೆಂಕಟ ಮುರಾರಿಕೋಟಿ ಕೋಲಾ
- 2 ಹಲಶ್ರೀ ಶಿವಪ್ಪನಾಯಕ ರೈಯ್ಯನವರು ಸಿದ್ಧಿಗಿರಿ ಸಿಂಹಾಸನದ ಹುಚ್ಚು
- 3 ವೀರಪ ಪೊಡೆಯರಿಗೆ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ
- 4 ಕ ವರುಷ ೧೬೪೬ನೆಯ ಪರಾಧವ ಸಂವತ್ಸರದ ಮಾಘ ಶು ೯
- 5 ಶ್ರೀಮತು ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನ ಮಠದ ಬಸವಲಿಂಗಯ್ಯ
- 6 ನವರು ಬಂದು ಹುಮುಚದ ಸೀಮೆ ಸಿಂಹ ಗ್ರಾಮಗಳನ್ನು ಯಿಟ್ಟುಕೊಂಡು
- 7 ಸೀಮೆ ಕಪ್ಪಕಾಣಿಕೆ ತೆಗೆದುಕೊಳ್ಳುತ್ತೇನೆಂಬ ಸ್ತೋಮವಾಗಿ ಅಶೀರ್ವಾದ
- 8 ವಿಜ್ಞಾಪಿಸಿದ ವಿಷಯಕ್ಕೆ ಆ ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನದ
- 9 ಮಠದವರಿಗೆ ಮೊದಲಿನಿಂದ ಬಂದದ್ದನ್ನು ರಾಜಾದಿರಾಜ ಸೋಮಶೇಖರ
- 10 ನಾಯಕರಯ್ಯನವರು ಮಠವನ್ನು ಅಪರಾಧಕ್ಕೆ ತಂದು ಸಂಸ್ಥಾನವನ್ನೊಪ್ಪಿಸಿ
- 11 ಕೊಂಡು ಶೃಂಗೇರಿ ಶೃಂಗಶಾಸ್ತ್ರಿಗೆ ಆ ಮಠದಲ್ಲಿದ್ದ ಯಾವತ್ತನ್ನು ಆತಗೆ ಕೊಡಿ
- 12 ಸಿ ಆಪ್ತತಪ್ಪಗಳ ವಿಚಾರ ನಡೆಸಹತ್ತೆಂದಿದ್ದಕ್ಕೆ
- 13 ಮೇಲಿನವರ ವಿಜ್ಞಾಪನೆಯಂತೆ ಈ ಸಂಸ್ಥಾನಕ್ಕೆ ಸೇರಿಸಿದ ಸೀಮೆಗಳ
- 14 ಅನಂದಪುರ ಸದಾಶಿವನಾಗರ ಚಂದ್ರಗುತ್ತಿ ಪುಡುಗೆರೆ ಶಿಕಾರಿಪುರ
- 15 ಕುಂಸಿ ಶಿವಮೊಗ್ಗ ತರಿಕೆರೆ ಲಕ್ಕವಳ್ಳಿ ಮಂಡಗದ್ದೆ ಹೊಳೆಹೊನ್ನೂರು
- 16 ಚನ್ನಗಿರಿ ಬಸವಾಪಟ್ಟಣ ಶಿರಸಿ ಹರಪನಹಳ್ಳಿ ಕಡೂರು ಅರಗ
- 17 ಮಧುವಂಕನಾಡು ವಸ್ತಾರೆ ತಾಳಗುಪ್ಪೆ ಕೆಳದಿ ಜೀಯ ಸ್ವರ್ಣಕಾರ
- 18 ಕೋಮುಟಿ ಭೂಸುರ ತಿಗಳ ಮೇದಾರ ಶಿವಾಯಿ ಪುಳಿದಜಾತಿ
- 19 ಕಾಣಿಕೆ ತೆಗೆದುಕೊಳ್ಳುವುದು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
- 20 ವೆಂಕಟ

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿ ಸಿಕ್ಕಿದ ಮತ್ತೊಂದು ಶಾಸನದ ಪ್ರತಿ.

- 1 ಶ್ರೀಮದ್ವೆಂಕಟ ಮುರಾರಿಕೋಟಿ ಕೋಲಾಹಲ ರಾಜಾಧಿರಾ
- 2 ಜ ಸೋಮಶೇಖರನಾಯಕರಯ್ಯನವರು ಸ್ವಸ್ತಿಶ್ರೀ ವಿ
- 3 ಜಯಾಭ್ಯುದಯ ಶಕ ವರುಷ ೧೫೯೪ನೆಯ ಅನಂದ
- 4 ಸಂವತ್ಸರದ ವೈಶಾಖ ಬ ೨ ಲು ಶ್ರೀ ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನದ
- 5 ಮಠದ ಗುರುಶಾಂತಸ್ವಾಮಿಯವರು ಈ ಸಂಸ್ಥಾನದ ಮೇ
- 6 ಲೆ ದುಷ್ಕೃತ್ಯಾದಿಗಳುಂಟು ನಡವಳಿಗೋಸ್ಕರವೆಂತ ಜವಳಿಗೆ
- 7 ಬಂದ ಅಭಿಪ್ರಾಯಕ್ಕೆ ಆ ಮಠದ ಬದುಕು ಜಿಂದಗೆ ಸಾಮಾನು
- 8 ಮುಂತಾದ್ದು ಲೂಟಿ ಉತ್ತಾರ ಮುಂತಾದ್ದು ಜಪ್ತಿ ಮಠದಲ್ಲಿ
- 9 ರತಕ್ಕ ಮುದ್ರೆ ಸಾಮಾನು ಚಂದ್ರಮೌಳೇಶ್ವರ ಬಲದಶಂಬ ಯೇ
- 10 ಕಡೆತ್ತ ಮುತ್ತಿನ ಚಪುಕಳಿಗಿದ್ದಿಗೆ ಭೂಚಕ್ರದಕೊಡೆ ಶ್ಲೋಕ
- 11 ಚೈತ್ರ ಸಿಂಹಮುಖದವಾಲಿ ಇಷ್ಟು ಸಹವನ್ನು ಶೃಂಗೇರಿ ಆ
- 12 ಗೃಹಾರದ್ವಾರತಕ್ಕ ಶಂಕರಾಚಾರ್ಯರ ಕರಸಂಜಾತರಾದ ಶೃಂ
- 13 ಗಶಾಸ್ತ್ರಿ ಯೆಂಬಾತಗೆ ಮೇಲಿರುವ ಅವರ ಪಾತ್ಪ್ರಕಾರ ಆತಗೆ
- 14 ಸೇರಿಸಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಭೂಚಕ್ರದಕೊಡೆ ಅಧಿಕವಾದಂಥಾದ್ದು
- 15 ಬಂದದ್ದಾಗಿ ವಪ್ಪಿಸಿ ಸಾಗಿಸಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಯೋಗ್ಯಾನುಸಾರಕ್ಕೆ
- 16 ಅಧಿಕವಾದಂಥಾದ್ದು ತಿಳಿದು ನೀವು ಕುಲಗೋತ್ರಗಳು ಶಿವಾಚಾರ
- 17 ನಡೆ ಶೈವಾಚಾರದಕಟ್ಟು ಶಿವಧಕ್ಕರಪಾಡು ಸಾಧುವಕ್ಕಲಿಗ ರ
- 18 ದ್ವಿಗ ಕುಂಬಾರ ಕೈವಾಡಜಾತಿ ಸಮಸ್ತಕ್ಕು ಕಪ್ಪಗಾಣಿಕೆ ವಸೂಲ್
- 19 ಮಾಡಿಕೊಳ್ಳದೇಕು.

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿ ಸಿಕ್ಕಿದ 1ನೆಯ ಸನ್ನದು.

ಶ್ರೀಕೃಷ್ಣ ರಾಜಒಡೆಯರವರು.

- 1 ವಿರೋಧಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೧೨ ಬುಧವಾರದಲ್ಲೂ ಶ್ರೀಮತು ಅರಮನೆ
- 2 ಸೀಮೆ ಗಡಿಗಳ ಅಮೀಲ ಕಿಲ್ಲೆದಾರರಿಗೆ ಬರಸಿ ಕಳುಹಿಸಿದ ನಿರೂ
- 3 ಪ ಆದಾಗಿ ಬಾಳೇಹಳ್ಳಿ ಸಿಂಹಾಸನ ಸ್ವಾಮಿಗಳು ತಮ್ಮ ಶಿಷ್ಯಾರ್ಜ
- 4 ನೆಯ ಬಗ್ಗೆ ಮೊದಲು ದೇಶದಮೇಲೆ ಸಂಚಾರಾರ್ಥವಾಗಿ ಹಗಲುದೀ
- 5 ವಟಿಗೆ ತೆಗೆಸಿಕೊಂಡು ಬಂದು ಇದ್ದಲ್ಲಿ ಕೆಲವುಕಡೆ ಬ್ರಾಹ್ಮರು ಮುಂ

- 6 ತಾದವರಿಗೂ ಇವರಿಗೂ ವ್ಯವಹಾರಬಂದವುದರಿಂದ ಹಜೂರಿಗೆ ಕರೇಕ
7 ಳುಹಿಸಿ ಇವರು ಹಗಲು ದೀವಟಿಗೆ ಹಿಡಿಸಿಕೊಂಡು ಬರುವ ಪದ್ಧತಿ
ತಿಲುಂಟೋ ಇಲ್ಲವೋ ಎಂಬದಾಗಿ ವಿಚಾರಿಸುವಲ್ಲಿ ಈ ಮರದ ಸ್ವಾಮಿ
ಗಳು ಶೀಘ್ರ ಬೇಲೂರು ಹರಿಹರದಿಂದ ಈಬಗ್ಗೆ ಬರೆದುಕೊಟ್ಟ ಮಹಜ್ಜ
10 ರು ತಂದು ತೋರಿಸಿದ್ದರಿಂದಲೂ ಮೋತೀಪಾನಿಬಕ್ಷಿ ನರಸಿಂಗರಾಯನಿಗೆ
11 ಸಾಬಕ್ಕು ಶೀಘ್ರದ ಮಾಮಲೆ ಇದ್ದಾಗ್ಯೆ ಈ ಸ್ವಾಮಿಗಳು ಹಗಲುದೀವಟಿಗೆ
12 ಹಿಡಿಸಿಕೊಂಡು ಬಂದದ್ದು ಪುಟು ಎಂಬದಾಗಿ ನರಸಿಂಗರಾಯ ಹಜೂರಲ್ಲಿ
13 ಅರಿಕೆ ಮಾಡಿದ್ದರಿಂದಲೂ ಚಂದ್ರಗುತ್ತಿ ಅಮೀಲ ಕುಪ್ಪರಾಯನು ಸಾಬಕ್ಕು
14 ಬೇಲೂರು ಅಮೀಲು ಮಾಡುತ್ತಾ ಇದ್ದಲ್ಲಿ ನದರಿ ಕುಪ್ಪರಾಯನನ್ನ ರೂಪ್‌ರೂಪ್
15 ಪರಾಂಬರಿಸುವಲ್ಲಿ ಉಟು ಎಂಬದಾಗಿ ಹೇಳಿದ್ದರಿಂದಲೂ ಸಹ ಮಾಮೂಲುಮೇರೆ
16 ಗೆ ಇವರು ಹಗಲುದೀವಟಿಗೆ ಹಿಡಿಸಿಕೊಂಡು ತಮ್ಮ ಶಿಷ್ಯಾರ್ಜನೆ ಮುಂತಾ
17 ದಬಗ್ಗೆ ದೇಶಸಂಚಾರಕ್ಕೆ ಬಂದಲ್ಲಿ ಅಡ್ವೀಮಾಡದಹಾಗೆ ತಾಕೀತಿ ಮಾಡುವುದು
18 ತಾರೀಖು ೬ನೆ ಮಾಹೆ ಜನವರಿ ೧೮೩೦ ಏತ್ತು ಹೊನ್ನಾವಾರ ಕೃಷ್ಣರಾವ್ ಮುನಷಿ ಹಜೂರು

ಶ್ರೀಕೃಷ್ಣ ರಾಜಬಡೆಯರವರು.

60

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿರುವ 2ನೆಯ ಸನ್ನದು.

ಶ್ರೀಕೃಷ್ಣ ರಾಜಬಡೆಯರವರು.

- 1 ಶ್ರೀಮದ್ವೇದ ವೇದಾಂತ ಸಿದ್ಧಾಂತ ಪುರಾಣಾಗಮೇತಿಹಾಸ ಸಕಲಶಾಸ್ತ್ರ ಪ್ರಸಿದ್ಧ ಶ್ರೀಮದ್ವೀರಶೈವ
ಮತಸ್ಥಾಪನಾಚಾರ್ಯವರ್ಯ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಯಪ್ಪ
2 ರ್ವಿಪಾಲನ ಶೀಲಾನ್ಯವಾದಿಪಾರ್ಥರ ಪಟಲ ಪಟುಪ್ರಭಂಜನ ಸತ್ತ್ವಿಯಾ
3 ಚಾರಕ್ಷೀರ ಪಾರಾವಾರ ರಾಕಾ ಕಳಾನಿಧಿ ನಿಭಾಯಮಾನಾ ನಾಚಾರ
4 ಮಹಾಮುಖೀದ್ರ ಶಂಬುಭೃತ್‌ಬಿಭೃತ್ ಪ್ರಭಾವಭಾವ ಭವಮದೇಭ
5 ಬಿದು ವಿವಿಧನಪಟು ಪಂಚಾಸ್ಯಾ ವತಾರ ಶಿವಭಕ್ತಜನ ಮನೋವನ
6 ವಸಂತ ಶರಣಾಗತ ರವಿಪಂಜರ ರಂಜಿತ ಜಿತಕಾಲ ಕಾಮಾದ್ಯಂಧ [ಕಾ]
7 ರ ಚಂಡಮಾರ್ತಾಂಡಮಂಡಲ ವಿನಮದಾಖಂಡಲ ಪುಂಡರೀಕಾಜನ
8 ಪುಂಡರೀಕಾಕ್ಷಾದಿ ದೇವತಾವಿತಾನ ಮಕುಟತಟ ಪುಟಿತ ಮಾಣಿಕ್ಯ
9 ಮಾಲಾ ಪ್ರಭಾಪಟಲ ಪರಿವೃತಪಾದ ಪಯೋಜ ಪರಶಿವ ಪ್ರಾಚೀನ ಲ
10 ಪನೋದ್ಭವ ಜಗಜ್ಜಂಗಮಜಾಲ ಜನ್ಮಕಾರಣಭೂತ ಶುತಿಪ್ರತಿಪಾ
11 ದ್ಯಮಾನ ವೃದ್ಧಾಗ್ನ್ಯಾದಿ ಮುನಿಪ ಬೋಧ ಸಾಕ್ಷಾದ್ವೇಣುಕಾಚಾರ್ಯ
12 ಪ್ರಚಂಡ ಪಿಂಡೋದ್ಭವ ಶ್ರೀಮದ್ವಿದ್ಯ ಮುನೀಶ್ವರ ಗುರುವರಾನ್ವಯಾ
13 ಸ್ಥಿತ ದ್ವಿತೀಯ ಶಂಭು ದಿಗಂಬರ ಮುಕ್ತಿಮುನೀಶ್ವರವರ ಪಂಶೋತ್ಸನ್ನ
14 ಗುರುಚರಣಸಿನ್ಹಾಸ ಪಾವನೀಕೃತ ಭೂಸುಕ್ಷೇತ್ರಸಾರತರೋತ್ತಂಗದ
15 ದ್ರಾಶೀರ ಪ್ರದೇಶಾಂತರ ಪ್ರವಿರಾಜಮಾನ ಶ್ರೀಮದ್ರಂಭಾಪುರೀ ವೀರಸಿಂಹಾ
16 ನನ ಸ್ವ ಶಿವಾಮುದ್ರಾಭಿ ರಾಮಾಣಾಂ ಶ್ರೀಮಚ್ಚೆನ್ನ ಬಸವಲಿಂಗ ಸ್ವಾಮಿನಾಂ
17 ಕರಕಂಜಾತ ಸಂಜಾತ ಶ್ರೀಮತ್ಪಂಚಾಕ್ಷರ ಸ್ವಾಮಿನಾಂ ಪಾಣಿಪದ್ಮೋದ್ಭವ ಶ್ರೀ
18 ಗುರುಸಿದ್ಧಸ್ವಾಮಿಗಳವರಿಗೆ
19 ಶ್ರೀವತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡರಾಯಮಾನ ನಿಖಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕಜನ
20 ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾ ಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾ ವಿಕಲ ಕರಾ
21 ನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಲನಿಜ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರ
22 ವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ
23 ಶ್ವರ ಪ್ರಾಥಮ್ಯತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲ ಪ
24 ಯಃ ಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಹರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂ
25 ದ ಧರಣೀವರಾಹ ಹನುಮದ್ಗುಂಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜ ವ
26 ಡೆಯರವರು ಮಾಡುವ ಶರಣಾರ್ಥಿ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಬಾದ್ರಪದ ಬ ೪ ಸ್ಥಿರವಾರದವರೆಗೆ
27 ನಾವು ಕ್ಷೇಮದಲ್ಲಿರೇವೆ ತಮ್ಮ ತಪೋವೈಭವಗಳಿಗೆ ಬರಿಸಿ ಸಳುಹಿಸುತ್ತಾ ಬರುವಹಾಗೆ ಮಾಡಿಸತಕ್ಕ
28 ದ್ದು ಸಾಂಪ್ರತ ತಾವು ಚಿಕ್ಕ ಬಳ್ಳಾಪುರಕ್ಕೆ ಬಂದು ಇರುವ ಸಮಾಚಾರವು ಹಗಲು ದೀವಟಿಗೆ ಹಿಡಿ
29 ಸಿಕೊಂಡು ಬರುವುದಕ್ಕೆ ಬ್ರಾಹ್ಮರು ಮುಂತಾದವರು ಮಾಮೂಲು ಇಲ್ಲವೆಂದು ಆಡ್ತಿ ಮಾಡಿದ ವಿವರ
30 ಮುಂತಾಗಿ ಹಜೂರು ಶ್ರುತವಾದ್ದರಿಂದ ಅಪ್ಪಣೆಕೊಡ್ತಿ ಇದೆ ಹಗಲು ದೀವಟಿಗೆಯನ್ನು ತಾವು
31 ಹಿಡಿಸಿಕೊಳ್ಳ ಕೆಲಸವಿಲ್ಲ ಹಾಗೆ ಹಜೂರಿಗೆ ಬಂದಲ್ಲಿ ಹಗಲು ದೀವಟಿಗೆ ಬಗ್ಗೆ ಪೂರ್ವದಲ್ಲ ಬಂದ
32 ಸನ್ನದು ಪತ್ರ ಮುಂತಾದ್ದು ಯಾವತ್ತು ಯಿರುವುದನ್ನೆಲ್ಲಾ ಪರಾಂಬರಿಸಿ ತಮಗೆ ಹಗಲು ದೀವಟಿಗೆ

- 33 ಸಲುವುದಾದರೆ ಸರ್ಕಾರದಿಂದಲೇ ಬೆಳ್ಳಿಹಗಲು ದೀವಟಿಗೆ ಅಪ್ಪಣೆ ಕೊಡಿಸಲಾಧೀತು ತಿಳಿದು ಮಾ
34 ಗದ್ದಲ್ಲಿ ಬರುವಾಗ ಕಲಹಗಳು ಆಗದಿರೀತೀಗೆ ಹೊರಟುಬರುವಹಾಗೆ ಮಾಡಿಸುವುದು ತಾರೀಕು ೨೭ನೇ
35 ಮಾಹೆ ಶಪಟಂಬರ ಸರ್ಕಾರವನೇ ಇ ಅಣ್ಣಿಯ ಮುನಷಿ ಹಜೂರು

ಇಂತೀ ಶರಣಾರ್ಥಿ
(ಶ್ರೀಕೃಷ್ಣ ರಾಜೋಡೆಯರ ರುಜು)

61

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿದ್ದ 2ನೆಯ ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ
(ಮುಂಭಾಗ)

- 1 ಶ್ರೀನಂದಿನಾಥ ಶ್ರೀಭೃಂಗಿನಾಥ ಶ್ರೀವೀರಭದ್ರದೇವರಿಗೆ ಮುಖ್ಯರಾದ ನಳಸಂವತ್ಸರದ ಜೇಷ್ಠ ಶುಕ್ಲಾಷ್ಟಮಿ ಶ್ರೀಮತು ರಂಭಾಪುರದ ವೀರ
- 2 ಸಿಂಹಾಸ್ವನಕ್ಕೆ ಕರ್ತರಾದ ಕಪಟದ ಯೆಂಟುಜಡೆ ಸ್ವಾಮಿಯವರು ನಮ್ಮ ಸಿಂಹಾಸ್ವನದ ಶಿಷ್ಯರು ಮಕ್ಕಳಾದಂತ ಗಂಜಿಗೊಡನಮಃ
- 3 ಶಿವಾಯದೇವರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಪಟ್ಟೇವಾಲೆ ಕ್ರಮವಂತೆಂದಡೆ ಗಂಜಿಗೊಡ ಪುರವು ಆಯ್ಕತ್ತು ನೂರು ಕಾಲಾರಭ್ಯ ಆರಮನೆ
- 4 ಕರಕುಡಿ ಲಂಗಮುಂದೈ ಕಾಲ್ಗನು ಕುಕ್ಕಿಯಿಂದಲಿ ನೀನು ಆ ಧೂಮಿನು ಹಿಡಿದು ಅರಸುಗಳಿಗೆ ಹೇಳಿಕೇಳಿ ಕೊಂಡು ಆಯ್ಕತ್ತು
- 5 ನೂರು ಹೊನ್ನನು ಸಾಲಸಂಮಂಥವಂ ತೆಗೆದುಹಾಕಿಸಿ ವಚರವ ಹಿಡಿದು ಆ ಕಲ್ಲನಾಸನವನು ಮರಸಿ ಸಿಂಹಾಸ್ವನದ ಬರಿದನುಲುಂ
- 6 ಆ ಪುರವರ್ಗದ ಧೂಮಿಯೆನ್ನುಗದೆ ಬಂದದಿ ಸೇ. ಜೋಗರಿಗೆ ಪಾಲಿಸಿಕೊಟ್ಟು ಉಳಿದು ಬಂದನು ಪುರ್ವಸಿನ್ನು ಬತ್ತ ಗುತ್ತಿಗೆ ಬಂದಕೆ ಬಲಲು ನನಿನಮ್ಮ
- 7 ಶಿಷ್ಯನಾಗಿ ಯಿದ್ದಲ್ಲಿ ನನ್ನಮಕ್ಕಳಮಕ್ಕಳ ಸ್ವತಂತ್ರದಲಿ ರವಿಸಿಶಿ ಗಳುಳ್ಳ ಪರಿಯಂತ್ರದಲ್ಲು ನಿನಗೆ ಪಾಲಿಸಿಕೊಟ್ಟು ಯೆ ಪಾಲಿಸಿಕೊಟ್ಟದರೊಳಗೆ ವೀರಭದ್ರ ದೇವರ ದೀಪಾರಾ
- 8 ದನೆಗೆ ಗೌ ಮುನೀಶ್ವರ ದೇವರ ಕಡಲೆಪರಾರಕೆ ಗ|| ಉಡಯಂ ಗೌ|| ವನು ಕಲಕಲ ಪ್ರತಿ ಯಲಿಕೊಟ್ಟು ಬರೊಡುಯೆಂದು ಬರಸಿಕೊಟ್ಟ ಪಟವಾಲೆ ಯಿದಕೆ
- 9 ಸಾಕ್ಷಿ ಆಡುವಳಿ ಹೆಗ್ಗಡ ಮುಳ್ಳೆಯಾ ನಮ್ಮಶಿಷ್ಯ ರೊಳಗೆ ಮುನೀಶ್ವರ ದೇವರು ಸೋಮಶೇಖರ ದೇವರು ಹೊಸ ಉರಪುರದ ಚನ್ನವೀರದೇವರು ಬಾಣವಡಿಮುದ್ದು
- 10 ವೀರವೇವರು ಪೇಟೆ ಕಂನೈಯ್ಯನೇಟಿ ನಂಮ ಬಸವಲಿಂಗಯ್ಯ ಉಡಯಂ ೭ರ ಕಂಟಮುಟ್ಟಿದಸಾಕ್ಷಿ ವಪ್ಪಿತದ ಬರಹ ಶ್ರೀವೀರಭದ್ರದೇವರು ಯೆಂಟುಜಡೆ ಸ್ವಾಮಿಗಳವೊ
- 11 ಪಿತದ ಬರಹ ಕರ್ತರ ಅಪಣೆ ಬರದಾತ ಸೇನಬೋಗ ಮಹಂತಯ್ಯ

62

ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿದ್ದ 3ನೆಯ ತಾಮ್ರಶಾಸನ—1 ಹಲಗೆ.

(ಮುಂಭಾಗ)

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| <p>ವಿಳಂಬಿ ಸಂದಿ ಸ್ತಾವಣ ಬಂದಲು ಶ್ರೀಮ
ತೈಳದಿ ಸೋಮಸೇಕರ ನಾಯಕರು ರಾಮಪ್ಪ
3 ಗೆ ಬರಸಿಕಳುಹಿಸಿದ ಕಾರ್ಯ ಬಗ್ಗಂಜಿ ನೀಮೆ
4 ಯೆಲ್ಲ ಸೀತಾನದೀತೀರದಲ್ಲು ಕೆಂಚವನು ಕ
5 ಟ್ಟಿಸ್ತ ವಿರಕ್ತ ಮರಕ್ಕೆ ಯೇ ನೀಮೆಕಳ ಉರಗ್ರಾಮ
6 ದಿಂದ ಉತ್ತಾರಕೊಟ್ಟ ಸ್ವಾಸ್ತೆಗೆ ಹೆವನೆ ಗ್ರಾಮದ
7 ಲ ಕೆಲವುಧೂಮಿ ಸಂಸ್ಕೃಷ್ಟವಾಗಿ ಆದ ಯೇ ಕೆ
8 ಳ ಉರಗ್ರಾಮದಿಂದ ಉತ್ತಾರವ ಕೊಟ್ಟ ಧೂಮಿ
9 ಸಮಾಪದಲ್ಲ ಕಲ್ಲುಗುಡ್ಡೆ ಬಸ್ತಿಗೆ ಶಿವಪುರದ
10 ಪಾಲಬರಶಿ ಗ್ರಾಮದಿಂದ ಉತ್ತಾರವಾದ ಧೂ
11 ಮಿ ವಳಿಗೆ ಹೊಳೆವತ್ತಿನ ನಪ್ಪಕ್ಕೆ ಪ್ರಾಕುನಿಲ್ಲಿಸಿ
12 ದ ನೂರು ಹೊನ್ನಿನ ಧೂಮಿಯೆನ್ನೂ ಅದೇ ಕ್ರಯವ ಕೊ
13 ಳ ಉ ಯೇ ಧೂಮಿಯೆನ್ನೂ ಯೇ ಮಠದ ದ
14 ಮ್ಕಕ್ಕೆ ಉತ್ತಾರವ ಕೊಡದೇಕೆಂದು ಕೆಂ
15 ಪಿನ ಮಠದವರು ಹೇಳುತ್ತಾರೆ ಅರೀತಿ ಅಪ್ಪಣೆ
16 ಯಾಗಬೇಕೆಂದು ಅಳಿಯ ನಿರ್ವಾಣಯ್ಯನವರು</p> | <p>17 ಹೇಳಿದ ಸಂಬಂಧ ಯೇ ಕೆಂಪಿನ ಮಠದ ದೇವರ ಕೈ
18 ಯ ಕ್ರಯ ಗೆ ೧೧೮ ೨ ನೂರ ಹದಿನೆಂಟು ವ
19 ರಹನೂ ಏಳುಹಣ ಅಡವನ್ನೂ ವರವಣೆ
20 ಜತೆಗೆದುಕೊಂಡು ಉತ್ತಾರವ ಕೊಳದು ಯೇ
21 ನೀಮೆ ಕಳಲೂರಪಾಲ ಹದನೆ ಗ್ರಾಮದಿಂದ
22 ಶಿಸ್ತಿನಿಂದ ಗ ೭ ರ ಪ್ರಾಕುನಿಲ್ಲಿಸಿದ ನ
23 ಪ್ಪನಿಂಮಗ ೦ ಯರಲಾಗಿ ನಿಲಿಸಿದ ನ
24 ಪ್ಪದಿಂದ ಗ ೨ ರ ೩ = ಹಾಗೆ ಗ ೨ ೪ =
25 ಉಡಯಂ ಗ ೧೦ ರ ೩ = ಕಲ್ಲುಗುಡ್ಡೆ ಬ
26 ಸ್ತಿಗೆ ಯೇ ಬರಸಿಗೆ ಗ್ರಾಮದಿಂದ ಪ್ರಾಕು
27 ಉತ್ತಾರವಾದ ಸ್ವಾಸ್ತೆಯಿಂದ ಹೊಳೆವತ್ತಿ
28 ನ ಬಗ್ಗೆ ನಿಲಿಸಿದ ನಪ್ಪದಿಂದ ಗ ೧ ೦
29 ಉಡಯಂಗ ೧೧ ೮ = ಹನ್ನೊಂದು
30 ವರಹಂ ನೂಯೆಂಟುಹಣ ಮುಪ್ಪಾಗ
31 ಗದ ಸೊಸ್ತೆಯೆನ್ನೂ ಯೇ ವಿರಕ್ತ ಮಠದ
32 ಧರ್ಮಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು</p> |
|---|--|

33 ಯೇ ಭೂಮಿಗೆ ಲಿಂಗಮುದ್ರಾ ಸಿರಾಸ್ತುತಿ
34 ತವಮಾಡಿಸುವಲ್ಲಿಗೆ ಹುಜೂರಿಂದ ಉ
35 ಳಗದ ವೀರನಕಳುಹಿಸಿದೇವೆ ಚ
ಉಗ್ರಾಮದವರ ಕರೆಸಿಕೊಂಡು ಗ
37 ಡಿ ತಪ್ಪರ ಬಾರದ ರೀತಿ ಯವನ ಮುಂ

28 ದಿಟ್ಟು ರೇಖೆ ಪ್ರಮಾಣ ಭೂಮಿಗೆ
29 ಸಿರಾಸ್ತುತಿತವ ಮಾಡಿಸಿಕೊಂಬರು
40 ಈ ಕಾಗದವ ಸೇನಬೋಗರ ಕಡಿತ
41 ಕೆ ಬರಸಿ ತಿರುಗಿ ಇವರ ವಾಶಕ್ಕೆ
42 ಕೊಡುವುದಾಗಿ ಶ್ರೀ ಯಂತಾ ಪುತಿ

63

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿದ್ದ ಹಿತ್ತಾಳೆ ಹಲಗೆ 1

ಶ್ರೀ
ಗುರುಪೀಠ
ಶ್ರೀ ರಮ್ಯಾಪುರಿ
ವೀರಸಿಂಹಾಸ

64

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿದ್ದ 4ನೆಯ ತಾಮ್ರಶಾಸನ.

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ ಹಲಗೆ 1

(ಮುಂಭಾಗ)

- 1 ಯ ಸುವಾರಾಣಾನೊಮ್ಮತ್ತು ಇವನು ಲೆಖಿತವಾಗಿ ತಿಲತಯನೊಮ್ಮತ್ತು
- 2 ಇವನು ಗುಣಾಣಾಂ ಕಿಷ್ಕವನೊಮ್ಮತ್ತು ಇವನು ಸಿಂಹದಾನೊಮ್ಮತ್ತು ಇವನು
- 3 ಯ ಅಧಿಕವ ಕಿಷ್ಕಾಣಾಂ ಕಿಷ್ಕಾಣಾಂಕನೊಮ್ಮತ್ತು ಇತರಿವೊನ್ನನು
- 4 ರಾಂ ಪರಾಂತಕ ಪುರಾಂತಕಣಿಕಾಂಕವನು ತಿರುವಿರಾಜಿನ ಮಾರ್ಕ
- 5 ಲಿ ಯನಾನಪುನುಹತ್ತಿರುಸೊಕ್ಕವಾಂಕ ನಾಡಾನೊಮ್ಮತ್ತು
- 6 ತು ಇವನು ವಯಾನತುಡಾನೊಮ್ಮತ್ತು ಇವನು ಸವರ್ನಿಕೊಡು ಎಮ್ಮತ್ತು
- 7 ಇವನು ತೇಜುಗುಡಾಯಾನೊಮ್ಮತ್ತು ಪುಣೆ ಜಯಮುರಿ || ಸ್ವಾಮಿ || ಪುಣೆ
- 8 ದಾಂತು ಜಯಮುರಿ ನಾಡಾಂವಾನುಕ್ಕುಂ ಕೊಲ್ಲಾಂನು ಯ

(ಹಿಂಭಾಗ)

- 9 ಣ್ಣದಾಂತಾವತು ಇವನಾಂಕು ಜಯಮುರಿ ನಾಡಾಂವಾನು ಪಿತ್ತನು
- 10 ಡಾಂತಾಣಾಂ ಎಂಕಣಾಂಕು ಕಲಾಂತುರಾ ಅಧಿಕಾಂ ಪಿತ್ತನಾಂ
- 11 ರಾವತಿ ರಾಣ ತಿಂಕಡೊಳುಂ ಮುಂಡಾಂವಾಂ ಜಯಮುರಿ ಪಿತ್ತನು
- 12 ತಿ ಮಂಕಲತ್ತು ಮುಂಪತ್ತಿರುವುಂ ಪಿತ್ತನು ಕಟ್ಟುಂ ಉಂ
- 13 ಕಟ್ಟುಂ ತಯಿರುಂ ಅಧಿಕ ಮುಂಪತ್ತಿರುವುಂ ಮುಂಪತ್ತಾ
- 14 ಕ ಇತರಕ್ಕು ಕಟ್ಟುಂ ಕಟ್ಟುಂ ಕಟ್ಟುಂ ಕಟ್ಟುಂ ಕಟ್ಟುಂ
- 15 ಕಟ್ಟುಂ ಕಟ್ಟುಂ ಕಟ್ಟುಂ ಕಟ್ಟುಂ ಕಟ್ಟುಂ ಕಟ್ಟುಂ
- 16 ಕಟ್ಟುಂ ಕಟ್ಟುಂ ಕಟ್ಟುಂ ಕಟ್ಟುಂ ಕಟ್ಟುಂ ಕಟ್ಟುಂ

ಮೂಡಗರೆ ತಾಲ್ಲೋಕು.

65

ಮೂಡಗರೆ ತಾಲ್ಲೋಕು ಗೋಣೇಬೀಡುಹೋಬಳಿ ಗೋಣೇಬೀಡು ಗ್ರಾಮದ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಬಾಗಿಲಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಗೋಣೇಬೀಡು ಸೀಮೆ ಕಿತ್ತಳೆನಾಡು ಚಿನ್ನಗದ ವೀರಪ್ಪಗೌಡ
- 2 ರ ವ ಕ್ಕಳು ದೇವಂಣ ಗೌಡರು ಯವರ ಹಿರಿಯ ಮಕ್ಕ
- 3 ಳು ವೀರಪ್ಪಗೌಡನು ಬಸವೇಶ್ವರ ಸ್ವಾಮಿಯವರ ದೇವ
- 4 ಸ್ಥಾನ ಯಾಜೇಲೆ ಮಳಿಗೆಗಳ ಕಟ್ಟುಬಗೆ ಪಾ
- 5 ರಂಭವಾಡಿದ ವಿವರಾ || ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ
- 6 ಮಾರ್ಗಶಿರ ಬಹುಳ ಚಿಲ್ಲಾ ಯಾ ದೇವಸ್ಥಾನ ಮಳಿಗೆ ಸಹಾ
- 7 ಕಂಭ ಪ್ರತಿಪದ ವಾಡಿದ್ದು | ಸ್ವಭಾನು ಸಂವತ್ಸ
- 8 ರದ ನಿಜಚೈತ್ರ ಶುಕ್ಲ ಚಿಲ್ಲಾ ಯಾ ಬಸವೇಶ್ವರ
- 9 ಸ್ವಾಮಿಯವರ ಪೂರ್ವಪೀಠೆಯಿಂದ ತರಳಿಕೊಂಡು
- 10 ಬಂದು ಯಾ ದೇವಸ್ಥಾನದಲ್ಲಿ ಪ್ರತಿಪದ ವಾಡಿದರು ಯಂ

- ¹¹ ಬದಾಗಿ ಯಾ ಗೋಣಿಬೀಡ ಸ್ತಳದ ಶಾನಭಾಗ ಆಂ
- ¹² ಣ್ಯಯನವರ ಮಗ ಲಿಂಗಪ್ಪೆಯನು ಪ್ರೀತಿಯಿಂದ ಯ
- ¹³ ಸ್ತಳವೆವಾಡಿದವರಿಗೆ ಸಕಲೈಶ್ವರ್ಯ ಧನಧಾನ್ಯ ಪುತ್ರರುಗಳ
- ¹⁴ ಕೊಟ್ಟು ನಿನ್ನಾ ಶೇಷ ತೆಗೆದುಕೊಳ್ಳಬೇಕೆಂದು ಬಿನ್ನಹಂಪಾಡಿ ಬ
- ¹⁵ ರದ ಬರಹಕ್ಕೆ ಆಚಂದ್ರಾರ್ಕ ಮ
- ¹⁶ ಸ್ತು ಶ್ರೀ

66

ಅದೇಗೋಣಿಬೀಡು ಗ್ರಾಮದ ಬನ್ನಿಮಹಂಕಾಳಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಇಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—8"×1'—3"

- ¹ ಸ್ತುತಿ ವಿಜಯದುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಶ
- ² ೧೫೩೬ ನಂದ ವರ್ತಮಾನ ರಾಕ್ಷಸ ಸಂವತ್ಸರದ ಮಾಘ ಶು
- ³ ಧಲ||ವೀರಪಾ.....
- ⁴ಸಲುವ ಗೋಣಿ.....
- ⁵ ಬೀಡಕಾಳಾಂಮನಸುನಾರರು ಕಾಳಪನಾಯಕರಿಗೆ ಧರ್ಮ
- ⁶ ವಾಗಲಿಯಂದು ಗೋಣಿಬೀಡ ಪಂಚಾಳದವರು ಯಾ ಮಾಘ ಶು
- ⁷ ಧ ಲ ಉ ವೀರಸಮಯದ ಸುನಾಲುವಿನ ಕನಡವೀರ ಪಾಂಚಾಳದವ
- ⁸ ರಲು ಕೂಡಿಕೊಡದವರು ತಮ್ಮ ಹೆಂಡರ ಪರಿಗೆ ಕೊಟ್ಟಹಾಗೆ
- ⁹ ಕಾಳಪನಾಯಕರ ನಾಸನವ ಸಂಣಲಿಂಗಣನು ಬರೆದ
- ¹⁰ ಕುಲದೊಳಗೆ ಮದುವೆಲಿ ಹೆಣುಗಂಡಿನಲಿ ಬಂದ ಹಣವನು
- ¹¹ ದೇವರಿಗೆ ಕೊಡಲುಳ್ಳವರು ಕೊಡದೆಯದರ ಮಕ್ಕಳು

67

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಚಾವೀಸತೀರ್ಥಂಕರ ಪ್ರತಿಮೆಯ ಕೆಳಭಾಗದಲ್ಲಿ

ಪ್ರಮಾಣ—1'×1¼

ಹೊಯಿಸಳಾಕ್ಷರ

- | | | |
|-------------------------|--------------------------|----------------------|
| ¹ ಸ್ತುತಿಶ್ರೀ | ⁴ ದ್ವಾಪನೆಯ | ⁶ ರ ಪ್ರತಿ |
| ² ಮತು ಆ | ⁵ ಚಾವೀಸತೀರ್ಥಕ | ⁷ ಮೆ ಮಂಗಲ |
| ³ ನಂತನ ಉ | | |

68

ಶೃಂಗೇರಿ ಜಹಗೀರು.

ಶೃಂಗೇರಿ ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಕೊಡತಲೆ ಸುಬ್ಬಾಭಟ್ಟರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ
(೩ ಹಲಗೆ) ಉಂಗರ ವರಾಹಮುದ್ರೆ.

ನಾಗರಾಕ್ಷರ

- I. (b)
- ¹ ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ನಮಃ
 - ² ಸ್ತುಂಗ ಶಿರಶ್ಚಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗ
 - ³ ರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಭೂಯಸೇಭ [ವ] ತಾಂ ಭೂತ್ಯೈ ಭೂಯಾ
 - ⁴ ದಾಶ್ವರ್ಯ ಕುಂಜರಃ | ಅಹರ್ವಿಹಾರ ಕಾಂತಾರ ಮಾಗಮಾನಾಂಚ
 - ⁵ ಯೋಗಿನಃ | ಹರೇರ್ಲಿಲಾವರಾಹಸ್ಯ ದಂಪ್ತಾ ದಂಡಃ ಸಪಾತುಪಃ ಹೇ
 - ⁶ ಮಾದ್ರಿ ಕಲಶಾಯತ್ರಧಾಶ್ರೀಚ್ಛತ್ರ ಶ್ರಿಯಂದಘಾ | ಅಸ್ತಿಕ್ಷೀ
 - ⁷ ರಾರ್ಣವೋದ್ಭೂತಮಪಾಂ ಪುಷ್ಪಮನುತಮಂ ಅಮಾನಂಯಸ್ಯ (ವಿ)
 - ⁸ ನಿರ್ಮಾಲ್ಯಮಾಧತ್ತೇ ಶಿರಸೀಶ್ವರಃ | ಸದಾಮೋದನಿಧೇಸ್ತಸ್ಯ
 - ⁹ ಸಂತಾನೇ ಯದುಸಂಜ್ಞಿತೇ | ಅಭೂದಾಶ್ವರ್ಯ ಮಾರ್ಧುರ್ಯಂ ವಸುಧಾಯಾ
 - ¹⁰ ಸ್ತಪಃಪಲಂ | ಸಂಗಮೋನಾಮರಾಜಾಭೂತಾರಭೂತೇ ತದನ್ಯಯೇ
 - ¹¹ ರೇಷೇಯಸ್ಯ ಯಶಃ ಸಿದ್ಧಚಾರಣೇಭಃ ಸುಕೀರ್ತಿತಂ | ಸರ್ವರ

- ¹² ತ್ವನಿಧೇಸ್ತಸ್ಯ ಸಮ್ರಾಡಾಸೀತ್ತನೂಥವಃ ರಾಜ್ಯೇ ಬುಕ್ಕ ಮಹೀ
¹³ ಪಾಲೋ ಮಣೀನಾಮಿವಕಾನ್ತು ಭಃ ತಸ್ಯ ಗೌರಾಂಬಿಕಾಜಾನೇ
¹⁴ ಸ್ತನಯಃ ಸುನಯೋನ್ನತಃ ಹಾರಗೌರಯಶಃ ಪೂರ ಹಾರೀ ಹರಿಹ
¹⁵ ರೇಶ್ವರಃ ಯತಃ ಪೋಡಶಮಹಾದಾನ ಯಶಸಾ ದಿಗ್ವಿಹಾರಿಣಾ
¹⁶ ಭೂಯಸಾಮಧವನ್ಯಾಣಾಂ ಭುವನಾನಿ ಚತುರ್ದಶ ತಸ್ಯೈವಹಿ
¹⁷ ನೃಪಾಲಸ್ಯ ದೇವಭೂನ್ಮೇಲಮಾಂಬಿಕಾ | ಶೌರೇಸ್ತಸ್ಯ ಯಥಾ
¹⁸ ಲಕ್ಷ್ಮೀಶ್ಚಂಕರಸ್ಯೇವಪಾರ್ವತೀ | ಪಿತಾಮಹಸ್ಯ ಸಾವಿತ್ರೀ
¹⁹ ಛಾಯಾದಿನಮಣೀರಿವ ವಿರಾಸವಿಭ್ರಮೋಲ್ಲಾಸ ತಿರ
²⁰ ಸ್ಯತ ತಿಲೋತ್ತಮಾ | ಅತ್ತೇರಿವಾನಸೂಯೇತಿ ವಸಿಷ್ಠಶ್ಚ
²¹ ಪೈರುಂಧರೀ | ಶಚೀಶತಮುಖಸ್ಯೇವ ಶಶಿನೋರೋಹಿಣೀ
²² ಯಥಾ | ದಮಯಂತೀ ಸಲಸ್ಯೇವ ರಾಮಸ್ಯೇವಾವನೀಸುತಾ ತ
²³ ಸ್ಯ ಸೋರಾಂಬಿಕಾಜಾನೇರುದಭೂತ್ಸು ಮಹೋನ್ನತಃ ಪ್ರತಾಪ

II. (a)

- ²⁴ ದೇವರಾಯೋಯಃ ಪುಸ್ಪ್ರೇಧೂತ್ಪಪಲಯೇಕ್ಷ
²⁵ ಣಃ . . . ರೂಪವಮೂರ್ತೌ ಯಸ್ಯಾಂಗಾ ಅನಂಗಮಿವಾಪರಃ ಪ್ರಮೋ
²⁶ . . . ಇವಧರ್ಮೇಯಃ ಪ್ರಜಾವಾಂಸ್ತಗುಣೈರಭೂತ್ ಪ್ರತ್ಯರ್ಥಿಸಮಿದು
²⁷ ದ್ಭೂತಃ ಪ್ರತಾಪಾಗ್ನೌ ರಣೀರಣೀ ವಿಜಿತೋಯೇನವೀರೇಣ
²⁸ ವಿಜಯಶ್ರೀಕರಾಗ್ರತಃವಿಜಯೇವಿಕ್ರಮಾದಿತ್ಯ ಭೋ
²⁹ ಜಭೂಪ ಇವಾಪರಃ | ಅಂಗಿನೋಯಂ ಪ್ರಚಕ್ಷಂತೇ ರಾಜರಾಜಾಃ
³⁰ ತಾರಕಂ ಅಭಂಗಮಂಗಕಾಳಿಂಗ ವಂಗಾದೈಶ್ವಶ್ಚಾಮರಾದಿ
³¹ ಭಃ ರಾಜಾನೋಯಂ ನಿಷೇವಂತೇ ರಾಜಚಿಹ್ನೈಃ ಸ್ವಯಂಧೃತೈಃ ರಾ
³² ಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀರಾಜಪರಮೇಶ್ವರಃ | ಹಿಂದೂರಾಯಸು
³³ ರತ್ರಾಣ ದುಷ್ಪಶಾದೂಲ ಮರ್ದನಃ ಗಜಾಘಗಂಡಭೇರುಂಡೋ ಗಜೇಂ
³⁴ ದ್ರ ಮೃಗಯಾರತಃ ಮೂರುರಾಯರಗಂಧಾಂಕಃ ಪರರಾಯ ಭಯಂಕ
³⁵ ರಃ ಶ್ರೀ ತುಂಗಭದ್ರಾ ಪರಿಘೇ ನಗರೇ ವಿಜಯಾಪ್ತಯೇ ಸಿಂಹಾಸ
³⁶ ನಸ್ಯಃ ಪ್ರೀತ್ಯಾಯಮವನೀಮಾಶಶಾಸನಃ , ಶಾಲವಾಹನ ನಿ
³⁷ ಣೇತೇ ಶಕವರ್ಷ ಕ್ರಮಾಗತೇ ಯುಗ್ಮಾಗ್ನಿಗುಣಭೂಷಾ
³⁸ ಸಂಯುತೇ ವಿಕೃತಿವತ್ಸರೇ ಕಾರ್ತಿಕಾಂತು ಸಿತೇ ಪ
³⁹ ಕ್ಷೇದ್ವಾದಶಾಂ ಶುಭವಾಸರೇ ತುಂಗಭದ್ರಾನದೀತೀರೇ
⁴⁰ ವಿರೂಪಾಕ್ಷಸ್ಯನನ್ನಿಧೌ | ಶ್ರೀವತ್ಸಗೋತ್ರಜಾತಾ
⁴¹ ಯ ವರಾಹಸ್ತಂಭ ಸೂತ್ರೀ | ಬಹ್ವಚಾನಂವರೇಣಾ
⁴² ಯ ಯತವಾಡ್ಮನಸಾತ್ಮನೇ | ಪದವಾಕೃಪ್ರಮಾಣೇಷು
⁴³ ಪರಾಂಪ್ರಾಧಿಮುಪೇಯುಷೇ | ವಾದಿವಿದ್ವತ್ಪವೀಂದ್ರಾಯ
⁴⁴ ವಿಷ್ಣುಸಿದ್ಧಾಂತವೇದಿನೇ | ಪೇಂದಾತಾಚಾರ್ಯ ವರ್ಮಾಯ ವಿ
⁴⁵ ಷ್ಣುಪೂಜಾಪರಾಯಚ | ದೇವರಾಚಾರ್ಯಪುತ್ರಾಯ ಮಾಯ
⁴⁶ ಣಾಚಾರ್ಯಧೀಮತೇ | ಅರಂಗವೇಂಠಕೇಚೈವಹೇ

II. (b)

- ⁴⁷ ರಾಖ್ಯಸ್ಯಸೀಮನಿ | ಪೋಟಿಗಾರಿತಿ ವಿಖ್ಯಾತ ನಾಮಾ
⁴⁸ ಸಂಗ್ರಾಮಮುತ್ಸಮಂ ದೇವರಾಯ ಪುರಂಚೇತಿ ಪ್ರತಿನಾಮು
⁴⁹ ಸಮನ್ವಿತಂ | ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಾಸಂಯುಕ್ತಂ ಚ
⁵⁰ ಸಮಂತತಃ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣ ಅಪ್ಪಭೋಗೈ
⁵¹ ರಥೇಶರೈಃ | ವಿವಿಧೈಶ್ಚಪರೈರ್ಯುಕ್ತಂ ಸತತಾಕಂಸಭೂರುಹಂ
⁵² ಆಚಂದ್ರತಾರಕಂಘೋಕ್ತುಂದಾತುಂಚಾಪಿ ನಿಜೇಚ್ಛ
⁵³ ಯಾ | ಪುತ್ರಪೌತ್ರೈಶ್ಚ ತತ್ಪುತ್ರೈಸ್ತತ್ಪುತ್ರೈಸ್ತತ ಉತ್ತರೈಃ | ಪ್ರ
⁵⁴ ತಾಪದೇವರಾಜೇಂದ್ರಮಾನನೀಯೋ ಮನಸ್ವಿನಾಂ ಸಹಿರ
⁵⁵ ಣ್ಯಪೋಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ ||

III. (a)

- ⁵⁶ ತಸ್ಯಾಗ್ರಹಾರವರ್ಯಸ್ಯ ಚತುಃಸೀಮಾವಳಿ ನಿರ್ವ
⁵⁷ ಯಃ ಸರ್ವೇಷಾಂ ಸುಖಬೋಧಾಯ ಲಬ್ಧತೇ ದೇಶಭಾಷೆ
⁵⁸ ಯಾ ಪೋಟಿಗಾರಿಗೆ ಪ್ರತಿನಾಮದೇವತಾಪುರಕೆ ಮೂಡಲು ಪೆಗಿ
⁵⁹ ಪದಗಡಿಕಲಿನಿಂದಂ ಪಡುವ ತೆಂಕಲು ಕುಂಬಕಲದಿ ಬಡಗ
⁶⁰ ಪಡುವ ಬೀಡೆಡಶೀಮ ತಾರುವರಿ ಹಳದಿಂ ಮೂಡಲು ಬಡಗ
⁶¹ ಮಾಲೂರ ಗಡಿಯ ತೆವರ ನೀರುವರಿಯಿಂದಂ ತೆಂಕಲು ಶ್ರೀ
⁶² ದಾನಪಾಲನಯೋರ್ಮರ್ಘ್ಯೇ ದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂ ವಾ
⁶³ ನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛೇತಂಪದಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ

- ⁶⁴ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ವಿ
⁶⁵ ಫಲಂಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಪ
⁶⁶ ಸ್ಥಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ಸಕೈವ ಭಗಿನೀ
⁶⁷ ಲೋಕೇ ಸರ್ವಪಾಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವ
⁶⁸ ಸುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲಿನೀ
⁶⁹ ಯೋಭವದ್ಧಿಃ | ಸರ್ವಾನೇತಾನ್ಧಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋ ಯಾಚತೇ
⁷⁰ ರಾಮಚಂದ್ರಃ ||

‘ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ’ (ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ.)

ಕೋಲಾರ ದಿಸ್ತಿಕೃತ ಶಾಸನಗಳು.

ಕೋಲಾರದ ತಾಲ್ಲೂಕು.

69

ಕೋಲಾರ ಕಸಬೆಯಲ್ಲಿ ಸೌಳಿ ಶೇಷಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿ ದೊರಕಿದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ..

- ¹ ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂ
- ² ಬುಲು ೧೪೩೫ ಅಗುನೇಟಿ ಶ್ರೀಮುಖಸಂವತ್ಸರಂ ಅಶ್ವಿಜ ಸು ೧೨
- ³ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ಪ
- ⁴ ತಾಪ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹಾರಾಯಲುಗಾರು ಸುಖಾನುರಾಗಂ ಶ್ರೀರಾಜ್ಯಂ
- ⁵ ಚೇಯಚುಂಡುಗಾನು ಶ್ರೀಮದ್ರಘುಪತಿನಾಯಕಾಚಾರ್ಯರೈನ ಶ್ರೀವೀರ
- ⁶ ರಾಮನಾಯಕುಲವಾರು ಶ್ರೀಭಾರದ್ವಾಜಗೋತ್ರ ಅಪಸ್ತಂಬಸೂತ್ರಂ
- ⁷ ಯಜುಶ್ಯಾಪಾಧ್ಯಾಯರೈನ ಶ್ರೀರಾಮಚಂದ್ರಭಟ್ಟೋಪಾಧ್ಯಾಯುಲಪ್ಪ
- ⁸ ತ್ತುರೈನ ಹರಿಭಟ್ಟೋಪಾಧ್ಯಾಯುಲಕು ಇಚ್ಛಿನತಾಮ್ರಶಾಸನ
- ⁹ ಮೆಟ್ಟಂ ನನು ಮಾ ಅಧಿಕಾರಾನಿಕಿ ಚೇರಿನ ಚಿನ್ನಪಲ್ಲೇ ಅನುಗ್ರಾಮ
- ¹⁰ ಮುನಕು ಶ್ರೀರಾಮಸಮುದ್ರಂ ಅನಿ ಪ್ರತಿನಾಮಂಚೇಸಿ ಮಾ ಮಾತಾಪಿತೃ
- ¹¹ ಪುಲಕು ಪುಣ್ಯರೋಹಪ್ರಾಪ್ತಿಕ್ಯ ಶ್ರೀರಾಮಸನ್ನಿಧಿರೋ ಸಕಿರಣ್ಯೋದ
- ¹² ಕ ದಾನಧಾರಾಪೂರ್ವಕಂ ಗಾನು ಸಮರ್ಪಿಂಚಿರಿ ಈ ಗ್ರಾಮಾನಿಕಿ ಚೆಲ್ಲೇ
- ¹³ ನಿಧ್ಯಾದಿನಮಸ್ತು ತೇಜಸ್ವಾಮ್ಯಮುಲನ್ನು ಮೀರು ಪುತ್ರಪೌತ್ರಾದುಲುಗಾ ಅನುಜ
- ¹⁴ ವಿಂಚುಕೊನಿ ಮಾವಂಶಸ್ಥಲುಕು ಕ್ರೇಯೇಪ್ರಾರ್ಥನ ಚೇಸುಕೊನಿ ಸುಖಂಗಾಪುಂಚೇದಿ ಅನಿ
- ¹⁵ ಪ್ರಾಯಿಂಚಿಯಿಚ್ಛಿನ ತಾಮ್ರಶಾಸನಮು ! ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಸರದತ್ತಾ
- ¹⁶ ನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ದಾನಪಾಲನಯೋ
- ¹⁷ ಮರ್ಥೇ ದಾನಾತ್ ಶ್ರೀಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ಯ ಗಮವಾಪ್ನೋತಿ ಪಾಲ
- ¹⁸ ನಾದಚ್ಯುತಂ ಪದಂ ಶ್ರೀರಾಮ ||

70

ಅದೇ ಕೋಲಾರದ ಕಸಬೆಯಲ್ಲಿ ಅವನಿಮಠದ ಏಜಂಟ್ ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಬುಲು ೧೦೦೦೦
- ² ಪ್ರಭವಾದಿಚ್ಛಿಂವರುಷಂಬುಲು ೪೯ ಅಗುನೇಟಿ ನಳನಾಮಸಂವ
- ³ ತ್ವರ ಪುಷ್ಯ ಶು ೧೨ ಅಂಗಾರಕವಾರಮು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ
- ⁴ ಮಾರ್ತಂಡ ರಾಜಕಂದರ್ಪ ರಾಜಕಂಠೀರವ ರಾಜತೇಜೋನಿಧಿ
- ⁵ ರಾಜ ಮಹಾರಾಜ ಶ್ರೀಯಾದವವಂಶಾಬ್ಧಿಪರಿಪೂರ್ಣ ಚಂ
- ⁶ ದ್ವಲಯಿನಗುತ್ತಿಹರ ನಿಬ್ಬರಗಂಡ ಬಸವ ಶಂಕರಬಿರಾದಾಂಕಿತ
- ⁷ ಲಯಿನಕೊಂಕಣದಳ ವಿಘರಾಂಕುಶಲಯಿನ ಮಾಪುಲಗೋತ್ರ
- ⁸ ಪವಿತ್ರಲಯಿನ ಪೆದ್ದನಾಯಿನಿ ನರಾಣರಪ್ಪನಾಯಿನಿಗಾರಿ ಪೌತ್ರರೈನ
- ⁹ ಪೆದ್ದವೆಂಕಟಪ್ಪ ನಾಯಿನಿವಾರಿ ಪುತ್ತುಲಯಿನ ಪೆದ್ದನಾಯಿನಿವಾರು ಶಾಂ
- ¹⁰ ಡಿಲ್ಕಸಗೋತ್ರಾಪಸ್ತಂಬ ಸೂತ್ರ ಯಜುಶ್ಯಾಪಾಧ್ಯಾಯುಲಯಿನ
- ¹¹ ಕೋಳಾಲಸ್ಥಳಂ ತಲಗುಂದಂ ಅಗ್ರಹಾರಂ ಸರಿಮಳ್ಳಸುಬ್ಬಾವಧಾ
- ¹² ನುಲವಾರಿ ಪೌತ್ರಲಯಿನ ರಾಮಕೃಷ್ಣಾ ವಧಾನುಲವಾರಿ ಪುತ್ರಲಯಿನ
- ¹³ ಕೃಷ್ಣಶಾಸ್ತ್ರಲವಾರಿಕಿ ಮಾಘಲಗೋತ್ರಪವಿತ್ರಲಯಿನ ಪೆದ್ದನಾಯಿನಿರಾಣರ
- ¹⁴ ನಾಯಿನಿವಾರಿ ಪೌತ್ರಲಯಿನ ಪೆದ್ದವೆಂಕಟಪ್ಪನಾಯಿನಿವಾರಿ ಪುತ್ರಲಯಿನ
- ¹⁵ ಪೆದ್ದನಾಯಿನಿವಾರು ಸರಿಮಳ್ಳಸುಬ್ಬಾವಧಾನುಲವಾರಿ ಪೌತ್ರಲಯಿನ
- ¹⁶ ರಾಮಕೃಷ್ಣಾ ವಧಾನುಲವಾರಿ ಪುತ್ರಲಯಿನ ಕೃಷ್ಣಶಾಸ್ತ್ರಲವಾರಿಕಿ ನರಾಣರಪ್ಪ
- ¹⁷ ನಾಯಿನಿವಾರಿ ಪೌತ್ರಲಯಿನ ಪೆದ್ದವೆಂಕಟಪ್ಪನಾಯಿನಿವಾರಿ ಪುತ್ರಲ
- ¹⁸ ಯಿನ ಪೆದ್ದನಾಯಿನಿವಾರು ಸರಿಮಳ್ಳಸುಬ್ಬಾವಧಾನುಲವಾರಿ ಪೌತ್ರಲ
- ¹⁹ ಯಿನ ರಾಮಕೃಷ್ಣಾ ವಧಾನುಲವಾರಿ ಪುತ್ರಲಯಿನ ಕೃಷ್ಣಶಾಸ್ತ್ರಲವಾರಿಕಿ

- 20 ವ್ರಾಯಂಚಿ ಯಿಚ್ಚಿನ ಭೂದಾನತಾಮ್ ಶಾಸನಮೆಟ್ಟುಂನನು ಮಾನಾಯಕ
 21 ತನಾನುಕುಚೆಲ್ಲೆ ಪೆದ್ದನಾಯನಿದುರ್ಗಾನುಕು ವಳಿತಮೈನರಾಮಕುಪ್ಪಂ
 22 ಶ್ರೀಮಲೋನುಪೆದ್ದೂ ರಗ್ರಾಮಾನುಕು ನಡಚೀಬೊಮಿರೋನು ಮೀಕುಮಾ
 23 ಕು ಪುತ್ರಪೌತ್ರಪಾರಂಪರೈಂಗಾನು ನಡಚೀಬೊಟ್ಟುಗಾನು ಈ ಮಕರಸಂಕ್ರಾಂತಿ
 24 ಮಹಾಪುಣ್ಯಕಾಲಮಂದು ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕಂಗಾನು
 25 ಕಾಡಾರಂಥಂಥೂಮಿ || ಪದಪೈದು ತೂಮಲುದಯಚೇನಿ ಇಚ್ಚಿನಾ
 26 ರಂಗನುಕಮಾಪೆದ್ದಲಕು ಪ್ರೀತಿಗಾನು ಇಷ್ಟ ದೈವಂ ಅರ್ಪಣಂ
 27 ಅಚಿನಾರಮು ಮೀಪುತ್ರಪೌತ್ರಪಾರಂಪರೈಂಗಾನು ಸುಪಾನಾ
 28 ಅನುಭವಿಂಚುಕೊನಿ ವಚ್ಚೇದಿ ಅನಿ ವ್ರಾಯಂಚಿ ಇಚ್ಚಿನ ದಾನಶಾಸನಮು
 29 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ
 30 ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂ
 31 ಧರಾಂ ಪಪ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ

(ಶ್ರೀ ಗೋಪಾಲಾ)

71

ಕೋಲಾರ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಅರಹಳ್ಳಿ ಗ್ರಾಮದ ಬಳಿ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ.

ಪ್ರಮಾಣ 6'-0"X4'-6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಕಲವರುಷ ಘಟಾಶಕವರುಷ ರಿಷಿಚಂದ್ರನಯ ಮೇಗೆ ಸಲುವ ಅನಂದಸಂವತ್ಸರ
 2 ಅಂ ಸೋ ಅರ್ಧನಕ್ಷತ್ರ ಪ್ರೀತಿಯೋಗ ಬವಕರಣ ಸೂರ್ಯಗ್ರಹಣ ಪುಣ್ಯಕಾಲ
 3 ದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮೋತ್ತರ ಚತುಸ್ಸಮುದ್ರಾದಿಪತಿ
 4 ಶ್ರೀವೀರಪ್ರತಾಪ ವಿಜಯರಾಯ ಮಹಾರಾಯರ ಕುಮಾರ ಪ್ರತಾಪದೇವರಾಯ ಮಹಾರಾಯರು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂ
 ಗೆಯವಲಿ ಶ್ರೀಮನ್ ಮಹಾ
 5 ಪ್ರಧಾನ ಪೆರಮಾಳದಂಣ್ಣಾಯಕರ ತಂಮ ಮಲ್ಲಂಗಳು ಬಮ್ಮಸಮುದ್ರದಲು ಲಬ್ಧಿಣ್ಣೊಡೆಯರ ನಿರೂಪದಿಂದ
 ನಾಯಕತನವ ಮಾಡುವಲಿ
 6 ತಮ್ಮನಾಯಕ ತನಕ ಸಲುವ ಕೋಳಾಲನಾಡಲು ಮುಕ್ಕಣ್ಣ ಪೊಡೆಯರ ಸೊಂಪಗಲುಂಡರು ಸೆಟ್ಟಿಯಹಳ್ಳಿಯ
 7 ಭಾಗೆಯ ಅಪ್ಪಿಯಹಳ್ಳಿಯ ಪಶ್ಚಿಮಭಾಗದಲು ನಾಲು ಅಪ್ಪಾರವಾಗಿ ಬಿಟ್ಟ ವಾರಸಮುದ್ರವನು
 8 ಕುಂಟೆ ಕಟ್ಟಿ ತೋಟ ತುಡಿಕೆ ಅಣೆಕಟ್ಟು ಕಾಡಾರಂಥ ನೀರಾರಂದ ಎಡವಿಳುಗುಯ್ಯಲು ಮೊದಲಾದ ಸಮಸ್ತ....
 ನಾ ಮೈವನು
 9 ಹರಿತಸಗೋತ್ರ ಆಪಸ್ತಂಬಸೂತ್ರ ಯಜುಶ್ವಾಖಾಪ್ರಾಚೀನಗಳಾದ ನಂಜಪ್ಪನವರ ಕುಮಾರ ಮಹ
 10 ದೇವಯ್ಯಗಳಿಗೆ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಆ ಗ್ರಾಮವನು
 11 ನೀಪು ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ ಪಾರಂಪರೈವಾಗಿ ಸುಬದಿಂದ ಅನುಭವಿಸಿಕೊಂಡು ಆ ಗ್ರಾಮದ ಕಿರಿಯಕೆರೆಯ ಕೆಳಗೆ
 ಪತ್ತಕ್ಕೋಳಗ ಗದ್ದೆ
 12 ಯನು ಶ್ರೀ ಶ್ರೀಮದಬಿರಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾನಾರ್ವಾಹುಮ ಶ್ರೀ ತಿರುಮಲನಾಥದೇವರ
 ಪಡಿತರ ದೀ
 13 ಪಾರಾಧನೆಗೆ ಸಲಿಸುತ್ತಾ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಸರ್ವಮಾನ್ಯ ಅಗ್ರಹಾರವಾಗಿ ಅನುಭವಿಸೊದು ನಿಮ್ಮ
 ಭೂಮಿಗಳು
 14 ವಾನಾಧಿಕೃತಿಯಂಗಳಿಗೆ ಸಲುವುದು ನಿಮ್ಮ ಕೆಪುಗೆ ಉನಮಾನವಾದರೆ ನೀಲು ಮಹಾಜನಂಗಳು ಕಟ್ಟಲುಳ್ಳವರು
 15 ಯೀ ಶಾಸನದ ಮರಿಯಾದೆಯಲಿ ಶ್ರೀಮದಬಿರಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾನಾರ್ವಾಹುಮ ಶ್ರೀ ತಿರು
 16 ಮಲನಾಥದೇವರ ಮುಂದೆ ಪ್ರಮಾಣವಮಾಡಿ ಶಿರಾಶಾಸನವ ಮಾಡಿಕೊಟ್ಟವಾಗಿ ನೀಪು ಯೀ
 17 ಅಪ್ಪಾರವನೂ ಸರ್ವಮಾನ್ಯನಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಅನುಭವಿಸಿ ಸುಬದಿಂದ ಬಾಳುವೆಂದು
 18 ನಮ್ಮ ಸ್ತ್ರೀಪುತ್ರಪುತ್ರಾತಿಶಾಸುಂತರ ಅನುಮತದಿಂದ ಅರಸಿನವರ ಮತದಿಂದ ನಮ್ಮ ಸ್ವರಾಜಿಯಿಂದ ಪೂ
 19 ದಂಬಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ಪಿವರಿಪ
 20 ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ವಾನಾಚ್ಚೈಯೋನುಪಾಲನಂ ದಾ
 21 ನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

72

ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಜೋಡಿ ತಲಗುಂದ ಗ್ರಾಮದ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

- 1 ಪಲವಂಗಸಂವತ್ಸರದ
 2 ವಯಶಾಖ ಬ ರಿಷಿ ಲು ಶ್ರೀ
 3 ಮತ್ತು ಬಯರರಸನು
 4 ಇಲ್ಲಿ ಬಿದ್ದು ವಸ್ತುಹೋಗಿ
 5 ಸ್ವಾಮಿಪಾದಕ ಸೇರಿದನು

(ಶೀಕಲ ಅಕ್ಷರ ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

73

ಅದೇ ಹೋಬಳಿ ತಲಗುಂದ ಗ್ರಾಮದಿಂದ ಬುಸ್ತೇನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಗೆ ಪಶ್ಚಿಮಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ.

- | | |
|------------------------------|---------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಪರಿಧಾವಿ ಸಂ | 5 ನರಸಂಭಟ್ಟರಿಗೆ ದಾನಮಾಡಿ |
| 2 ವತ್ಸರ ಶ್ರಾವಣ ಬಿ ಗುರುವಾರ | 6 ಕೊಟ್ಟ ಹೊಲ ಬಂ \|\|. ಇದಕೆ ಆ |
| 3 ದಲಿ ಶ್ರೀಮತು ಸುಗುಣರ ಆ | 7 ರು ತಪ್ಪರಾಗದು ರಾವಣ ಬರೆ |
| 4 ಯೃಪ್ಪನವರು ತಮ್ಮ ಪುರೋಹಿತ | 8 ದದ್ದು |

74

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಧನಮಟ್ಟಿನಹಳ್ಳಿಯಬಳಿ ಹೊಂಗೆಗಿಡದ ಬುಡದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.
(ಆಕ್ಷರ ಸವದಿದೆ).

- | | |
|-----------------------------|------------------------------|
| 1 ಶ್ರೀಮುಖ ಸಂ.....ಮಾರ್ಗ | 5 .....ಪಾಪ..... |
| 2 ಶಿರ.....ವಾರದಲಿ ಶ್ರೀಮತು | 6 ಶ್ರೀಚಂಡೇಶ್ವರಿ.....ಪಾದ..... |
| 3 ವೀರೋಜಿ ಪಂತರು ತಮ್ಮ ಬಂಟಿ ತಿ | 7 .....ಶ್ರೀ.....ಶ್ರೀ..... |
| 4 ಮೃಯ್ಯಗೆ ಕೊಟ್ಟ ಹೊಲ | |

75

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬೇಚರಾಕುಪುರಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಕೊರಾರದ ಬಂಡೆಯಮೇಲೆ.

- | | |
|---|----------------------------------|
| 1 ಕ್ಷೋಧನ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ಗುರುವಾರದಲಿ | 6 ಶ್ರೀವರದರಾಜಸ್ವಾಮಿಯವರ ದೀಪ |
| 2 ದೊಮ್ಮರನರಮಗ ಚಿಕ್ಕರಸನು ಮಾಡಿ | 7 ಮಾಲೇ ಸೇವೆಗೆ ಕೊಟ್ಟ ಗದ್ದೆ ಬಂ \|\|. |
| 3 ದಿಸಿದ ಮರಿಜುಗುಳಿ ಯಂಬ ಕೆಪೆಯ | 8 ಇದಕೆ ತಪ್ಪಿದವರು ಸತ್ತನಾಯ ತಿಂ |
| 4 ಕೆಳಗೆ ಶ್ರೀಮದವಿಲಾಂಡಕೋಟಿ ಬ್ರ | 9 ದವರು ಶ್ರೀ |
| 5 ಹಾಂಡನಾಯಕ ದೇವತಾ ಸಾರ್ವಭೌಮ | |

76

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಧನಮಟ್ಟಿನ ಹಳ್ಳಿಗೆ ಉತ್ತರ ಬೆಟ್ಟದಮೇಲೆ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ.

- | | |
|---------------------------------|-------------------------------|
| 1 ಅನಂದ ಸಂವತ್ಸರದ ನಿಜಜೇಷ್ಠ | 6 ತಮ್ಮಯ ಗಪುಡರ ಮಕ್ಕಳು ಶ್ರೀಮ |
| 2 ಶು ಕಿ ಲಿ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ | 7 ತು ಮೊಮ್ಮಾಯಿಗಳು ಪ್ರಸನ್ನ ಗಂಗಾ |
| 3 ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ವೇಂಕಟಪತಿ ದೇ | 8 ಧರೇಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಸಮರ್ಪಿ |
| 4 ಪ ಮಹಾರಾಯರು ಪೃಥವಿಯ ರಾಜ್ಯವ | 9 ನಿದ ಗಂಜುಹಳ್ಳಿಗ್ರಾಮ |
| 5 ನಾಳುವಲಿ ಶ್ರೀಮತು ಸುಗುಣರ | |

77

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಡೇರಹಳ್ಳಿ ಯಲ್ಲೆಯಲ್ಲಿ ಬೆಟ್ಟದಮೇಲೆ (ದಂಡಕಮಂಡಲ).

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|----------------------------|-------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವೈಯ ಸಂವತ್ಸರಂ | 4 ಪುಲತೋ ಪೊಟ್ಟಾಡಿ ಆ ಪುಲನಿ ಜಂ |
| 2 ಆಶ್ವಿಜ ಸುಂ ಗುರುವಾರ | 5 ಪಿ ತಾನು ಸ್ವರ್ಗಮು ಚೇರನು ಶ್ರೀ |
| 3 ಮುನಾಡು ವೀರಮನಾಯಕುಡು | |

78

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಂಗಸಮುದ್ರಕ್ಕೆ ದಕ್ಷಿಣ ಕಲ್ಲಂಡೂರಿಗೆ ಹೋಗುವದಾರಿಯಲ್ಲಿ ತುಂಡುಕಲ್ಲು.

- | | |
|--------------------|---------------------|
| 1 ಶ್ರೀ ಸುಬ್ಬಜೀಯರಮಗ | 4 ಟ್ಟ ಕಟ್ಟುಕೊಡಗೆ ಹೊ |
| 2 ಮಣಿಯಪ್ಪಗೆ ಹೆಜರತು | 5 ಲಂ \| . ಶ್ರೀ |
| 3 ಮೂಲಕ ಸಾಹೇಬರು ಕೊ | |

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬಿಟ್ಟೇನಹಳ್ಳಿ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ವಡ್ಡರ ಬಂಡೆಗೆ ಪಶ್ಚಿಮ ಗುಂಡಿನಲ್ಲಿ.

ಪ್ರಮಾಣ. 4'-6"×3'-9"

- | | |
|-------------------------------------|---------------------------------|
| 1 ಸಿದ್ಧಾರ್ಥನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೫ | 7 ಕೊಳಗವನು ಅರ್ಚಕ ನಂಜಯ್ಯನು ಅ |
| 2 ಭಾನುವಾರದಲು ದೇಶಕುಲಕರಣ ವೆಂಕಟ | 8 ನುಭವಿಸಿಕೊಂಡು ದೇವರಸೇವೆ ನಡಿಸಿ |
| 3 ರಾಮಯ್ಯನವರ ಮಕ್ಕಳು ನಂಜುಂಡಯ್ಯ | 9 ಕೊಂಡು ಯಿಹುದೆಂದು ಬರಿಸಿಕೊಟ್ಟು ಧ |
| 4 ನವರು ಸುಗುಟ್ಟೂರ ಶ್ರೀತಮ್ಮಯ್ಯ ಗವುಡರ | 10 ಮರ ಶಾಸನ ಸೂರಿಯ ಚಂದ್ರರು ಸಾಕ್ಷಿ |
| 5 ಅಪ್ಪಣೆಯಿಂದ ಶ್ರೀ ವೀರಭದ್ರ ದೇವರಿಗೆ | 11 ಗಳು ಶ್ರೀ |
| 6 ಸಮರ್ಪಿಸಿದ ಮಾನ್ಯದ ಹೊಲ . \|\| . ಹತ್ತು | |

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಂಗಸಮುದ್ರಕ್ಕೆ ಉತ್ತರ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ ಹುಟ್ಟು ಗುಂಡಿನಮೇಲೆ.

- | | | |
|---------------------|----------------------------|--------------|
| 1 ಮಂಗಸಮುದ್ರದ ಮ | 3 ರಸಿಗೆ ಕೊಟ್ಟ ಮಾನ್ಯ ಹೊಲ ನಾ | 5 ಇದಕೆ ಸೆಲ್ಲ |
| 2 ಹಾ ಜನಂಗಳು ಲಬ್ಧಪ್ಪ | 4 ಗುಳ | |

ಹುತ್ತೂರು ಹೋಬಳಿ ಶಹಪುರ ಗ್ರಾಮದಲ್ಲಿ ಕುಂಬಾರ ರಾಮಯ್ಯನ ಮನೆಗೆ ಉತ್ತರ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯದಯ ಶಾಲವಾಹನ
- 2 ಶಕವರಪ್ಪ ೧೫೪೩ನೆಯ ದುರ್ಮುತಿ ಸಂವತ್ಸರದ ವಜ್ರಶಾಖ
- 3 ಬ ೧೨ ಲು ಶ್ರೀಮತು ಮಹಾರಾಜಾಧಿರಾಜ ರಾಮರಾಜವೊಡ
- 4 ಯರು ಪೃಥಿವೀ ಸಾಂಮ್ರಾಜ್ಯವ ಮಾಡುವಲ್ಲಿ ಹೊಳಲಿ
- 5 ಯ ಮಹಾಜನಂಗಳು ಬಯಲ ಶ್ರೀ ಸೋಮೇಶ್ವರದೇವರ
- 6 ಪಡಿತರ ದೀಪಾರಾಧನೆಗಾಗಿ ಬಿಟ್ಟ ಗದ್ದೆ ಖಂ . || .

ಅದೇ ಶಹಪುರದ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೊರಾರದ ಬಂಡೆಗಳಲ್ಲಿ.

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|--------------------------------|------------------------------------|
| 1 ಪಲವಂಗ ಸಂವತ್ಸರ ಚಯಿತ್ರ ಸು ೧ ಸೋ | 4 ದೀಪವಾರ ಸೇವೆಗೆ ಏಗುಳ ಹೊಲವ |
| 2 ಮವಾರದಲು ಬಾಚೆಯನಾಯಕರ ಮಕ್ಕಳು ಮ | 5 ನು ಮಾನ್ಯವಾಗಿ ಸಮರ್ಪಿಸಿದರು ಶ್ರೀ ಸೋ |
| 3 ಲೆಯ ನಾಯಕರು ಸೋಮೇಶ್ವರದೇವರ | 6 ಮೇಶ್ವರ ದೇವರೆ ಪಾದಪ ಶರಣುಶ್ರೀ |

ಅದೇ ಹುತ್ತೂರು ಹೋಬಳಿ ಹೊಳಲಿ ಗ್ರಾಮದ ಕೆರೆ ಒಳಗೆ ಹೊಂಗೆಗಿಡದಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲುಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 4'-3"×1'-6".

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| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕೃಷ್ಣ ಪನಾಯನಿ | 7 ಮಂಟಪಂ ಚಂದಸೂರಿ |
| 2 ಗಾರು ಧಂಟರೋತು ವಿಜಯ ಸಂ | 8 ಯಾದಲು..... |
| 3 ವತ್ಸರಂ ಮಕ್ಕ ಸಂಕ್ರಾಂತಿ ಪುಣ್ಯ | 9 ಪುಂಡೇದಿ.....ಶ್ರೀಚಪ್ಪಡೇ |
| 4 ಕಾಲಮಂಡು ಶ್ರೀಚಪ್ಪಡೇಶ್ವ | 10 ಶ್ವರಿ ಅಮ್ಮವಾರಿ ಪಾದಮೇಗ |
| 5 ರಿ ಅಮ್ಮವಾರಿಕೆ ಭಕುತಿನಿಂ | 11 ತಿ ಶ್ರೀ |
| 6 ಚಿಕ್ಕಟ್ಟಿಂಚಿನ ವಿಜಯ | |

ಅದೇ ಹೋಬಳಿ ಹೊಳಲಿಗ್ರಾಮದ ಕೊರಾರದ ಬಂಡೆಗೆ ಪೂರ್ವ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ ಕೆತ್ತಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 3'-0"×2'-6".

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|------------------------|-----------------------------------|
| 1 ಶ್ರೀಮತು ಪೈಂಗಳನಾಮ | 7 ತಂದೆ ವೀರಮರಸರಿಗೆ ಪುಣ್ಯ |
| 2 ಸಂವತ್ಸರದ ಅಷಾಢ ಶು ೧೩ | 8 ರೋಕವಾಗಬೇಕೆಂದು ಸಮರ್ಪಿಸಿದ |
| 3 ಸೋಮವಾರದಲು ವೀರಮರ | 9 ಹೊಲಖಂ . . ಹತ್ತು ಕೊಳಗ ಇದಕೆ ಕೀ |
| 4 ಸರ ಮಕ್ಕಳು ರಾಜಯಗಳ | 10 ಡು ಬಯಸಿದವರು ಗೋವಕೊಂದ |
| 5 ಹೊಳಲಿಯ ಪುರೋಹಿತ ಶ್ರೀ | 11 ಪಾಪದಲಿ ಹೋಹರು ಶ್ರೀ |
| 6 ನಂಜುಂಡ ಭಟ್ಟರಿಗೆ ತಂಪು | |

85

ಅದೇ ಹೊಳಲಿಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ೨ ಮೈಲಿ ದೂರದಲ್ಲಿ ಗ್ರಾಮದ ಯಲ್ಲೆಯಲ್ಲಿ ಪಾಪೇಗಾಡನ
ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 6'-0"×4'-3".

(ಹಳಗನ್ನಡಕ್ಕರ)

1 ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಲಡಿಯಮ	5 ಕೊಟ್ಟದು ಸ್ವಸ್ತಿ ಪಡೆದ
2 ಬೃಂದತುಳುಗೊಳುದ್ದತ್ತೋನ್ ಅಪದಿಮ್ಮರೆ	6 .. ಪೋಲಿ
3 ಡೆ ಅಕೊಮನಗಲೆ ಇವಜ್ಜೆ ಕರಾಟುಕೊಟ್ಟದು ಪನ್ನೆರ	7 .. ಯೊರ್
4 ಡು ಕುನಿದೇವಪಾಗಡಿಯಲನೆ	8 .. ಪೊರ್

86

ಅದೇ ಹೊಳಲಿಗ್ರಾಮದಲ್ಲಿ ಸೀತಾರಾಮಭಟ್ಟರ ಮನೆಯಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳಲ್ಲಿ.

(1ನೆಯ ತುಂಡಿನಲ್ಲಿ)

1 ಸ್ವಸ್ತಿಶ್ರೀ ಪುರುಷಮಹಾ	3 .. ನಾಡ
2 ರಾಜರ್ಷಿಧೀರಾಜ್ಯಂ	

(2ನೆಯ ತುಂಡಿನಲ್ಲಿ)

1 ಮುಟ್ಟು ಒಕ್ಕಲೆದಾ	4 ಡು ಕೊಟ್ಟು ಕುಪಿಕಿಟ
2 ರಾವನಿಯ	5 .. ಕೃಣ್ಣುಗಳೆ
3 ಟ್ಟಪಟ್ಟುಕಾರೊಳ್ಳರ	

87

ಅದೇ ಗ್ರಾಮದ ಸೋಮಯ್ಯನವರಲ್ಲಿದ್ದ ಸನ್ನದು.

- 1 ರಾಜಶ್ರೀ ಕೋಲಾರದ ಅಮೀರ್ ಜಿನ ಗರುಡಯ್ಯ
- 2 ನವರಿಗೆ ಪೂರ್ಣಯ್ಯನವರು ಬರಸಿದ ನಿರೂಪ ಆದಾಗಿ
- 3 ಈ ತಾಲ್ಕು ಹೊಳಲಿ ಅಗ್ರಹಾರದ ಗ್ರಾಮ ಗಕ್ಕೆ ಸಪುವು
- 4 ಸಂವತ್ಸರದ ಬೇರೀಜು ಗು ೩೨೭೧ ಹೈಕಿ
- 5 ಕಂಗು ೨೫೦ ಲಿಂಗೂರೈವತ್ತು ವರಹವನ್ನು ಬಾ
- 6 ಹೈರ ಕಡೆಯಂಪ ಅರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು
- 7 ಗ್ರಾಮವನ್ನು ಬ್ರಾಹ್ಮಣ ವಶಕ್ಕೆ ಕೊಟ್ಟು ಬಾಕಿ ಕಂಗು
- 8 ೧೩೭೧ನು ನೂರುಮೂವತ್ತೇಳು ವರಹ ಅರುಹಣ
- 9 ವನ್ನು ವೃತ್ತಿ ಒಳಕೆ ಮನೆ ಒಳಕೆ ೨೯೨ ಧಟಮಾನ್ಯ
- 10 ವಾಗಿ ವರುಷಂಪ್ರತಿಯಲ್ಲಿ ಸರಾಗಗೊಡಿಸಿ ಸಿದ್ಧಾರ್ಥಿ
- 11 ಸಂವತ್ಸರದಾರಭ್ಯ ನಡಸಿಕೊಂಡು ಬರುವುದು ರಪುದ್ರಿ
- 12 ಸಂವತ್ಸರ ಚೈತ್ರ ಶುದ್ಧ ಕರಲ್ಲು ರುಜು ಶ್ರೀ||

88

ಅದೇ ಹೊಳಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವನದಿಯ ಗಡ್ಡೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಂಬ.

ಪ್ರಮಾಣ 5'-0"×1'-2".

(ಹಳಗನ್ನಡಕ್ಕರ)

1 ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಲಡಿ	3 ಜನದತುಳುಗೊಳೊ	5 ಅವಜ್ಜೆಪದಿಕ್ಕೊಳಕು
2 ಯಮಂಗಲದಮಹಾ	4 ಕ್ಷಯನಾಡಿ ಸತ್ತೋನ್	6 ನಿಪರಿಹಾರಂ ಕೊಟ್ಟೋರ್

89

ಮುಳಬಾಗಲು ತಾಲ್ಲೋಕು.

ಮುಳಬಾಗಲ ತಾಲ್ಲೋಕು ಕಸಬೆಯಲ್ಲಿ ಶ್ರೀಪಾದರಾಜರ ಮಠದ ಮಾಜಿ ಏಜಂಟರ ಮನೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ
ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ.

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ!
- 2 ತೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ||

- 3 ಸ್ತಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದ ೧೪೬೯ನೇ ಈಶ್ವರ ಸಂವತ್ಸ
 4 ರ ಫಾಲ್ಗುಣ ಬ ೩೦ ಶನಿವಾರ ಶ್ರೀಮನ್ ಮಹಾರಾಜಾಧಿರಾಜರಾ
 5 ಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀತಿರುಮಲದೇವ ಮಹಾರಾಯ
 6 ರೈಯ್ಯನವರು ಚಂದ್ರಗಿರಿಯಿಲ್ಲು ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ
 7 ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ನಾಡಪ್ರಭು ನಂಜೇಗವುಡರು ತ್ರೀವತ್ಸಗೋ
 8 ತ್ರದ ಅಪಸ್ತಂಬ ಸೂತ್ರದ ಯಜುಶ್ಯಾಪಾಧ್ಯಾಯಿಗಳಾದ
 9 ವೆಂಕಟರಾಮಭಟ್ಟರ ಪುತ್ರರಾದ ತಿಮ್ಮ ರಾಜಭಟ್ಟರಿಗೆ ಕೊ
 10 ಟ್ತ ಛೂದಾನಧರ್ಮ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಆ
 11 ಳ್ವಿಕೆಗೆ ಸಲುವ ಬೈರಕ್ಕೂರಿಗೆ ಸಲುವ ಹಾರುವಹಳ್ಳಿ ಗ್ರಾಮ
 12 ವನು ಸರ್ವಮಾನ್ಯವಾಗಿ ಸೂರ್ಯೋಪರಾಗ ಪುಣ್ಯಕಾಲ
 13 ದಲು ಶ್ರೀರಮಾನಾಯಕಸ್ವಾಮಿ ಸನ್ನಿಧಿಯಲ್ಲಿ ಕೃಷ್ಣಾರ್ಪಣ
 14 ಬುದ್ಧಿಯಿಂದ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸಹಿರಣ್ಯೋದಕವಾನ
 15 ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯನೆರದು ಕೊಟ್ಟವಾದಕಾರಣ
 16 ಈಗ್ರಾಮದ ಚತುಸ್ತೀಮಯೋಳಗುಳ್ಳನಿಧಿನಿಕ್ಷೇಪ ಮೊದಲಾದ
 17 ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯವನು ಕಾಡಾರಂಭ ನೀರಾರಂಭ
 18 ಮೊದಲಾದ ಸಮಸ್ತವನ್ನು ದಾನಾಧಿಕೃತ ವಿನಿಮಯ
 19 ಭೋಗ್ಯಂಗಳಿಗೆ ಯೋಗ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ
 20 ಪಾರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಥಸ್ಥಾಯಿಯಾಗಿ ಈಹಾ
 21 ರುವಹಳ್ಳಿ ಗ್ರಾಮವನು ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲ
 22 ಯಿಹುದು ಕೊಟ್ಟತಾಮ್ರಶಾಸನ|| ಅಶ್ವಮೇಧ ಸಹಸ್ರಾಣಿ
 23 ವಾಜಪೇಯಿ ಶತಾನಿಚಿ ಕೃತ್ಯಾತತ್ಪಲ ಮಪೂರ್ಣಿಭೂ
 24 ಮಿದಾನಾತ್ರದಶ್ಚತೇ|| ಗಣ್ಯಂತೇಪಾಂಸವೋರೋಕೇ
 25 ಗಣ್ಯಂತೇವರ್ಷಬಿಂದವಃ|| ನಗಣ್ಯತೇವಿಧಾತ್ರಾಪಿ ವಿಪ್ರದತ್ತಾ
 26 ವನುಂಧರಾ|| ನವಿಷಂ ವಿಷಮಿತ್ಯಾಹುರ್ಬ್ರಹ್ಮಸ್ತಂ ವಿಷಮುಡ್ಕ
 27 ತೇ ವಿಷಮೇಕಾಕಿನಂ ಹಂತಿ ಬ್ರಹ್ಮಸ್ತಂ ಪುತ್ರಪುತ್ರಕಂ||

90

ಮುಳಬಾಗಲ ತಾಲೋಕು ಕಸಬಾ ಹೋಬಳಿ ದಾರೇನಹಳ್ಳಿಬಳಿ ಕೆರೆಗೆ ಪೂರ್ವಗುಟ್ಟಗಳಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

1 ಶ್ರೀಮತುಖರಸಂ	7 ದುವಿನ ಗ್ರಾಮದಲು	12 ಪೊಂದು ಬಂಡುಗೆ
2 ವತ್ಸರದಪುಷ್ಯ ಬ೩೦	8 ಪಂಚಾಂಗದವಜ್ರಾ	13 ಗದ್ದೆಯನುದಮು
3 ಸೂರಿಯಗ್ರಹಣದ	9 ಕೃಣಿಗೆ ಬರೆನಿಕೊಟ್ಟ	14 ಪಾಲಸ್ತರು ಈ ಧರ್ಮ
4 ಲು ಈಶ್ವರನಾಯಕ	10 ಧರ್ಮಶಾಸನ ಆ ಪೂರ	15 ನಾರೊಬ್ಬರು ಅಳುಪ
5 ರು ನಾಯಕತನಕೆ	11 ಚಕ್ಕಕೆಹುಯ ಕೆಳಗೆ	16 ರಾಗದ
6 ಸಲುವ ಹಿರಿಯ ಮ		

91

ಬೈರಕೂರ ಹೋಬಳಿ ಹೆಬ್ಬಣಿ ಕೇಶವಾಚಾರ್ಯರಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

- 1 ಸ್ತಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕಾಬ್ದ ೧೬೨೧
 2 ಆಗುನೇಟಿ ಪ್ರಮಾದಿನಾಮ ಸಂವತ್ಸರ ಭಾದ್ರಪದ ಬ೩೦ ಬುಧವಾರಂ ಸೂರೋ
 3 ಪರಾಗಂ ಹಸ್ತ ನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜ
 4 ಕಾಚಾರ್ಯಲಯಿನ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರಂಗತ ಸರ್ವತಂತ್ರ
 5 ಸ್ವತಂತ್ರಲಯಿನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ
 6 ಲಯಿನ ಶ್ರೀಮದ್ಗೋಪೀನಾಥ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾ ರಾಧಕುಲಯಿನ ಶ್ರೀ
 7 ಮ ಶ್ರೀವೇದನಿಧಿಸ್ವಾಮಿಲವಾರಿ ಪರಂಪರಾಶಿಷ್ಯಲಯಿನ ಶ್ರೀಪ್ರಜ್ಞಾನಿಧಿಸ್ವಾ
 8 ಮಿ ಶ್ರೀಪಾದಪೊಡೆಯಲವಾರಿಕಿ ಶ್ರೀಮದ್ಗೋಪೀನಾಥಸ್ವಾಮಿವಾರಿ ಧಂ
 9 ಡಾರಾನಿಕಿ ಚತುರ್ಥಗೋತ್ರಂ ರಂಗಪ್ಪ ಕಾಳಾಕಕುಳವೊಡೆಯಲವಾ
 10 ರಿ ಪಾತ್ರಲಯಿನ ನಲ್ಲಪಕಾಳಾಕಕುಳವೊಡೆಯಲವಾರಿ ಪುತ್ರಲ
 11 ಯಿನ ಉತ್ತಮರಂಗಪ್ಪ ಕಾಳಾಕವೊಡೆಯಲವಾರು ಯಿಟ್ಟಿನ ಮಠಮು
 12 ದಾನಶಾಸನಮು ಮಾಯೇಲುಬಡಿಅಯಿನ ಆರಣ್ಯವಾಳ್ಳಂನಾಲುಗು
 13 ಮಾರ್ಗಮುಲು ವಚ್ಚವಡ್ಡ ಪಂಕಕಾಯಧಾನ್ಯಂ ಪರಿಕಲುಸಹ ಪೆರಿ ಕ
 14 ೧ಕೆ ಕಾಂ ಕಾನು ವೊಕಟಿ ಪಲಸರಕು ಪೆರಿಕ ೧ಕೆ ಕಾಂ ಕಾನುಲಾರೆಂದು
 15 ಯೀಕ್ರಮಾನಕು ಯಿಮ್ಮನಿ ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನುಸಹಿರಣ್ಯೋ
 16 ದಕ ದಾನಧಾರಾಪೂರ್ವಕಮುಗಾನು ಕಟ್ಟಡಜೇಸಿನಾಮು

- 17 ಗನುಕ ಮಠಶಿಷ್ಯ ಪಾರಂಪರ್ಯಮುಗಾನು ಅಚಂದ್ರಾರ್ಕ ಸ್ತಾ
 18 ಯುಗಾನು ಅನುಭವಾನಿಕಿ ತೆಚ್ಚುಕೊನಿ ಶಿಷ್ಯ ಪಾರಂಪರ್ಯ
 19 ಮುಗಾನು ಅನುಭವಿಂಚುಕೊನಿ ಸುಪಾಸ ಪುಂಡೇದಿ ಅನಿ
 20 ಶ್ರೀಪ್ರಜ್ಞಾನಿಧಿ ಶ್ರೀಪಾದಪೋಡೆಯಲುವಾರಿ ಶ್ರೀಮದ್ಗೋಪೀನಾಥ
 21 ಸ್ವಾಮಿ ಭಂಡಾರಾನುಕು ಉತ್ತಮ ರಂಗಪ್ಪ ಕೊಳಾಕಕುಳವೇಡೆ
 22 ಲವಾರು ಯಿಚ್ಚಿನ ದಾನಶಾಸನಮು ದಾನಪಾಲನಯೋ
 23 ಮೃದ್ಯದಾನಾಭ್ಯೇಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾ
 24 ಪ್ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ
 25 ಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ವಿಃ ಸರ್ವಾ
 26 ನೇತಾನ್ಯಾಪಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋಯಾಚತೇ
 27 ರಾಮಧದ್ರಃ || ಶ್ರೀರಾಮ ||

92

ಅದೇ ಬೈರಕೂರು ಹೋಬಳಿ ಕೊತ್ತೂರುಗ್ರಾಮದಬಳಿ ಅಪ್ಪಯ್ಯನ ಹೊಲದಲ್ಲ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

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|------------------------------|-----------------------------|
| 1 ಅನಂದ ನಾಮ ಸಂವತ್ಸರ | " ಶ್ರೀಚವುಡಯ್ಯ ದೇವರಿಗೆ ಸಮ |
| 2 ದ ಮಾರ್ಗಶಿರ ಬ ೧ ಲು ಶ್ರೀಮ | 7 ಪಿಸಿದ ಹೊಲ ಖಂ . ಇದ |
| 3 ತುಮಾದಯಗಳು ನಾಡಗಪು | 8 ನು ಕೆಡಿಸಿದವರು ತಮ್ಮ ತಾ |
| 4 ಡತನವಮಾಡುವಲ್ಲಿ ತಮ್ಮ | " ಯಿಗೆ ತಪ್ಪಿದವರು ಶ್ರೀ . . . |
| 5 ಪಿತ್ಯಗಳಿಗೆ ಪುಣ್ಯವಾಗಬೇಕೆಂದು | |

93

ಮಲನಾಯಕನಹಳ್ಳಿ ಹೋಬಳಿ ದಮ್ಮಸಂದ್ರದ ಎಲ್ಲೆಯಲ್ಲಿ ವೇಗಮಡುವಿಗೆ
 ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 2'-3"×3'-6"

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| 1 ಅಂಗೀರಸ ಸಂವತ್ಸರ ಪಾಲುಗುಣ ಸು ೧ | 5 ತಂಮ ಪುತ್ರ ಪಪುತ್ರ ಪರಂಪರೆಯಾಗಿ ಅನುಭ |
| 2 ಅದಂದು ಮಲ್ಲಪಗಳ ಲಿಂಗಣ್ಣನು ಪುರೋ | 6 ವಿಸಿಕೊಂಡು ನಮ್ಮ ವಂಶದವರಿಗೆ ಶ್ರೇಯಸ್ಸನ್ನ |
| 3 ಪಿತ ನರಸಿಂಹಭಟ್ಟರಿಗೆ ಪುರೋಹಿತಮಾ | 7 ಪ್ರಾರ್ಥಿಸುತ್ತಾ ಇರಬೇಕೆಂದು ಕೊಟ್ಟ ದಾನಶಿರಾ |
| 4 ನೃವಾಗಿ ಬಿಟ್ಟ ಮೂಗುಳ ಗದ್ದೆಯನು ಅವರು | 8 ಶಾಸನ ಸೂರಿಯ ಚಂದ್ರಾದಿಗಳು ಸಾಕ್ಷಿಗಳು ಶ್ರೀ |

94

ದುಗ್ಗಸಂದ್ರದ ಹೋಬಳಿ ಸಂಗಸಂದ್ರದ ಊರುಮುಂದೆ ಕಂಬದಲ್ಲ.

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|-----------------|---------------|---------------------|
| 1 ಶ್ರೀಮುಖ ಸಂವ | 6 ರಾಮರಾಜಯ್ಯ | 11 . . . ಅಗರದ |
| 2 ತ್ವರದ ಮಯಶಾ | 7 ಗಳು . . . | 12 ಬಾಲಯ್ಯನು ಶ್ರೀ |
| 3 ಬ ಶುಭ ನವಮಿ | 8 | 13 ಸಂಗೇಶ್ವರ ದೇವರ |
| 4 ಶುಕ್ರವಾರದಲು | 9 . . . ಕುಲ | 14 ಸೇವಾರ್ಥ ಎತ್ತಿಸಿದ |
| 5 ಶ್ರೀಮತು ದೇಶಾಯ | 10 ತಿಲಕ . . . | 15 ಮಂಟಪ . . . |

95

ಅದೇ ಹೋಬಳಿ ಸಂಗಸಂದ್ರದ ಬಳಿ ಊರುಮುಂದೆ ಕಂಬದಲ್ಲ.

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|-----------------------------|-------------------------|------------------------|
| 1 ಕ್ರೋಧಿ ಸಂವತ್ಸರದ ಚೈತ್ರ | 12 ಅಮೃತಪಡಿ ದೀಪಾರಾಧನೆ ನಿ | 23 ದಾರಂಭ ಮೊದಲಾದ |
| 2 ಬ ೩ ಲು ಶ್ರೀಮತು ಕುರು | 13 ಮಿತ್ತವಾಗಿ ನಮ್ಮ . . . | 24 ನಮಸ್ತ ಸ್ವಾಮ್ಯವನು |
| 3 ಡಮಲೆಯ ತಿಮ್ಮಯ | 14 ಸಲುವ ಕುರುಡಮಲೆ | 25 ನೀವೇ ವಂಶ ಪರಂಪರೆ |
| 4 ಗಳ ಮಕ್ಕಳು ರಾಜಯ್ಯ | 15 ನೀಮೆಯೊಳಗಣ | 26 ಯಿಂದ ಅನುಭವಿಸಿ |
| 5 ಗಳು ಚಂದ್ರೋಪರಾಗನಿಮಿತ್ತ | 16 ಕರಪನಹಳ್ಳಿಯಂ | 27 ಶ್ರೀದೇವರ ಕಾರ್ಯವನು |
| 6 ವಾಗಿ ಅಸ್ಥಾನಿಕ ಕಣ್ಣಪ್ಪಗೆ | 17 ಬ ಗ್ರಾಮವನು | 28 ನಡಿಸುತ್ತಾ ಬಹವೆಂದು |
| 7 ಬರಸಿಕೊಟ್ಟ ಧರ್ಮಶಾಸನ | 18 ಆ ದೇವರ ಪ್ರೀ | 29 ಬರಸಿಕೊಟ್ಟ ಶಿಲಾಶಾ |
| 8 ಕ್ರಮವೆಂತೆಂದರೆ ಶ್ರೀಮದಖರಾಂಡ | 19 ತ್ಯರ್ಥವಾಗಿ ಕೊಟ್ಟವಾಗಿ | 30 ಸನ ಶ್ರೀಸಂಗೇಶ್ವರದೇವರ |
| 9 ಕೋಟಿ ಬ್ರ | 20 ನೀವು ಪುತ್ರಪುತ್ರ | 31 ಪಾದವೇಗತಿ . . . |
| 10 ಪರಮೇಶ್ವ | 21 ಪರಂಪರೆಯಾಗಿ | |
| 11 ರ ಶ್ರೀಮತು ಸಂಗೇಶ್ವರ ದೇವರ | 22 ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಕಾ | |

96

ಅವನಿ ಹೋಬಳಿ ಬಲ್ಲಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನೆಲದಲ್ಲಿ ಹೊಳೆಹೋಗಿದ್ದ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'-0"×5'-0"

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯೆ ಶ್ರೀ	7 ಕಾದುಸತ್ತೊ
2 ಮತ್ತಿಭುವನಕರ್ತೃ ತಪರಾಜ್ಯಂಗೆಯೆ	8 ಸಗ್ಗಿಯಾದಂ
3 ಬಲ್ಲದಲೆಂಕಮನೆಮುದ್ದ ಮಲ್ಲಯಂ ಊರ	9 ಪೂರಕಮ
4 ತುಕುಹುಯಿ (ಲೊ)	10 ಲೆಯಕಲ
5 ಲೊಳುತು	11 ನಿಲಿಸಿದೊ
6 ಜುವಂಕಟ್ಟಿ	

97

ಅದೇಹೋಬಳಿ ಕಾಶೀಪುರಕ್ಕೆ ಸೇರಿದ ನಂಜಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-0"×2'-0"

1 ಮನ್ಮಥ ಸಂಪತ್ತರವ	6 ದೀಪಾರಾಧನೆಗೆ ಕೊಟ್ಟ ಹೂಲಿ ಕಂ ೧
2 ಶ್ರೀ ಬಿ ೧ ಲು ಶ್ರೀಮತು ಮಹಾ	7 ಇದನು ಸೂರಿಯ ಚಂದಿರ
3 ಪ್ರಹಾಸ ತಿರುಮಲಯಗಳು	8 ರುಳ್ಳ.....ನಡಿಸುವರು
4 ಶ್ರೀಮತು ಮುಳವಾಗಿಲ ಅಂಜ	9 ಭಾಗಿಗಳು ಅಂಜನೇಯಸ್ವಾಮಿ
5 ನೇಯದೇವರ ಪಡಿತರ	10 ಪಾದವೇಗತಿ

98

ಅದೇ ಅವನಿ ಹೋಬಳಿ ರಡ್ಡಿಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಗುಟ್ಟುಗಳಲ್ಲಿರುವ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3'-0"×3'-9"

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು	6 ಅಕ್ಕಯ ಪುಣ್ಯವಾಗ	11 ಸರ್ವಮಾನ್ಯ.....ಕಿಷ್ಕಿ
2 ಸಕಲಗುಣನಂ	7 ಬೇಕೆಂದು ಶ್ರೀರಂಗ	12 ಯ ಕೆಳಗೆ ಪೊಂದು ಏಂ
3 ಪನ್ನರಹ ರಾಮಯ	8 ರಾಯರ ಅಪ್ಪಣ	13 ಡುಗಗವೆ ಇದನಾರೊಬ್ಬ
4 ನಾಯಕರು ತಮ್ಮ	9 ಯಂ ಪಡೆದು ರಾಮ	14 ರು ಕೆಡಿಸಿದರು ಮಾತಾ
5 ಮಾತಾ ಪಿತ್ತಗಳಿಗೆ	10 ಯ ದೀಕ್ಷಿತರಿಗೆ ಕೊಟ್ಟ	15 ಪಿತ್ತಗಳ ದ್ರೋಹಿಗಳು

99

ಅದೇ ಅವನಿ ಹೋಬಳಿ ಶೃಂಗೇರಿ ನದುಮನ ಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ವಿರಗಾರರ ನತ್ತ ವೆಂಬಸ್ಥಳದಲ್ಲಿ ೧ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೧'-0"×4'-0"

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಪೃಥ್ವೀರಾಜ್ಯಂ ಗೆಯುತ್ತಿರೆ	9 ಮುಣ್ಣನಡ
2 ತ್ರಿಭುವನಕರ್ತೃತಾರಾರ್ ನ್ನಾ ನಮನಾಳುತ್ತಿರೆ	10 ಗೊಳೆನತ್ತಂ
3 ಬಣ್ಣಕ	11 ಪದಿಕ್ಕೊಳಕ
4 ಮೂರಗಾಮುಣ್ಣ	12 ಬನಿಕೊಟ್ಟು
5 ನತುಕೊಂಡು	13 ದುಡ್ಡ
6 ಯಿದಕೆವಾಲು	14 ನಟದೊಂ
7 ಪರಿದು	15 ಬಾರಾಣಾಸಿ
8 ಬಲಮಣ್ಣಿಗ.....	16 ಯನಡದೊಂ

100

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0"×4'-6"

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಇಹು	7 ಇ ಪಾಯಪಡಿ ಕೊಟ್ಟಕಲು
2 ಪ ನೊಬಮ್ಮಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೆ	8 ನಿ ಇದನೊಬೊಬಾರ
3 ಯುತ್ತಿರೆ ಪಣ್ಣಿತಾರಾರ್ತಾರ್	9 ಣಾಸಿಯ ಕವಿಲಯ
4 ಇಮ ನಾಳುತ್ತಿರೆ — — ತುಣ್ಣ ಬಲದ	10 ನಟದ ಪಾತಕ
5 ವಿನೋದ ಈಸಗ	11 ನ್ ಶ್ರೀ
6 ಮುಣ್ಣ ಸತ್ತೊಡ ಅದಕ ಪದಿಕ್ಕೋ	

101

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0"×4'-0".

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|-------------------------|-------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ | 5 ಉರಜೆವಿನೊದವೀರಂ ಸಕ್ಕುಸಗ್ಗಿಯಾದೊಡಾದೇವ |
| 2 ಪ್ರಿತುವೀರಾಜ್ಯಂ | 6 ಮೈಗೊಳಕಜ |
| 3 ಪೊರೆವಲಿಪಟ್ಟಣ | 7 ನಿಗೊಟ್ಟಂ |
| 4 ದೇವರಾವನ್ಯಂ | 8 ತುಣು |

102

ಅದೇ ಶೃಂಗೇರಿ ಸದುವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಸುಮಾರು 1 ಮೈಲಿ ದೂರದಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗೆ ತೊಟ್ಟಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 4'-0"×2'-9".

- | | | |
|---------------------------|---------------------------|--------------------------|
| 1 ಶ್ರೀಮತು ಮಹಾ ಸರ್ವಾಧಿಕಾರಿ | 5 ಗಳು ಅವರ ಮನೆಯ ವ್ಯವಹಾರಿ | 9 ದ ಗದಗೆ ಬಡಗ ತೂಬಿನ ತೆಂಕ |
| 2 ತಿರುಮಲೆ ದಣ್ಣಾಯಕರು ಮು | 6 ಮಲ್ಲಯ್ಯಗೆ ನಾಯಕರ ಅಪ್ಪಣ್ | 10 ಲಾಗಿರುವ ಬಂಡುಗ ಗದೆಯನು |
| 3 ಳುವಾಗಿಲ ನಾಡ ಅಧಿಕಾರವನು | 7 ಯಂತೆ ಕೊಟ್ಟಗದ್ದೆ ಪೂರಹಿರಿ | 11 ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟರು |
| 4 ಮಾಡುವಾಗ ಶ್ರೀಮತು ಬಯಪ | 8 ಯ ಕೆಳೆಯ ಕೆಳಗೆ ಮಾವಿನಮರ | |

103

ಅದೇ ಅವನಿ ಹೋಬಳಿ ರಾಮನಾಯಕನ ಕುಂಟೆಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3'-6"×3'-6".

- | | |
|----------------------------|------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ | 10 ಕೋಟ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾ |
| 2 ಶಾಲವಾಹನಶಕ ವರ್ಷಂಗಳು | 11 ಸಾರ್ವಭೌಮ ಶ್ರೀರಾಮೈದೇವರಿಗೆ |
| 3 ೧೪೭೯ನೆ ಪಿಂಗಳ ಸಂವತ್ಸರದ | 12 .....ರಾಮಸಮುದ್ರದ |
| 4 ಮಾಘ ಬ ೩ ಶನಿವಾರದಲು ಶ್ರೀ | 13 ಕೆಳೆಯ ಕೆಳಗೆ ಹಿರಿಯ ತೂಬಿಗೆ |
| 5 ಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜ | 14 ದಕ್ಷಿಣ ಪಳ್ಳ ಮೇರೆಯಾಗಿರುವ ಧೂಮಿ |
| 6 ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಸ | 15 ಬಂ ೧ ೦\|\|೦ ಇದನ್ನು ಆರೊಬ್ಬರು ಅಳು |
| 7 ದಾಶವರಾಯರ ನಿರೂಪದಿಂದ | 16 ಪರಾಗದು ತಪಿದವರು ತಾಯಿಗೆ ದ್ರೋಹಿಗಳು |
| 8 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ರಾಮ | 17 ಶ್ರೀ ರಾಮನ ಪಾದವೇಗತಿ ಶ್ರೀ |
| 9 ರಾಜಯ್ಯಗಳು ಶ್ರೀಮದಖಿರಾಂಡ | |

104

ಅದೇ ಅವನಿ ಹೋಬಳಿ ಅಗ್ರಹಾರಕ್ಕೆ ಸೇರಿದ ಸರ್ಕಾರದ ಸರ್ವತೋಪಿನಲ್ಲಿ.

- | | |
|-----------------------------------|-----------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ | 6 ಬಣಕಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಹೊಲ ಬ \|\| |
| 2 ಶಕ ವರುಷಂಗಳು ೧೭೭೯ನೆಯ ಪ್ರಥಮಸಂ | 7 ಗದ್ದೆ ಬ \|\| ನುಪುತ್ರಪುತ್ರ ಪಾರಂಪರ |
| 3 ವತ್ಸರದ ಅಶ್ವಿಜ ಶುಭ ೫ ಭಾನುವಾರದಲು | 8 ಅನುಧವಿಸಿಕೊಂಡು ಯಿಹುದು |
| 4 ಅವನಿಯ ಅಮ್ಮ ಪ್ರಗಪುಡನವರ ಕುಮಾರ | 9 ಇದಕ್ಕೆ ತಪ್ಪಿದವರು ಮಾತಾಪಿತ್ಯ ದ್ರೋ |
| 5 ಲಂಗೆಗಪುಡನವರಿಗೆ ಗಪುಡಮಾನ್ಯಕ್ಕೆ ಯೀ | 10 ಹಿಗಳು ನಾಯತಂದವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

105

ಅದೇ ಹೋಬಳಿ ಚನ್ನಾಪುರದ ದಿಣ್ಣೆಯಲ್ಲಿ ವೀರರ ಗುಡಿಗಳಿಗೆ ಪೂರ್ವಕಾಲುವೆಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

- | | |
|--------------------------------|---------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಕಲಜಗತ್ತಯಾಭಿವನ್ದಿ | 3 ಹಾರೀಕೃತ ಮಹಾವಲ ಕುರೋದ್ಭವ ಬಾಣವಿ |
| 2 ತ ಸುರಾಸುರಾಧೀಶ ಪರಮೇಶ್ವರ ಪ್ರತಿ | 4 ದ್ಯಾಧರಂಗಿ ವಿಜಯ ಸಂವತ್ಸರಮೊನ್ನೆನೆಯದಾಗಿ |

ಅದೇ ಅವನಿ ಹೋಬಳಿ ಸಂಗಂಡ ಹಳ್ಳಿಗೆ ಪೂರ್ವ ರಾಮನಾಯಕನ ಕೆರೆಕೆಳಗೆ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ

ಪ್ರಮಾಣ 5'-0"×4'-0"

- ¹ ಕ್ರೋಧಿಸಂವತ್ಸರದ ಚಯತ್ರ ಬ ೧೦ ಲು ಶ್ರೀಮನ್ಮಹಾನಾಯ
- ² ಕರಕುಲತಲಕ ರಾಮಪ ಗೌಡನ ಕುಮಾರ ಮಹಾ
- ³ ನಾಯಕ ರಾಮಯಗಳು ಮರಹಳಿ ಧರ್ಮಸಮುದ್ರ
- ⁴ ಮೊದಲಾದ ಗ್ರಾಮದ ಪ್ರಜಗಳ ನೊಡಂಬಡಿಸಿ ಸಂಗ
- ⁵ ಣ್ಣನ ಹಳೆಯ ಗ್ರಾಮಕನಲುವಾಗುಟ್ಟಿದನಡುವೆ
- ⁶ ಕನಕಕುಯಂಬ ಕುಯನು ಕಟ್ಟಿಸಿ ತಂಬ
- ⁷ ನಿಕ್ಕಿಸಿದರು ಆ ಕುಯನಗಳಿಗೆ ಗೌಡರಿಗೆ ಸ್ಥಳಮಾನ್ಯ
- ⁸ ದ ಗದ್ದೆ ಏ ೦ ||೦ ಹತ್ತು ಕೊಳಗವನು ಧಾರಾದತ್ತ
- ⁹ ವಾಗಿ ಕೊಟ್ಟರು ಇದನು ಕೆಡಿಸಿದವರು ಕಾಶಿಯಲಿ
- ¹⁰ ಗೋವಧವ ಮಾಡಿದ ಪಾತಕಕೆ ಹೋಪರು ಶ್ರೀ ಶ್ರೀ

ಮೈಸೂರು ದಿವ್ಯಕ್ರಿಯೆ ಶಾಸನಗಳು.

ಚಾಮರಾಜ ನಗರದ ತಾಲ್ಲೂಕು.

107

ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ಹೆಗ್ಗೊಟಾರದಬಳಿ ಇರುವ ಗುಡ್ಡದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ ಬರೆದಿರುವುದು.

- | | |
|------------------------------------|--|
| 1 ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯನಮಃ | 10 .. ಶ್ರೀ ಗೋಪಾಲ ಕೃಷ್ಣದೇವರ ಪಡಿತರದೀ |
| 2 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲ | 11 ಪಾರಾಧನೆ . . ವಾಗಿ ಈ ಕೃಷ್ಣಾಪುರ ಗ್ರಾಮವನು |
| 3 ವಾಹನಶಕ ವರ್ಷ ೧೪೪೨ ಸಂದ ವಿಕ್ರಮ | 12 ಸರ್ವಪೂಜ್ಯನಾಗಿ ಕೊಟ .. ಇದನು ಪ ಧಾನ |
| 4 ಸಂವತ್ಸರ ಪುಷ್ಯ ಬ ೧೦ ಲು ಶ್ರೀಮನ್ಮಹಾ | 13 ನಂಜಯ ಸಲಿಸಿಕೊಡುವರು |
| 5 ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ | (ಮೂರು ಪಟ್ಟಗಳು ಚಕ್ಕವಿದ್ದು ಹೋಗಿವೆ.) |
| 6 ಪ್ರತಾಪ ಶ್ರೀಕೃಷ್ಣದೇವ ಮಹಾರಾಯರು ಪೈ | 14 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತವನುಂಧರಾಂ ಪ |
| 7 ಧಿರಾಜ್ಯಂಗೆಯುವಲ್ಲಿ | 15 ವೈ ವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ |
| 8 | 16 |
| 9 | 17 |

108

ಪ್ರೆಂಚ್‌ರಾಕ್ಸ್ ಸಬ್ ತಾಲ್ಲೂಕು.

ಮೇಲುಕೋಟೆ ಹೋಬಳಿ ಮೇಲುಕೋಟೆ ಗ್ರಾಮದ ಜೇಟಿ ಅಂಜನೇಯಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ
ಉತ್ತರ ಕಡೆ ಕಂಭದಲ್ಲಿರುವ ಅಕ್ಷರ.

- | | | |
|------------------------|--|-----------------|
| 1 ಶ್ರೀ ಹನುಮಗೆ ನಾರಾಯಣ ಸ | \| | 2 ಹಾಯ ಜೊಗನಾರಸಿಂ |
|------------------------|--|-----------------|

109

ಕೃಷ್ಣರಾಜಪೇಟೆ ತಾಲ್ಲೂಕು.

ಕೃಷ್ಣರಾಜಪೇಟೆ ಕನಕಾ ಹೋಬಳಿ ಮೆಳ್ಳಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದಬಳಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5½'—0" × 2'—0"

- | | |
|---|--------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಮಹಾಮಣ್ಣಿಶ್ವರಂ ಬಿಟ್ಟಿಹೊ | 7 ಸಿಹಿದುನತ್ತಂ \| ಯಾಮಯಾಳಂ ಸೆಟ್ಟಿಗಪುಣ್ಣ |
| 2 ಯುಳಿದೇವನ ರಾಜೇಯಂ \| ಜಯಸಂವತ್ಸರಂ | 8 ಜಕ್ಕಯ್ಯನಾಯ |
| 3 ಮಳೆಯೂರ | 9 ಕೇತಣ್ಣ ಮಯ್ಯನ ಹಳೆಯಲು ಸಿವಾಲಿಕೆ ಬಿ |
| 4 ತುಳುವಂ ಬಡಿಪರನಂ ಕೊಳಲು ಬಿಟ್ಟಿಯ | 10 ಟ್ಟಮಣ್ಣ |
| 5 ಮಾರಯ್ಯನ ಮಗ | 11 ಆಯೆತ್ತು |
| 6 ಸೆಟ್ಟಿಯಣಂ ತುಳುವಂ ಮಗುಳ್ಳಿ ಪಲಂಬರ | |

110

ಅದೇ ಕನಕಾ ಹೋಬಳಿ ಬಣ್ಣಹೊಳೆ ಗ್ರಾಮದಲ್ಲಿ ನಿವನಂಜೇಗೌಡನ ಮಗ ತಿಪ್ಪೇಗೌಡನ
ಗದ್ದೆಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×1'—6".

- | | | | |
|------------|--|-----------|------------|
| 1 ಶ್ರೀಬಡೆಯ | \| | 2 ರ ಕೊಡಗಿ | 3 ಯು ಗದ್ದೆ |
|------------|--|-----------|------------|

111

ಅದೇ ಹೋಬಳಿ ಬಸವನಹಳ್ಳಿ ಗ್ರಾಮದ ಮರಿಗಟ್ಟಿ ಕಟ್ಟೆಯಮೇಲೆ ಬಂಡೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

² ಶ್ರೀಮತು ಚಿಕತಮಂಜ ಪೊಡೆಯರ

¹ ಥಂಮ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

112

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕುಪ್ಪಹಳ್ಳಿಯಲ್ಲಿರುವ ಇನಾಂದಾರ್ಯ ಕೇಶವಮೂರ್ತಿಯವರು ಹಾಜರಾದ ಸನ್ನದು.

(ಮೇಲ್ಕಾಡಲ್ಲೂ ಕೆಳಭಾಗದಲ್ಲೂ ದೇವನಾಗರಾಕ್ಷರದ ಮುದ್ರೆಗಳಿವೆ.)

- ¹ ಶ್ರೀಕಂಠಾಚ್ಯುತ ಸದ್ವಿಜಾದಿವಿಷದ್ವಕ್ತೃತ್ವೇಜಃಭೂತಾಸಂ
- ² ಭೂತಾಮತಿಭೀಷಣ ಪ್ರಹರಣ ಪ್ರೋದ್ಧಾಸ ಬಾಹಾಪ್ತಕಾಂ. | ಗರ್ಜ
- ³ ತ್ವೃರಿಭದ್ರತ್ಯಪಾತಿತ ಮಹಾಶೂರಾಂ ತ್ರಿಲೋಕೀಭಯಪ್ರೋದ್ಧಾಸ
- ⁴ ವ್ರತದಕ್ಷಿತಾಂಭಗವತೀಂ ಚಾಮುಂಡಿಕಾಂಭಾವಮೇ | ನಿಧಾನ
- ⁵ ಂ ಸಿದ್ಧಾನಾಂ ನಿವಿಜಗತಾಂ ಮೂಲಮನಪಂ ಪ್ರಮಾಣಂಲೋಕಾ
- ⁶ ನಾಂ ಪ್ರಣಯಪದ ಮಪ್ರಾಕೃತಗಿರಾಂ | ಪರಂವಸ್ತುಶ್ರೀಮತ್ಪರಮ
- ⁷ ಕರುಣಾಸಾರಭರಿತಂ ಪ್ರಮೋದಾನನ್ಯಾಕಂ ದಿಶತುಭವತಾಮ
- ⁸ ಪೃವಿಕಲಂ || ಹರೇರ್ಲಿಲಾಪರಾಹಸ್ಯದಂಷ್ಠಾದಂಧಸ್ತಪಾತು
- ⁹ ನಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾಶ್ರೀ ಭತ್ತಶ್ರಿಯಂದಧಾ | ನಮ
- ¹⁰ ಸ್ತೇಸ್ತು ವರಾಹಾಯಲೀಲಯೋದ್ಧರತೇ ಮಹೀಂ | ಮಿರಮಧ್ಯಗೋ
- ¹¹ ಯಸ್ಯ ಮೇರುಕಣಕಣಾಯತೇ || ಪಾತುತ್ರಿಣಿಜಗಂತಿಸಂತತ
- ¹² ಮಹಿಪಾರಾದ್ಯರಾಂ ಉದ್ಧರಕ್ರೀಡಾಕ್ರೋಡ ಕಳೆಬರಸ್ತಭಗವಾ
- ¹³ ನ್ಯಸ್ಯೇಕದಂಷ್ಠಾಂಕುರೇ | ಕೂರ್ಮಕಂಡತಿನಾಳತಿದ್ವಿರಸನಃ
- ¹⁴ ಪತ್ರಂತಿದ್ವಿಂತಿನೋ ಮೇರುಕೋಶತಿ ಮೇದಿನೀಜಲಜತಿ ಪೈಮಾ
- ¹⁵ ಪಿರೋಲಂಬತಿ || ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯಶಾಲವಾಹನಶ
- ¹⁶ ಕ ವರ್ಷಂಗಳು ೧೭೪೮ನೇ ಸಂದ ವರ್ಮಾನ ವ್ಯಯನಾಮ ಸಂ
- ¹⁷ ವತ್ಸರದ ಅಪಾದ ಶು ೧೦ ಶುಕ್ರವಾರದಲ್ಲು ಆತ್ರೇಯಸಗೋತ್ರ
- ¹⁸ ಆಶ್ವರಾಯನಸೂತ್ರ ಬುಕ್ಕಾಬಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ
- ¹⁹ ವಡೆಯರವರ ಪಾತ್ರರಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವ
- ²⁰ ರ ಪುತ್ರರಾದ ಚಾಮರಾಜಒಡೆಯರವರ ಧರ್ಮಪತ್ನೀದೇವಾಜ
- ²¹ ಂವ್ಯಾಜಯವರು ಹರಿತಸಗೋತ್ರ ಆಶ್ವರಾಯನ ಸೂತ್ರದ
- ²² ಬುಕ್ಕಾಬಾಧ್ಯಾಯಗಳಾದ ಅನಂತಯ್ಯನವರ ಪಾತ್ರರಾದ ಕುಪ್ಪೆ
- ²³ ಯ್ಯನವರ ಪುತ್ರರಾದ ಅಪ್ಪಯ್ಯನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪ
- ²⁴ ಸ್ಥರೋಪಕರಣ ಗೃಹಸಚಿತವಾದ ಧೂದಾನ ಸಾಧನಕ್ರಮವೆಂ
- ²⁵ ತಂದರೆ || ದಕ್ಷಿಣಾಯನ ಪುಣ್ಯಕಾಲವಾದ ಈ ದಿವ್ಯದಲ್ಲ
- ²⁶ ನಾವು ತುರಾಭಾರ ದಾನವಂ ಮಾಡುವಲ್ಲಿ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯು
- ²⁷ ಪ್ಸರಾದ ನಮ್ಮ ಆಯಾಜಿಯವರ ಪ್ರೇರಣೆಯಿಂದ ಧೂದಾನ
- ²⁸ ವಂ ಮಾಡಿ ಅಗ್ರಹಾರವಂ ಮಾಡಿಸಿದ್ದಕ್ಕೆ ಪೂಜಪಂಚಕಕ್ಕೆ ಗ
- ²⁹ ಣ ಸಂಖ್ಯಾವೃತ್ತಿ ದೇವರವೃತ್ತಿ ವಂದುಸಹ ಅರವತ್ತು ವೃತ್ತಿಗೆ
- ³⁰ ಯೀವೃತ್ತಿ ವಂತರಿಗೆ ನರಶೀಪುರ ತಾಲ್ಲು ಹೇಮಾವತೀನದೀತೀರದ
- ³¹ ಲ್ಲಿ ಹೇಮಗಿರಿ ಸಮೀಪದ ಬಂಡಿಹೊಳೆ ಗ್ರಾಮದಬಳಿ ಮನೆಗಳ
- ³² ಕಟ್ಟಿ ದೇವಾಂಬಾ ಅಗ್ರಹಾರವೆಂಬ ಹಸರಿಟ್ಟು ಈ ವೃತ್ತಿಗೆ
- ³³ ಳಿಗೆ ಸಲ್ಲುವ ನರಶೀಪುರ ತಾಲ್ಲು ಬಂಡಿಹೊಳೆಹೋಬಳಿ ಪೈಯ್ಯ ಕ
- ³⁴ ಸಬಾ ಬಂಡಿಹೊಳೆಗ್ರಾಮ ತೆರಣೀನಹಳ್ಳಿ ಮಡವನಕೋಡಿ ಹೋ
- ³⁵ ಬಳಿ ಪೈಕಿ ಕಸಬಾ ಮಡವನಕೋಡಿ ಗ್ರಾಮ ಯಾಚಮಾನಹಳ್ಳಿ
- ³⁶ ಯಾಚೀನಹಳ್ಳಿ ತಡಗರಹಳ್ಳಿ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಪೈಕಿ
- ³⁷ ಮೈಲಹಳ್ಳಿ ಕುರಣೀನಹಳ್ಳಿ ಅಕ್ಕಿಹೆಬ್ಬಾಳುಹೋಬಳಿ ಪೈಕಿ ಆ
- ³⁸ ಲಂಬಾಡಿಗ್ರಾಮ ಬಸವನಹಳ್ಳಿ ಮಾಂಬಳ್ಳಿ ದಡದಹಳ್ಳಿ ಪಂಚವ
- ³⁹ ಳಲುಗ್ರಾಮ ಉಭಯಂ ಹದಿಮೂರುಗ್ರಾಮ-ಕೆರೆ-ಕಟ್ಟಕಾರ್ತೆ
- ⁴⁰ ಗಳಸಹ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸುವಂತೆ ಆತಾಲ್ಲು ಅಮೀಲ
- ⁴¹ ಗೆ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ಆಯಾಜಿಯವರು ಸನ್ನದು
- ⁴² ಬರೆಶಿಕೊಟ್ಟು ಇರುವುದರಿಂದ ಆ ಸನ್ನದುಮೇರೆ ಆರುವತ್ತು
- ⁴³ ವೃತ್ತಿ ಪೈಕಿ ಒಂದು ವೃತ್ತಿಯನ್ನು ಸೋಪಸ್ಥರೋಪಕರಣ ಸಹಿ
- ⁴⁴ ತವಾದ ಮನೆಸಹ ನಿಮ್ಮ ದಂಪತಿಗಳ ಅಲಂಕರಿಸಿ ಶಾಶ್ವತ
- ⁴⁵ ಪುಣ್ಯರೋಕ || ವಾಸ ಸಿದ್ಧಾರ್ಥವಾಗಿ ಸಚಿರಣ್ಣೋದಕದಾನ
- ⁴⁶ ಧಾರಾಪೂರಕವಾಗಿ ಹರಿತಸಗೋತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರ

47 ದ ಬುಕ್ಕಾಬಾಧ್ಯಾಯಿಗಳಾದ ಅನಂತ್ಯಯನವರ ಪಾತ್ರರಾದ
 48 ಕುಪ್ಪೆಯನವರ ಪುತ್ರರಾದ ಅಪ್ಪೆಯನವರಿಗೆ ಅತ್ತೆಯ
 49 ಸಗೋತ್ರ ಅಶ್ವಲಾಯನ ಸೂತ್ರ ಬುಕ್ಕಾಬಾನುವರ್ತಿಗಳಾದ
 50 ಕೃಷ್ಣರಾಜವಡೆಯರವರಪಾತ್ರರಾದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾ
 51 ಜವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಧ
 52 ರ್ಮಪತ್ನಿ ದೇವರಾಜಂಮಣ್ಣಿಯವರು ಧಾರೆಯನ್ನೆರಡು ಕೊ
 53 ಟ್ಟೆವಾದಕಾರಣ ಈ ವೃತ್ತಿಗೆ ಸಲುವ ಗಡ್ಡೆ ಬೆದ್ದಲು ತೋಟ ತು
 54 ಡಿಕೆ ಕಾಡಾರಂಬ-ನೀರಾರಂಬ-ಮಗ್ಗ-ಮನೆಹಣ ಕೆಂಪುನೂರು
 55 ಉಪ್ಪಿನಮೋಳೆ-ಈಜಲುಪೈರು ಪುರವರ್ಗ ಯೇರುಕಾಣಿಕೆ
 56 ನಾಮಕಾಣಿಕೆ-ಗುರುಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಬ್ಬಿಣದ ಪು
 57 ರಮ್ಮ ಆಲೆಪೊಮ್ಮ ಹತ್ತಿಪೊಮ್ಮ ಮಾರ್ಗ ಕರಗಪಡಿಸುಂಕ
 58 ಪೊಮ್ಮ ಜಾತಿಕೂಟ ಸಮಯಾಚಾರ ಪುಲ್ಲುಹಣಚರಾದಾ
 59 ಯ ಹೊರಾದಾಯ ಶೀಗೆ-ಮಡ್ಡಿ-ಪತಂಗ ಪೊಪ್ಪಳಿ ಗಿಡಿಗಾವಲು
 60 ಬ್ರಾಹ್ಮಣನಿವೇಶನ ಶುದ್ಧನಿವೇಶನ ಸೊಪ್ಪಿನತೋಟ ತಿಪ್ಪಹಳ್ಳ
 61 ಶ್ರೀಗಂಧ ಹೊರತಾದ ಮರವಳಿ ಪಲವೃಕ್ಷ ಮದ್ದಿಕ ಮುಂ
 62 ತಾದ ಈ ಪಂದುವೃತ್ತಿಗೆ ಸಲುವ ಆಸಕಲಸ್ವಾಮ್ಯವನ್ನು ವ್ಯ
 63 ಪುಂಡಿಗೆ ಮೇರೆ ರೋಪಿಸಿಕೊಂಡು ಈವ್ಯಯ ಸಂಪತ್ತರವಾರ
 64 ಧ್ವನಿಸಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರಪಾತ್ರ
 65 ಪಾರಂಪರ್ಯವಾಗಿ ಅಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸುತ್ತಾ
 66 ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ನಮ್ಮ ಅಯ್ಯಾಚಿಯವರ ಶ್ರೀ
 67 ಯೇಪ್ರಾರ್ಥನಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಇರುವುದು ಈವೃತ್ತಿಗೆ ಶ್ರೀ
 68 ರದ ಭೂಮಿಪೋಳಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರು ಪಾಪಾಣಅಕ್ಷೀಣಾಗಾ
 69 ಮಿ ಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯಗಳು ನಿಮಗೆ ಸಲು
 70 ವದು ಯಿಲ್ಲಂದಮುಂದೆ ಯೀವೃತ್ತಿಯು ನೀವುಮಾಡುವ ಅಧಿಕೃಯ
 71 ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರ ಚತುಷ್ಟಯಗಳಿಗೂ ನಿಮ
 72 ಗ ಯೋಗ್ಯವಾಗಿ ಸಲುವದಂದು ಆಶ್ರಯಸಗೋತ್ರ ಅಶ್ವಲಾಯನ
 73 ಸೂತ್ರ ಬುಕ್ಕಾಬಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪಾ
 74 ತ್ರರಾದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪುತ್ರರಾದ ಚಾ
 75 ಮರಾಜ ವಡೆಯರವರ ಧರ್ಮಪತ್ನಿ ದೇವರಾಜಂಮಣ್ಣಿಯವರು
 76 ಹರಿತಸಗೋತ್ರ ಅಶ್ವಲಾಯನಸೂತ್ರ ಬುಕ್ಕಾಬಾಧ್ಯಾಯಿಗಳಾದ
 77 ಅನಂತ್ಯನವರ ಪಾತ್ರರಾದ ಕುಪ್ಪೆಯನವರ ಪುತ್ರರಾದ ಅಪ್ಪೆಯ
 78 ಯನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪಸ್ತರೋಪಕರಣ ಗೃಹಸಹಿತ
 79 ಪಾದಭೂದಾನಸಾಧನಸಹೀ ಅಧಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ಚ
 80 ದ್ವಾರ್ಥೂಮಿರಾಪೋಷ್ಯದಯಂಯಮಶ್ಚ | ಅಹಶ್ವರಾತ್ರಿಶ್ಚಲು
 81 ಭೇಚನಂಧ್ಯ ಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯ ವೃತ್ತಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ
 82 ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ
 83 ನಿಷ್ಕಲಂಭವೇತ್ || ಸ್ವದತ್ತಾ ಪುತ್ರೀಕಾ ಧಾತ್ರಿ | ಪಿತೃದತ್ತಾನಹೋ
 84 ದರಿ | ಆಸ್ವದತ್ತಾತು ಮಾತಾನ್ಯಾದ್ವತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ್ ||
 85 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತವಸುಂಧರಾಂ | ಪೃಷ್ಠಿರ್ವ
 86 ರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ || ಮದ್ವಂಶಜಾಃ
 87 ಪರಮಹೀಪತಿವಂಶಜಾ ವಾ ಯೇಭೂಮಿಪಾಸ್ತತಮುಜ್ಜಲಧ
 88 ರ್ಮ ಚಿತ್ತಾಃ | ಮದ್ವರ್ಮಮೇವಸತತಂ ಪರಿಪಾಲಯಂತಿತತ್ವಾದ
 89 ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ || ಬ ತಾರೀಖ ೧೪ನೇಮಾಹ ಜುಲಾ
 90 ಯ ಸ೯ ೧೮೭೭ನೆ ಯಿನವಿಯಿಲ್ಲ || ಶ್ರೀಕಂಠ ||

ಆದೇ ಕೇಶವಮೂರ್ತಿಯವರು ಹಾಜರಾದುದಿ ದ ಮತ್ತೊಂದು ಸನ್ನದು.

- 1 ಶ್ರೀಕಂಠಾಚ್ಯುತ ಪದ್ಮಜಾದಿದಿವ್ಯದ್ವೈತೋತ್ಥತೇಜಃ ಭಟಾ ಸಂ
- 2 ಭೂತಾಮತಿಭೇಷಣ ಪ್ರಹರಣಪ್ರೋದ್ವಾಸಬಾಹಾಷ್ವಕಾಂ || ಗರ್ಜ
- 3 ತ್ಸ್ಮರಿಭದ್ರೈತ್ಯ ಪಾತಿತ ಮಹಾ ಶೂರಾಂತ್ರಿಲೋಕೀಕೀಭಯ ಪ್ರೋನ್ಮಾಥ
- 4 ಪ್ರತದಕ್ಷತಾಂಧಗವತೀಂ ಚಾಮುಂಡಿಕಾಂಭಾವಯೇ ನಿಧಾನಂಸಿದ್ಧಾ
- 5 ನಾಂ ನಿಖಲ ಜಗತಾಂಮೂಲಮನಫಂ ಪ್ರಮಾಣಂ ಲೋಕಾನಾಂ ಪ್ರ
- 6 ಣದೂಪದ ಮಹಾಕೃತಗಿರಾಂ ಪರಂಪಸ್ತು ಶ್ರೀಮತ್ಪರಮ ಕರುಣಾ

- 7 ನಾರಭರಿತಂ ಪ್ರಮೋದಾನನ್ಯಾಕಂದಿತತು ಭವತಾಮೃತ್ಯುವಿಕೃಪಂ |
 8 ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರದಂಡಸ್ವಪಾತುನಃ ಹೇಮಾದ್ರಿಕೃಪ
 9 ಶಾಯತ್ರ ಧಾತ್ರೀ ಭತ್ತ್ರಿತ್ರಯಂದಧಾ ನಮಸ್ತೇಸ್ತು ವರಾಹಾಯೇ ಲೀ
 10 ಲಯೋದ್ಧರತೇಮಹೀಂ ! ಬುರಮಧ್ಯಗತೋಯಸ್ಯ ಮೇರುಃಕಣ
 11 ಕಣಾಯತೇ! ಪಾತುತ್ರಿಣಿ ಜಗಂತಿ ಸೌತತಮಕೂಪಾರಾದ್ಧರಾ
 12 ಮುದ್ದರನ್ನೀಡಾ ಕ್ರೋಡಕಳೆಬರಸ್ಥಭಗವಾನ್ಯಸ್ಯೇಕದಂಷ್ಟ್ರಾಂಕು
 13 ರೇ ಕೂರ್ಮಃ ಕಂದತಿ ನಾಳತಿದ್ವಿರಸನಃ ಪತ್ರಂತಿದಿಗ್ಧಂತಿನೋ ಮೇ
 14 ರುಃ ಕೋಶತಿ ಮೇದಿನೀಜಲಜತಿಪ್ಪೋಮಾಖರೋಲಂಬತಿ ಸ್ತಸ್ತಿಶ್ರೀ
 15 ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೪೯ ನೆ ಸಂದ
 16 ವರ್ತಮಾನ ವೈಯನಾಮ ಸಂವತ್ಸರದ ಆಷಾಢ ಶು ೧೦ ಶುಕ್ರವಾ
 17 ರದಲ್ಲು ಆತ್ಮೀಯಸಗೋತ್ರ ಆಶ್ವರಾಯನ ಸೂತ್ರ ಬುಕ್ಕಾಪಾನು
 18 ವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪಾತ್ರರಾದ ಯಿಮ್ಮಡಿ
 19 ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯ
 20 ರವರ ಧರ್ಮಪತ್ನಿ ದೇವಾಜಂಮಂಣ್ಣಿಯವರು ಮೌನಭಾರ್ಗ
 21 ವ ಗೋತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರ ಬುಕ್ಕಾಪಾಧ್ಯಾಯಿಗಳಾದ
 22 ದ ಪ್ರಧಾನ ವೆಂಕಪ್ಪೈನವರ ಪಾತ್ರರಾದ ರಾಮದಾಸೈನವರ
 23 ಪುತ್ರರಾದ ವೆಂಕಟರಾಮೈನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪಸ್ತರೋ
 24 ಪಕರಣ ಗೃಹಸೂತ್ರವಾದ ಭೂದಾನಸಾಧನ ವೆಂಕೆಂದರೆ
 25 ದಕ್ಷಿಣಾಯನ ಪುಣ್ಯಕಾಲವಾದ ಈದಿವ್ವದಲ್ಲ ನಾವು ತುರಾ
 26 ಭಾರದಾನವಂ ಮಾಡುವಲ್ಲಿ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ
 27 ನಮ್ಮ ಅಯ್ಯಾಜಿಯವರ ಪ್ರೇರಣೆಯಿಂದ ಭೂದಾನವಂ ಮಾಡಿ
 28 ಡಿ ಅಗ್ರಹಾರವಂ ಮಾಡಿಸಿದ್ದಕ್ಕೆ ಪೂಜ ಪಂಚಕಕ್ಕೆ ಗಣನಂ
 29 ಬ್ರಾವೃತ್ತಿ ದೇವರವೃತ್ತಿ ವಂದುಸಹ ಅರವತ್ತು ವೃತ್ತಿಗೆ ಯೀವೃತ್ತಿವಂ
 30 ತರಿಗೆ ನರಸೀಪುರತಾಲ್ಲು ಹೇಮಾವತಿ ನದೀತೀರದಲ್ಲಿ ಹೇಮಗಿ
 31 ರಿ ಸಮೀಪದ ಬಂಡಿಹೊಳೆ ಗ್ರಾಮದಬಳಿ ಮನೆಗಳಕಟ್ಟಿ ದೇವಾ
 32 ಂಬಾ ಅಗ್ರಹಾರವೆಂಬ ಹೆಸರಿಟ್ಟು ಈವೃತ್ತಿಗಳಿಗೆ ಸಲ್ಲುವ ನ
 33 ರಶೀಪುರ ತಾಲ್ಲು ಬಂಡಿಹೊಳೆ ಹೋಬಳಿ ಪೈಕಿ ಕನಬಾಬಂಡಿಹೊಳೆ
 34 ಗ್ರಾಮ ತರಣೇನಹಳ್ಳಿ ಮಡವನಕೋಡಿ ಹೋಬಳಿ ಪೈಕಿ ಕನಬಾ ಬಾ
 35 ಡವನಕೋಡಿಗ್ರಾಮ ಯಾಚಮಾನಹಳ್ಳಿ ಯಾಚೇನಹಳ್ಳಿ ತೆಡಗರಹ
 36 ಳ್ಳಿ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಪೈಕಿ ಮೈಸೂರು ಕುರಣೇನಹ
 37 ಳ್ಳಿ ಅಕ್ಕಿಹಬ್ಬಾಳು ಹೋಬಳಿ ಪೈಕಿ ಅಲಂಬಾಡಿಗ್ರಾಮ ಬಸವನ ಹ
 38 ಳ್ಳಿ ಮಾಂಬಳಿ ದಡದಹಳ್ಳಿ ವೆಂಚವಳಲುಗ್ರಾಮ ಉಭಯಂಹದಿ
 39 ರುಗ್ರಾಮ-ಕೆರೆ-ಕಟ್ಟಿ-ಕಾಲ್ಮೆಗಳ ಸಹ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸು
 40 ವಂತ ಆ ತಾಲ್ಲು ಆಮೀಲಗೆ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ಆ
 41 ಯ್ಯಾಜಿಯವರು ಸನ್ನದು ಬರೆಶಿಕೊಟ್ಟು ಇರುವುದರಿಂದ ಆ ಸ
 42 ನ್ನದುಮೇರೆ ಅರುವತ್ತು ವೃತ್ತಿ ಪೈಕಿ ಒಂದು ವೃತ್ತಿಯನ್ನು ಸೋಪಸ್ತ
 43 ರೋಪಕರಣರಹಿತವಾದ ಮನೆಸಹ ನಿಮ್ಮ ದಂಪತಿಗಳ
 44 ಅಲಂಕರಿಸಿ ಶಾಶ್ವತ ಪ್ರಣೀತವಾಸ ಸಿದ್ಧಾರ್ಥವಾಗಿ ಸ
 45 ಹಿರಣ್ಯೋದಕದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಮೌನಭಾರ್ಗ
 46 ವಗೋತ್ರ ಆಶ್ವರಾಯನಸೂತ್ರ ಬುಕ್ಕಾಪಾಧ್ಯಾಯಿಗಳಾದ
 47 ಪ್ರಧಾನ ವೆಂಕಪ್ಪೈನವರ ಪಾತ್ರರಾದ ರಾಮದಾಸೈನವರ ಪು
 48 ತ್ರರಾದ ವೆಂಕಟರಾಮೈನವರಿಗೆ ಆತ್ಮೀಯಸಗೋತ್ರ ಆಶ್ವರಾ
 49 ಯನಸೂತ್ರ ಬುಕ್ಕಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜವಡೆಯ
 50 ರವರ ಪಾತ್ರರಾದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪು
 51 ತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯರವರ ಧರ್ಮಪತ್ನಿ ದೇವರಾಜ
 52 ಮಂಣ್ಣಿಯವರು ಧಾರೆಯನೆ ರದುಕೊಟ್ಟವಾದಕಾರಣ ಯೀ
 53 ವೃತ್ತಿಗೆ ಸಲುವ ಗಡ್ಡೆ-ಬೆದ್ದಲು ತೋಟ-ತುಡಿಕೆ ಕಾಡಾರಂಬ ನೀ
 54 ರಾರಂಬ ಮಗ್ಗು ಮನೆ ಹಣ ಕೆಂಪುನೂಲು ಉಪ್ಪಿನಮೋಳೆ ಈ
 55 ಚಲುಪೈರು ಪುರವರ್ಗ ಯೇರುಕಾಣಿಕೆ ನಾಮಕಾಣಿಕೆ ಗುರು
 56 ಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಬ್ಬಿಣದ ಪೊಂಮು ಅಲೆಪೊಮ್ಮು
 57 ಹತ್ತಿಪೊಮ್ಮು ಮಾರ್ಗ ಕರಗ ಪಡಿಸುಂಕ ಪೊಂಮು ಜಾತಿಕೂ
 58 ಟ ಸಮಯಾಚಾರ ಹುಲ್ಲು ಹಣ ಚರಾದಾಯ ಹೊರಾದಾಯ
 59 ಶೀಗೆ ಮಡ್ಡಿ ಪತಂಗ ಪೇಪಳಿ ಗಿಡಗಾವಲು ಬ್ರಾಹ್ಮಣಸಿವೇಶನ

- 60 ಶೂದ್ರನಿವೇಶನ ಸೊಪ್ಪಿನತೋಟ ತಿಪ್ಪೆಹಳ್ಳ ಶ್ರೀಗಂಧ ಹೊರತಾ
 61 ದ ಮರವಳಿ ಫಲವೃಕ್ಷ ಮದ್ದಿಕ ಮುಂತಾದ ಈವಂದು ವೃ
 62 ತ್ತಿಗೆ ಸಲುವ ಆಸಕಲ ಸ್ವಾಮ್ಯವನ್ನು ಧೃವುಂಡಿಗೆ ಮೇರೆ ರೋ
 63 ಹಿಶಿಕ್ಕೊಂಡು ಈ ವ್ಯಯ ಸಂವತ್ಸರದಾರಭ್ಯ ನಿರುಪಾಧಿ
 64 ಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರ ಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ
 65 ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸುತ್ತಾ ಚಿರಂಜೀ
 66 ವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ನಮ್ಮ ಅಯ್ಯಾಜಿಯವರ ಶ್ರೇಯಃಪ್ರಾ
 67 ರ್ಥನೆಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಇರುವುದು ಈ ವೃತ್ತಿಗೆ ಶೇರಿ
 68 ದ ಭೂಮಿವಳಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರು ಪಾಷಾಣ ಅಕ್ಷೀಣಾ
 69 ಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯಗಳು ನಿ
 70 ಮಿಗೆ ಸಲುವದು ಯಿಲ್ಲೆಂದ ಮುಂದೆ ಯೀವೃತ್ತಿಯು ನೀವು ಮಾ
 71 ಡುವ ಅಧಿಕೃತ ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರ ಚತು
 72 ಸ್ವಯಗಳಿಗೂ ನಿಮಗೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವುದೆಂದು ಆತ್ಮೀಯ
 73 ಸಗೋತ್ರ ಆಶ್ವರಾಯನಸೂತ್ರ ಬುಕ್ಕಾಪಾನುವರ್ತಿಗಳಾ
 74 ದ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪೌತ್ರರಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ
 75 ವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯರವರ ಧ
 76 ರ್ಮಪತ್ನಿ ದೇವಾಂಬಿಕೆಯವರು ಮಾನಧಾರ್ಗವಗೋ
 77 ತ್ರ ಆಶ್ವರಾಯನಸೂತ್ರ, ಯಜುರ್ವ್ಯಾಖ್ಯಾಯಿಕೆಗಳಾದ ಪ್ರ
 78 ಧಾನ ವೆಂಕಪ್ಪಯ್ಯನವರ ಪೌತ್ರರಾದ ರಾಮದಾಸ್ಯನವರ ಪು
 79 ತ್ರರಾದ ವೆಂಕಟರಾಮ್ಯನವರಿಗೆ ಬರೆಶಿಕ್ಕೊಟ್ಟ ಸೋಪಸ್ತ
 80 ರೋಪಕರಣ ಗೃಹಸತಿತವಾದ ಭೂದಾನಸಾಧನಸಹೀ
 81 ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದ
 82 ಯಂ ಯಮಶ್ಚ | ಅಹಶ್ವರಾತ್ರಿಶ್ಚಲಭೇಚ ಸಂಧ್ಯೇ ಧರ್ಮ
 83 ಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರ
 84 ದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ
 85 ಭವೇತ್ || ಸ್ವದತ್ತಾ ಪುತ್ರೀಕಾಧಾತ್ರೀ ಪಿತೃದತ್ತಾ ಸಹೋದರೀ
 86 ಅನ್ಯದತ್ತಾತುಮಾತಾಸ್ಯಾದ್ವತ್ತಾಂಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್ ಸ್ವ
 87 ದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಶ್ಯಿವ
 88 ರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣ್ವಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ಮದ್ವಂ
 89 ಶಜಾಃ ಪರಮಹೀಪತಿ ವಂಶಜಾವಾ ಯೇಭೂಮಿಪಾ ಸ್ವತ
 90 ತ ಮುಚ್ಛಲ ಧರ್ಮಚಿತ್ತಾಃ || ಮದ್ವರ್ಮಪೋವ ಸತತಂಪರಿ
 91 ಪಾಲಯಂತಿ ತತ್ತಾದ ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ
 92 ಬ || ತಾರೀಖು ೧೪ನೇ ಮಾಹೆ ಜುಲಯಿ ೧೯೧೮ನೇ ಯಿಸ
 93 ವಿಮುಲ್ಲು ಶ್ರೀಕಂಠ

114

ಕಿಕ್ಕೇರಿ ಹೋಬಳಿ ಕಡಂಬಿಗೆಯ ವಿಭೂತಿಯ ಕುಪ್ಪೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-4"×0'-9"

1 ಹೆಮ್ಮೊಗೆಯ	5 ಸಲಗೆಮೂಟು	9 ವಂ ಅಳಿದನ್ನು
2 ಚಿಕ್ಕಗುಣ್ಣು	6 ಬೆದ್ದಲೆಗೆ ಒ	10 ಕವಿಲೆಯು
3 ನಂಕಕಡೀವ	7 ನ್ನುಸಲಗೆ	11 ಕೊಂದಪಾ (?)
4 ಗ್ಲೆ ಬಿಟ್ಟಗದ್ದೆ	8 (ಗೆ) ಇನಿಸು	

115

ಅಕ್ಕಿಹೆಣ್ಣಾಳು ಹೋಬಳಿ ತ್ರವಣ ಹಳ್ಳಿಗೆ ಪೂರ್ವದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'×2'

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾದ್ವಾದಾಪೋಪರಾಂಧ
 2 ನಂಜಿಯಾತ್ರೈಕೋಕ್ಯನಾಥಸ್ವಶಾಸನಂಜಿನಶಾಸನಂಸ್ವಶಿ
 3 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲತಳ
 4 ಕಾಡುಗೊಣ್ಣು ಧುಜಬಳ ವೀರಗಂಗ ವಿಷ್ಣು ಪದ್ಮನ ಹೊಯ್ವ
 5 ಳ ದೇವರ ಪಿರಿಯರಸಿ ಚಂದಲ ದೇವಿಯರು! ತ್ರಿಭುವನತಳ

- 6 ತೀರ್ಥದ ವೀರಕೊಂಗಾಳ್ ಜಿನಾರಯ
7 ದ ದೇವರ ಅಂಗಭೋಗಕ್ಕಂ ರಿಷಿಯರಾಹಾರದಾನಕ್ಕಂತ
8 ಮ್ಮಬಪ್ಪಪ್ರಿಯ ಕೊಂಗಾಳ್ ದೇವರವಗಬಳವಳಿ
9 ಟ್ಲ ಮಂದಗೇಡೆಯ ಶ್ರಿಯೋಳಗೆ ಕಾವನಹಳ್ಳಿಯತಮ್ಮ
10 ತಮ್ಮದುದ್ದಮಲ್ಲದೇವನು ತಾವು ವಿಷ್ಣು ಶ್ರೀ ಮೂಲಸಂಘ
11 ದೇಸಿಗ ಗಣಪುಸ್ತಕಗತ್ಯಕೊಂಡುಕುಂದಾನ್ವಯದಶ್ರೀಮೇಷ
12 ಚಂದ್ರತ್ಯವಿದ್ಯದೇವರ ಶಿಷ್ಯರು ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ [ನದೇವ]
13 ರ ಕಾಲಂಕರ್ಚಿಧಾರಾಪೂರ್ವಕಮಾಡಿ [ಸರ್ವಬಾಧಾ]
14 ಪರಿಹಾರಮಾಡಿಬಿಟ್ಟದತ್ತಿಮಂ [ಗಲಮಹಾ]
15 ಶ್ರೀ|| ಇದನಾವನೋವರ್ಷಂ ಪ್ರತಿಪಾಳಿಸಿದ
16 ವಿಲೆಯಕ್ಕೋಡುಂಕೊಳಗಮಂ
17 ಗಂಗೆಯು

116

ಚಿನಕುರಳಿ ಹೋಬಳಿ ಮಯಿಲನಹಳ್ಳಿಯ ಊರಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

- 1 ಶುಭಮಸ್ತು ಶಾಲವಾಹನ ಶಕವರಿಷ
2 ೫೭ ಸಂದವರ್ತಮಾನವಾದ ಜಯ
3 ತ್ವರದ ವಯಿಶಾಖ ಬ ೧೨ ಲೂ
4 ರಾಯರಿಗೆ ಬಿನ್ನಾ ಹಮಾಡಿ ರಾಯರ
5 ಪ್ಪಣಿಯಲೂ ರಾಮಾಭಿರು (?)
6 ಪೊಳಗಾಗಿ ಯಿದಪುರ ತಾಂಜಂ ವೃನ್ದಾವನ
7 ದ ಪೊಳಗಾದ ಮಯಿಲನ ಹಳ್ಳಿ ಆ ಪುರದ
8 ಗ್ರಾಮಗಳನು ಆಬ್ಬಗಂಜೂರು ನಂಜರಾ
9 ಜಗಳೂ ತಮ್ಮ ಧರ್ಮವಾಗಿ ಮೇಲುಗೋ
10 ಚೆಯ ಚಲಪಿಳರಾಯರಿಗರ್ಪಿಸಿದ
11 ರು ನಾಳಗಾಚಾರಿ ಸಿದ್ಧಗ್ರಾಮದ ಚಲುವ
12 ರಾಮಾನುಜನ ಬರಹ

117

ಅದೇ ಹೋಬಳಿ ವನಂತಪುರದ ಅಂಜನೇಯನ ಗುಡಿಯ ಮುಂದಣ ಗರುಡಗಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ 1'-2"×1'-6"

ಹೊಸಕನ್ನಡದ ಅಕ್ಷರ

- 1 ಶ್ರೀ ವನಂತಪುರದ ಬ | 2 ಸರ್ವೇ ಗೌಡನಮಗ ಕೆ | 3 ಂಪ್ಪೇಗೌಡನು ಶ್ರೀ ರಾಮ .

118

ಮಂಡ್ಯದ ತಾಲ್ಲೂಕು.

ದುದ್ದದ ಹೋಬಳಿ ಹುಳ್ಳೇನಹಳ್ಳಿ ಚಾಮಯ್ಯನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ 5 ಹಲಗೆ ಉಂಗರ, ಅನೆ ಮೊಹರೆದೆ.

- I b 1 ಸ್ವಸ್ತಿಚಿಂತಂಭಗವತಾಗತಘನಗಗನಾಭೇನಪತ್ಯನಾಭೇನ ಶ್ರೀಮತ್ಪಾಹ್ಯವೇಯಕುರಾಮಲಪ್ರೋಮಾವಳಾ
2 ಸನಭಾಸ್ಯರೇಸ್ವಬಡ್ಧೈಕಪ್ರಹಾರಬಣ್ಣತಮಹಾಶಿರಾಸ್ತವ್ವಲಬ್ಧಬಲಪರಾಕ್ರಮೋದಾರುಣಾರಿಗಣ
3 ವಿದಾರುಣೋಪಲಬ್ಧವ್ರಣವಿಭೂಷಣ ವಿಭೂಷಿತಃ ಕಾಣ್ವಾಯನಸಗೋತ್ರಃ ಶ್ರೀಮತ್ ಕೊಂಗುಣಿ ವರ್ಮಧ
4 ಮ್ಮ ಮಹಾಧಿರಾಜಃ ತಸ್ಯಪುತ್ರಃ ಪಿತುರನ್ಯಾಗತಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯವಿಕಿತವೃತ್ತಸಮ್ಯಕ್ಪಜಾ
5 ಪಾಲನಮಾತ್ರಾಧಿಗತರಾಜ್ಯ ಪ್ರಯೋಜನೋ ವಿದ್ಯತ್ಯವಿ ಕಾಣ್ವಾನಿಕ ಪೋಪಲಧೂತೋ ನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತ್ರಪ್ಪ
6 ಯೋಕ್ತ್ಯ ಕುಶಲೋದತ್ತಕ ಸೂತ್ರವೃತ್ತೆ ಟ್ಪಿಣೀತಾ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪತ್ರವಿತ್ಯ
7 ಪೈತಾಮಹಗುಣ ಯುಕ್ತೋನೇಕಚಾತುರ್ಧನ್ವಯುದ್ಧವಾಪ್ತ ಚತುರುದಧಿಸಲರಾನ್ವಾದಿತ
II a 8 ಯಶಾಃ ಶ್ರೀಮತ್ ಹರಿವರ್ಮ ಮಹಾಧಿರಾಜಃ ತತ್ಪತ್ರಃ ದ್ವಿಜಗುರುದೇವತಾ ಪೂಜನ ಪರೋನಾರಾಯಣ
9 ಚರಣಾನುಧಾತ ಶ್ರೀಮತ್ ವಿಷ್ಣುಗೋಪಮಹಾಧಿರಾಜಃ ತತ್ಪತ್ರಃ ತ್ಯಮ್ನಕಚರಣಾಮ್ಬೋರುಹ ರಜ
10 ಟ್ಪಿವಿತ್ರೀ ಕೃತೋತ್ತಮಾಂಗಃ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮಕ್ರಯಕ್ರೀತರಾಜ್ಯಕಲಯುಗಬಲ ಪಂಕಾವಸನ್ನಧರ್ಮ
11 ವೈಷೋದ್ಧರಣಿತ್ಯನ್ನದ್ಧಃ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪತ್ರಃ ವಿದ್ಯಾವಿನಯಾತಿಶಯ
12 ಪರಿಪೂರಿತಾತ್ಮಾನಿರವಗ್ರಹ ಪ್ರಧಾನಶಾರ್ಯಃ ಶ್ರೀಮದವನೀತ ನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ವಿಜ್ಞ
13 ಮ್ಮಮಾಣಶಕ್ತಿತ್ರಯಃ ಅನ್ದರಿ ಅಲತುಪ್ಪೊರ್ರುಳಪಿಹೆಟ್ಟ [ಗ] ರಾಧ್ಯನೇಕಸಮರ ಮುಖಮುಖ

- 14 ಹುತಪ್ರಹತ ಶೂರಪುರುಷ ಪಶೂಪಹಾರವಿಘನವಿಹಸ್ವೀಕೃತಾನಾಗ್ನಿಮುಖಃ ಕಿರಾತಾರ್ಜುನೀಯಪ
15 ಇದ್ವಾದಶಸ್ತರ್ಗೀಕಾಕಾರೋ ದುರ್ವಿನೀತನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ದುದ್ಧಾರ್ಜುನವಿಮದ್ಧವಿಮ್ಬದಿತವಿಶ್ವಮ್ಬ
16 ರಾಧಿಪಮಾಲಮಾಲಾಮಕರನ್ದಪ್ಪಿಷ್ಟಾಂಶೋರೀಕ್ರಿಯಮಾಣಚರಣಯುಗಲನಳಿನಃ ಮುಷ್ಕರನಾ
17 ಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ಚತುರ್ಧಶವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತವಿಮಲ ಮತಿಃ ವಿಶೇಷತೋನವಶೇ
18 ಪಸ್ಯನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತೃಪ್ರಯೋಕ್ತೃಕುಶಲೋರಿಪುತಿಮಿರನಿಕರ ನಿರಾಕರಣೋದಯಭಾಸ್ವ
19 ರಾಶ್ರೀವಿಕ್ರಮ ಪ್ರಥಿತನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ಅನೇಕಸಮರಸಂಪಾದಿತ ವಿಜೃಂಭಿತದ್ವಿರ
20 ದರದನಾಕುಲಶಾಭಿಪಾತಃ ಪ್ರಣಸಂರೂಢಭಾಸ್ವದ್ವಿಜಯಲಕ್ಷಣ ಲಕ್ಷೀಕೃತ ವಿಶಾಲ
21 ವಕ್ಷಸ್ತಲಃ ಸಮಾಧಿಗತಸಕಲ ಶಾಸ್ತ್ರಾರ್ಥತತ್ತ್ವಃ ಸಮಾರಾಧಿತ ಶ್ರಿವರ್ಗಃ ನಿರವದ್ರಚರಿತಪ್ಪಿ
III (a) 22 ದಿನಮುಖವರ್ಧಮಾನ ಪ್ರಭಾಪೋದೋವಿಕ್ರಮಃ ನಾಮಧೇಯಃ ಅಪಿಚನಾನಾಪೇತಿಪ ಹಾರಪ್ರ
23 ವಿಪುಟತಥಾಪೋರಃ ಕವಾಟೋತ್ತಿತಾಸ್ಯಕಾರಾಶ್ಚಾದಪ್ರಮತ್ತದ್ವಿಪಶತಚರಣಕ್ಷೋದ ಸಂಮದ್ಧಭೀಮೇ
24 ಸಂಗ್ರಾಮೇಪಲ್ಲವೇನ್ದ್ರನ್ದ್ರಪತಿಮಜಯದ್ಯೋವಿಳನ್ನಾಭಿಧಾನೇ ರಾಜಾ ಶ್ರೀವಲ್ಲಭಾಕೃಸ್ತಮರ
25 ಸತಜಯಾವಾಪ್ತ ಲಕ್ಷ್ಮೀವಿ [ಶಾಲಃ] ತಸ್ಯಾನುಜೋನತ ನರೇನ್ದ್ರ ಕಿರೀಟಕೋಟಿರತ್ನಾರ್ಕ
26 ದೀಧಿತಿವಿರಾಜಿತಪದ [ಪಾದ] ಪತ್ಯಃ ಲಕ್ಷ್ಮ್ಯಾನ್ಯಯಂವೃತಪರ್ವತವ ಕಾಮನಾಮಾನ್ಯಪ್ರಪ್ರಿಯೋ
27 ರಿಗಣವಿದಾರುಣ ಗೀತಕೀರ್ತಿ ತಸ್ಯಕೋಂಗುಣಿ ಮಹಾರಾಜಸ್ಯ ಶಿವಮಾರಪ [ರ] ನಾಮಧೇಯಃ
28 ಪಾತ್ರಃ ಸಮವನತ ಸಮಸ್ತ ಸಾಮನ್ವಮಕುಟ ಪುಟ್ಟಪಟಲರತ್ನವಿಲಸದಮರಧನ
III (b) 29 ಪುಣ್ಯಮಣ್ಣಿತ ಚರಣನಖಮಣ್ಣಿಲಃ ನಾರಾಯಣಚರಣ ನಿಹಿತಭಕ್ತಿಃ ಶೂರಪುರುಷತುರ
30 ಗ ನರವಾರಣ ಪುಟ್ಟಸಂಪುಟದಾರುಣ ಸಮರನಿರಸಿನಿತಾತ್ಮ ಕೋಪೋಭೀಮಾಕೋಪಃ
31 ಪ್ರಕಟರತಿಸಮಯ ಶಮನವರ್ತನ ಚತುರಯುಪತಿರಜನಲೋಕ ಧೂತ್ಯೋರೋಕಧೂತ್ಯಃ ಸುಮ
32 ದ್ಧರಾನೇಕ ಯುಧ್ಮೂರ್ಧ್ವಲಬ್ಧವಿಜಯ ಸಂಪದಹಿತಗಜಪಟಾಕೇಸರೀರಾ
33 ಜ ಕೇಸರೀ ಅಪಿಚ ಯೋ ಗಂಗಾನ್ಯಯ ನಿರ್ಮಲಾಂಬರ ತಲವ್ಯಾಭಾಸನಪ್ರೋಲ್ಲ
34 ಸನ್ಮಾರ್ತಗೋರಿಧಯಂಕರಃ ಸುಭಕರ ಸನ್ಮಾರ್ಗರಕ್ಷಾಕರಃ ಸಾರಾಜ್ಯಂ ಸಮುಪೇತೃರಾಜನ
35 ಮಿತಾರಾಜನ್ಮಣ್ಣಿರುತ್ತಮ್ಯರಾಜಾ ಶ್ರೀಪುರುಷಶ್ಚಿರಂವಿಜಯತೇ ರಾಜನ್ಯಚೂಡಾಮಣಿಃ
IV (a) 36 ಕಾಮೋರಾಮಾನುಜಾಪೇದಶರಥತನಯೋವಿಕ್ರಮೇಯಾಮದಗ್ನ್ಯಃಪ್ರಾಚ್ಯೈಶ್ಚರ್ಯವರಾರಿ
37 ಬ್ರಹ್ಮ ಮಹಸಿರವಿ ಶ್ವಪ್ರಭುತ್ವೇಧನೇಶಃಘೋವಿಪ್ರಾ ತಶಕ್ತಿ ಸ್ತು ಟತರಮಬಿಲ ಪ್ರಾಣಭಾ
38 ಜಾಂ ವಿಧಾತಾಧಾತ್ರಾಸ್ಯಪ್ರಪ್ರಜಾನಾಂ ಪತಿರಿತಿಕವಯೋಯಂಪ್ರಶಸ್ತಿಸ್ತಿತ್ಯಂತತು ಪ್ರತಿದಿನಪ್ರವೃ
39 ತ್ತ ಮಹಾದಾನ ಜನಿತಪುಣ್ಯಾಪಘೋಷಮುಖರಿತ ಮನ್ದಿರೋದರೇಣ ಶ್ರೀಪುರುಷ ಪ್ರಥಮನಾಮಧೇ
40 ಯಃ ಪ್ರಥಿವೀಕೋಂಗುಣಿ ಮಹಾರಾಜಾಧಿರಾಜಃ ಶ್ರೀ ಬಾಣವಂಶೋ ತ್ವವ ಶ್ರೀ ದಿಷ್ಟಿಗರಕೃಬ್ಧಪುನಾಡು
ನಾಸಿರ
41 ವ್ಯೂಹು ಮಾನಾಳುತಿಪ್ಪ ಶ್ರೀಪುರುಷಮಹಾರಾಜರ್ಗಿ ಬಿನ್ನಪ್ರಗೈಯು ದಕ್ಷಿಣಾಯನವಿಷುಪತತ್ವಾ
42 ಲದುಳ್ ಸುಗೋತ್ರಗಾರ್ಗಿ ಜನಾರ್ದನಾಸ್ತಕೇಶವಭಟ್ಟಸ್ಯ ನಾಮತನರ್ವಶಾಸ್ತ್ರಾಸ್ಯಜನಾತಿ
IV (b) 43 ಕೌಸಿಕಗೋತ್ರ ನಾಗಶರ್ಮ ಪ್ರವರಕಾಶ್ಯಪಗೋತ್ರ ಶ್ವೇತಿ | ೩ [ಈ] ಮೂವರ್ಗಂ ಮೂಟುಭಾಗಮಾಗೆಕೋವ
44 ಳೆ ವ್ಯುನಾಮಾಗ್ರಾಮಂ ಬ್ರಹ್ಮದೇಯಂದತ್ತಃ ದಿಷ್ಟಿಗನಾಡೆಯರುಂ ಕೊನ್ನಡಿಯುಂ ಪೆರ್ಗಡೆತ್ತನಂಗೈಯೆ
ನಗರೂರ
45 ಬೆಳ್ಳಿಯರುಂ ಮರವೂರವಣ್ಣಾಕರುಂ ಕಲ್ಲದುಪಿನಮಾದಡಿಯು ಮೊದೂರಜಿಯಚಾಯರುಂ ನರಸಾಕ್ಷಿ |
46 ಪದೆಯುಂ ಮೂಟುಮಾನೆ ! ಸೀಮಾನ್ತರ ಮೂಡಾಯೊಳಗೆಜಿಯ ಪಾದರಿ ಎ ಅನ್ನೆಅಬನ್ದಕೆಜಿಯುಳ್ಳ
47 ಡಿ ಪೆರ್ವಳ್ಳಮನನ್ನು ಪಡುವಾಯೊಡಪೆರ್ವುಣನವತಂಕಾಯ್ತಲೆ ಮೊಜಡೆಬೆದಿಕೆಜಿವ ಮೊದ
48 ಳೆ ಮಡುವಪಡುವಾಯ್ತೆಳ್ಳಿಳಿಕಾಲುವವದುಪುಂಗಳಿಗಾಗೆ ತೊರೆವ ಬಡಗಾಯ್ತಡವಿಗಜಿವ
49 ಅನ್ನೆ ವನ್ನು ಮುಳ್ಳಿಣ್ಣಿವೆ ಬಾದೊ ಪ್ಪವನನ್ನು ಸೊಜರೊರಡಿವ ಅನ್ನೆ ಬನ್ನು ಬಾನ್ನಿಗಾರ್ಗಕುಪ್ಪೆ
V (a) 50 ಯೆವಾಡೊ ಪ್ಪಯೆನನ್ನು ಪಾದರಿನೊಳ್ಳೊಡುತ್ತಸೀಮೆ ಶ್ರೀ ಸ್ವದತ್ತಂಪರದತ್ತಾನ್ವಾಯೋ
51 ಹರೇತಿಬಿಶುನ್ದರಾಪ್ಪಪಿಬರಿಪನಹಸ್ತಾಣಿವಿಷ್ಣುಯಂಜಾ [ಯ] ತೇಕೃಮಿಬಹುಭವ್ಯ
52 ಸುಧಾಭುಕ್ತರಾಜಭಿಶಗರಾಜಭಿಯನ್ಯಯನ್ಯಯತೋಧೂಮಿತಸ್ಯ ತಸ್ಯ ತದಾಪಲಂ
53 ಬ್ರಹ್ಮಶ್ವನ್ನು ವಿಷಂಘೋರಂನವಿಷಂವಿಷಮುಖ್ಯತೇ | ವಿಷಮೇಕಾಕಿನಂಹುಬ್ರಹ್ಮಶ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ||

ಮೈಸೂರು ಓರಿಯಣ್ಣರ್ ಲೈಬ್ರರಿ ಚಕ್ರವರ್ತಿ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರಿಂದ ಬಂದ ತಾಮ್ರಶಾಸನ ೭ ಹಲಗೆಗಳು.

(ಚಂದ್ರ+ಚಕ್ರ—ವಡಗಲೆನಾಮ—ಶಂಖ+ನೂರು.)

- I (a) 1 ಉತ್ತರೇಸಹ್ಯಜಾತೀರೇನರ್ವನ್ಮಾನಸಮುಚ್ಚಯಿ
2 ನಾರಾಯಣಗಿರಾಶ್ರೀವರ್ಷ ಆಸ್ತೇನಾರಾಯ

3 ಣಾನ್ವಯಂ || ಸ್ವಸ್ತಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾ
 4 ಲಿವಾಹನ ಶ್ರೀರ್ಮಮಹಾ || || ರಾಜಾ
 5 ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ನರಪತಿ ವಿಪ್ರಾಥ
 6 ಬೋಕ್ಷಪುರಿ ಅರಿರಾಯರಗಂಡ ಚತು
 7 ಸಮುದ್ರಾಧಿಪತಿ ಪ್ರತಾಪ ವಿರೂಪಾಕ್ಷ ಮ
 8 ಹಾರಾಯರು ಸುಖಸಂಬವಿನೋದ
 9 ದಿಂದ ಪೃಥ್ವಿನಾಂಬ್ರಾಜ್ಯಂಗೈಃ ಉತಿರಲು |
 10 ಶಕವರ್ಷಂಗಳು ೧೩೬೦ನೆ ಸಂದವರ್ತಮಾ
 11 ನವಾದ ಸರ್ವಜಿತು ನಾಮಸಂವತ್ಸರದ ಪಾ
 12 ಲ್ಗುಣ ಶು ೧೫೦೦ ಜ್ಞಾನಮಂಟಪ ಪರಾಭಿ
 13 ದಾನ ದಕ್ಷಿಣಬದರಿಕಾಶ್ರಮ ಶ್ರಿಯಾದಾ
 14 ವ ಗಿರಿಯಾದಾ ||

I (b) 15 ಶ್ರೀತಿರುನಾರಾಯಣಪುರದ ಶ್ರೀ ನಾರಾಯಣ ದೇ
 16 ವರಿಗೆ ಅಭಿನವಕುಲಶೆಖರನಾದಾ ಶ್ರೀರ್ಮ
 17 ಮಹಾಪ್ರದಾನಾ ತಿಂಮಂಣಿ ಡಾಣಯಕಗುಡೆ
 18 ಯರು ಶ್ರೀ ನಾರಾಯಣ ದೇವರ ಪಾದ ಪಾದ ಪ
 19 ದ್ವಂಗಳಿಗೆ ಸಮರ್ಪಿಸಿದ ಗ್ರಾಮ ಹೊಗರನಾಡಿ
 20 ಗೆ ಶೆರಿದ ಕದಲಗೆರೆ ಗ್ರಾಮ ೧ಕೆ ಘಟಿಗೆ ೧೧೫ ವ
 21 ರಹಾಕ್ಕೆ ನಡದು ಬರೂಶೆವಿವರರಾತ್ರ ಅವ
 22 ಸರ ತಳಿಗೆ ಅಪೈದಕೆ ದಿನ ೧ಕೆ ೧೧||ರಲ್ಲೂ ವರುಷ
 23 ೧ಕೆ ೫೪ ವರಹಾ ಅಂಮ್ಮನವರ ಶಯನೋತ್ಸವದ
 24 ಶೆವೆಗೆ ೪೦ ವರಹಾ ನಾರಾಯಣದೇವರ ನಂದ
 25 ಧಿಪಕೆ ೧೮ ವರಹಾ ಅರ್ಧಕೆಗೆ ೩ ವರಹಾ ಅಂ
 26 ತು ೧೧೫ ವರಹಾವೆನ್ನು ಸಮರ್ಪಣೆಯಂ

II (a) 27 ಣಿ ಯಂನೂ ಮಾಡಿ ಈ ಗ್ರಾಮದ ಗುಡ
 28 ಕಲ್ಯಾಣಗವುಡ ಯಾ ಗ್ರಾಮದ ಕೊಡಿ
 29 ಗೆ ನಾರಾಯಣ ದೇವರಿಗೆ ಪಶ್ಚಿಮ ದಿಕನ |
 30 ಹೊಲಕೆ ಬಿಜವರಿ ೪ .೧. ಬೊರೆ ದೇವರಿಗೆ
 31 ಪೂರ್ವ ದಿಕನ ಹೊಲ ಬಿಜವರಿ ೧೧ ೩ ಕ
 32 ಲ್ಯಾಣ ಗುಡನಿಗೆ ಪೂರ್ವದಿಕನ ಹೊ
 33 ಲ ಬಿಜವರಿ ೧೧ ೪ ಶ್ಯಾನುಭಾಗ ರಾಮಾ |
 34 ನುಜಗೆ ದಕ್ಷಿಣದಿಕನ ಹೊಲ ಬಿಜ
 35 ವರಿ ೧೧ ೪ ಯಾ ಮೇರೆ ಗ್ರಾಮವನ್ನೂ
 36 ನಾರಾಯಣ ದೇವರಿಗೆ ಸಮರ್ಪಣೆ ಮಾಡಿ
 37 ಡಿ ಯಿಥೆ || ಶ್ಲೋ || ದಾನಪಾಲನೆಯೊ
 38 ಮ್ಹೆದಾನಾಚ್ಚೆಯೋನಪಾಲನಂ | ದಾ
 39 ನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ ಚ
 40 ತಂಪದಂ || ಸ್ವದತ್ತಾದಿಗುಣಂ ಪುಂಜ್ಯಂ |
 41 ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾ
 42 ರೇಣ | ಸ್ವದತ್ತಂನಿಸ್ತುಲಂಧವೇತ್ || ಶ್ರೀ

II (b) 43 ಯಾದವ ಗಿರಿಗೆ ಪೂರ್ವ ಲೂಕಪಾವನೆಗೆ ಪ
 44 ಶ್ವಿಮ ನಾಗಮಂಗಲಕೆ ದಕ್ಷಿಣ ಕಾವೆರಿಗೆ ಉತ್ತ
 45 ರದಲ್ಲ ಯಿರುವ ಕದಲಗೆರೆ ಗ್ರಾಮವೆನ್ನು ಶ್ರೀ
 46 ನಾರಾಯಣ ದೇವರ ಪಾದಕೆ ತಿಂಮಂಣಿ ಡಾಣಂ |
 47 ಯಕಥರ್ಮ ಶ್ರೀ

ಮೈಸೂರು ಹೋಬಳಿ ನಾಚನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ದಳವಾಯಿ ಕೆರೆಗೆ ಉತ್ತರಕ್ಕೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ



2 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ

3 ಕೃಷ್ಣರಾಜ ವಡಯರವ

1 ಶ್ರೀ

ಚಂದ್ರ



4 ರು ಅವಲಬಾರ ಕಚೆರಿ

5 ಬಕ್ಷಿ ಗುರಾಮ ಮಹಂ

- ⁶ ಮೃದಮಾನ್ಯರಿಗೆ ಪುತ್ರಪ
⁷ ಪುತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನ
⁸ ಡಯುವ ಮೃ.ರೆಗೆ ಕೊಟ್ಟ

- ⁹ ಸರ್ವಮಾನ್ಯವಾದ ನಾ
¹⁰ ಚನಹಳ್ಳಿ ಗ್ರಾಮದ
¹¹ ಯಲ್ಲೆ ಕಲ್ಲು.

121

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ನರಸಾಂಬುಧಿ ರೈಲ್ವೆ ಸ್ಟೇಷನ್‌ಗೆ ಎದುರುಭಾಗದಲ್ಲಿ ಸುಮಾರು
 ಅರ್ಧಮೈಲಿ ದೂರದಲ್ಲಿರುವ ತೋಟದಲ್ಲಿ ಹಾಳುದಾವಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

- ¹ ಶುಭಮಸ್ತು ಶುಭಕೃತು ಸಂ
² ವತ್ಸರದ ವಯಿಶಾಖ ಶು ೧ ಲು
³ ದೇವರಸಯ್ಯನವರ ನಿರೂ
⁴ ಪದಿಂದ ಕೋದಮರಸಯ್ಯ
⁵ ನವರು ಶ್ರೀ ದೇವರ ಕಾರ್ಯಕ್ಕೆ

- ⁶ ಬಿಟ್ಟುದು ಗದ್ದೆ ಹೊಲ
⁷ಕ್ಕೆ ಮೂಡಲು ಹಳ್ಳ
⁸ತೆಂಕ.....ನಡೆ.....
⁹ಇದನ್ನು.....
¹⁰ ಪಾಪಿ.....

122

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕವಲಂದೇ ಹೋಬಳಿ ದೇವನೂರು ಗುರುಸ್ವಾಮಿ ಮಠದ ಸ್ವಾಮಿಗಳ ವಶದಲ್ಲಿದ್ದ
 ತಾಮ್ರಶಾಸನ.

5 ಹಲಗೆ, ಉಂಗರ ಜೈನವಿಗ್ರಹದ ಮೊಹರು.

- I (b) ¹ ಸಪೋವ್ಯಾತ್ವೇಧನನ್ದಾಮುನ್ಯಾ ಭಿಕಮುಲಂಕೃತಂ| ಹರಶ್ಚಯಸ್ಕಕಾನ್ತೇನ್ದ ಕಳಯಾಕಮುಲಂಕ್ರಿ
² ತಂ ಭೂಪೋಭವತ್ ಬೃಹದುರಸ್ತಲರಾಜಮಾನ ಶ್ರೀಕೌಸ್ತುಭಾಯತಕರೈರುಪಗೂಢಕಣ್ಣಃ ಸತ್ಯಾನ್ವಿತೋ
³ ವಿಪುಲಬಾಹು ವಿನಿರ್ಜಿತಾರಿಚಕ್ರೋಪ್ಯಕೃಷ್ಣಚರಿತೋ ಭುವಿ ಕೃಷ್ಣರಾಜಃ ಪಕ್ಷಚ್ಛೇದ ಭಯಾಶ್ರಿತಾಜಿಲಮು
⁴ ಹಾಧೂಭ್ಯತ್ಕುಲ ಭ್ರಾಜಿತಾತ್ ದುರ್ಲಭಂಘೃದಪರೈಕ (ರ) ನೇಕವಿಪುಲಭ್ರಾಜಿಷ್ಣುರತ್ಯಾನ್ವಿತಾತ್ ಯಶ್ಚಾಳು
 ಕ್ಷಕುರಾ
⁵ ದಮೂನವಿಬುಧಾ ವ್ರಾತಾಶ್ರಯೋ ವಾರಿಧೇಃ ಲಕ್ಷ್ಮೀಮೃನ್ದರವತ್ಸುಲೇಲಮಚಿರಾದಾಕ್ಯಷ್ಟಪಾನ್ವಲ್ಲ(ಥ)
⁶ ಭಃ ತನ್ಯಾಭೂತನಯಃಪ್ರತಾ (ಪ) ವಿಸರೈರಾಕಾನ್ತದಿಡ್ಢಿಣ್ಣಲಶ್ಚಣ್ಡಾಂಶೋಸ್ತದ್ವಶೋಷ್ಯ ಚ
⁷ ಣ್ಣಕರತೋಪ್ರಹ್ಲಾದಿತ್ವಾಧರೋ ಧೋರೋಘೈರ್ಯುಧನೋವಿಪಕ್ಷ ವನಿತಾವ ಕ್ರಾಂಬುಜ ಶ್ರೀಹರೋಹಾ
⁸ ರೀಕೃತ್ಯಯಶೋಯದೀಯಮನಿಶ್ವಾನ್ಯಾಕಾಭಿರ್ವೃತ (ಂ) ಜೈಷ್ಠೋಲ್ಲಂಘನಜಾತಯಾಪ್ಯಮುಲಯಾಲ
⁹ ಕ್ಷಾಸ್ತಮೇತೋಪಿನನ್ ಯೋಧೂನ್ವಿಮೃಲಮಣ್ಣಲಸ್ತೀಯುತೋದೋಷಾಕರೋವಕ್ಯಚಿತ್ ಕರ್ಣಾಧಾಕೃತದಾ
¹⁰ ನನಸ್ತತಿಥ್ಯತೋ ಯಸ್ಯಾನ್ಯದಾನಾಧಿಕನ್ದಾನಂವೀಕ್ಷ್ಯಸುಲಜ್ಜಿತಾ ಇವದಿಶಾಮ್ಪ್ರಾನ್ತೇಸ್ಮಿತಾದಿಗ್ಗ
 II (a) ¹¹ ಜಾಃ ಅನ್ಯೈರ್ನೃಜಾತುವಿಜಿತಂಗುರುಶಕ್ತಿಸಾರಮಾಕಾನ್ತಭೂತಲಮನನ್ಸಮಾನಮಾ(ನಾ)ಯೇನೇ
¹² ಹಬದ್ಧಮತ (ವ) ಲೋಕೈಚಿರಾಯಗಂಗಮೂರೇ (ರ) ಸ್ವನಿಗ್ರಹಭಿಯೇ ತ (ವ) ಕಲಪ್ರಯಾತಃ ಏಕತ್ರಾತ್ಮಬ
¹³ ಲೇನವಾರಿನಿಧಿ ನಾಪ್ಯನ್ಯತ್ರರುಧಾಪುನ ನಿಷ್ಕೃಷ್ಟಾಸ್ಥಿಧಿಜೋದ್ಧತೇನ ವಿಹರತ್ತಾಳಾತಿಭೀಮೇನ
¹⁴ ಚ ಮಾತಜ್ಞಾನ್ಮದವಾರಿನಿರ್ಯುರಮುಚಃ ಪ್ರಾಪ್ಯಾನ ತಾತ್ಪಲ್ಲವಾತ್ ತಚ್ಚಿತ್ರಾ (ತ್ರಂ) ಮದಲೇಶಮಪ್ಯ
 ನುದಿ
¹⁵ ನಂ ಯಸ್ತ್ವಪ್ಪವಾನ್ಯಕ್ಷಚಿತ್ ಹೇರಾಸ್ತೀಕೃತಗೌಜರಾಜ್ಯ ಕಮಲ ನಾನ್ವನಃ ಪ್ರವೇಶ್ಯಾಚಿರಾ
¹⁶ ದುನ್ಮಾರ್ಗೇಮರು ಮಧ್ಯಮಪ್ರತಿ ಬಲೈರ್ಯೋವತ್ಸರಾಜಮ್ಬಲೈಃ ಗಾಡೀಯಂಶರದಿನ್ದಿಪಾದ
¹⁷ ಧವಳಚ್ಛತ್ರದ್ವಯಂ ಕೇವಲಂ ? ತನ್ಮಾದಾಪ್ಯತತದ್ಯಶೋಷಿಕ ಕುಭಾಮ್ರಾನ್ತೇಸ್ಮಿತತ್ನತ್ಪಕ್ಷಣಾತ್
¹⁸ ಲಬ್ಧಪ್ರತಿಪ್ಯಮಚಿರಾಯಕಲಂಸುಧೂರಮುತ್ಸಾರ್ಯ ಶುದ್ಧಚರಿತ್ರ್ಯಧರಣೀತಲಸ್ಯಕ್ಷತ್ವಾಪುನಃ
¹⁹ ಕ್ಷತಯುಗಶ್ರಿಯಮಪ್ಯಶೇಷಚಿತ್ರಂಕಥನ್ನಿರಾಪಮಃ ಕಲವಲ್ಲಭೋ ಭೂತ್ ಪ್ರಾಧೂತ್ಯ
²⁰ ಮೃಪರಾಶ್ರತೋನಿರುಪಮಾದಿನ್ದಿಯುಧಾವಾರಿಧೇಶುದ್ಧಾತ್ಮಾ ಪರಮೇಶ್ವರೋನ್ಮತ ಶಿರಸ್ಸಂಸಕ್ತ
 II (b) ²¹ ಪಾದಸ್ತಥಾಪತ್ಮಾನನ್ದಕರಃಪ್ರತಾಪಸಹಿತೋನಿತ್ಯೋದಯಃ ಸೋನ್ನತೇಃ ಪೂರ್ವಾದ್ರೇರಿವಭಾನುಮಾನ
²² ಭಿಮತೋಗೋಪಿನ್ದರಾಜಸತಾ ಯಸ್ಮಿನ್ಸರ್ವಗುಣಾಶ್ರಯಕ್ಷಿತಿಪತಾಶ್ರೀರಾಷ್ಟ್ರ ಕೂಟಾನ್ವಯೇಜಾತೇ
²³ ಯಾದವವಂಶವನ್ಮಧುರಿಪಾವಾಸೀದಲಂಘ್ಯಃ ಪರೈಃ ದೃಷ್ಟಾನ್ಸಾವಧಯಃ ಕ್ಷತಾಃಸ್ಯಸದ್ವಶಾಃ
²⁴ ದಾನೇನಯೇನೋದ್ಧತಾಃ ಮುಕ್ತಾಹಾರವಿಭೂಷಿತಾಃ ಸ್ವುಟಮಿತಿಪ್ರತ್ಯರ್ಥಿನೋಪ್ಯರ್ಥಿನಾಃ ಯಸ್ಯಾಕಾ
²⁵ ರಮಮಾನುಷಂತ್ರಿಭುವನವ್ಯಾಪತ್ತಿರಕ್ಷೋಚಿತಂ ಕೃಷ್ಣಸ್ತೋವನೀರಿಕ್ಷ್ಯಯಚ್ಛಿತಿಪದಯದ್ಯಾ
²⁶ ಧಿಪತ್ಯಂಭುವಃ ಅಪ್ರಾನ್ತಾತತವೇಯ ಮಪ್ರತಿಹತಾದತ್ತಾತ್ಪಯಾಕಣಿಕಾಕಿನಾನ್ವಜ್ಞೈವ
²⁷ ಮಯಾಧ್ಯತೇಪಿತರಂಯುಕ್ತಂ ಸತತ್ರಾಭಿ [ಭ್ಯ] ಧಾತ್ ತಸ್ಮಿನ್ಸರ್ವವಿಭೂಷಣಾಯಜನೇಯಾತೇಯ
²⁸ ಶಶ್ವೇಷತಾಮೇಕೀ ಧೂಯಸಮುದ್ಯತಾನ್ವಸುಮತೀ ಸಂಹಾರಮಾಧಿತ್ಯಯಾವಿಚ್ಛಾಯಾನ್ಮಹನಾ
²⁹ ಪೃಥತ್ಸನ್ಮಪತೀನೇಕೋಪಿಯೋದ್ಯಾದಶಬ್ಯತಾನಪ್ಯಧಿಕಪ್ರತಾಪಸಹಿತಾನ್ಸಂವರ್ತಕೋಲ್ಕಾನಿ
³⁰ ವ ಯೇನಾತ್ಮನ್ತದಯಾಲನಾಥನಿಗಳಕ್ಷೇಶಾದ ಪಾಸ್ಯಾನತಂ ಸ್ವನೇಶಂಗಮಿತೋಪದರ್ಪವಿಸ
 III (a) ³¹ ರಾಧ್ಯಃ ಪ್ರಾತಿಕೂರ್ಯೇಶ್ಚಿತಃ ಲೀರಾಧೂಕುಟೀ (೮) ರಾಜಫಲಕೇಯಾವಚ್ಚನಾಲಕ್ಷ್ಯತೇ ವಿಕ್ಷೇಪೇಣ
 ವಿಜಿ
³² ತ್ಯತಾವದಚಿರಾದಾಬದ್ಧಗಂಗಂಪುನಃ| ಸತ್ತ್ವಾಯಾಶುಶಿಲೀಮುಖಾನ್ವಸಮಯಾತ್ ಬಾಣಾಸನಸ್ಯೋ

- 33 ಪರಿಪ್ರಾಪ್ತಂವರ್ದಿ ತಬನ್ದುಜೀವವಿಧವಂ ಪತ್ಯಾಭಿವ್ಯಧ್ಯಾನ್ವಿತಂ ಸರ್ವಕ್ಷತ್ರಮುದೀಕ್ಷ್ಯಯಂ ಶರ
ದ್ಯತು (೦) ಪ.
- 34 ಜ್ಞನ್ಯವತ್ಸೂರ್ಜರೋನಪ್ಪಃ ಕ್ವಾಪಿಧಯಾತ್ ತಥಾಪಿಸಮಯಂಸ್ವಪ್ನೇಷ್ಯಪಶ್ಯನ್ಮಥಾಯತ್ಪಾದಾನತಿ
35 ಮಾತ್ಯಾಮೇಕಶರಣಾನಾರೋಕ್ಯಲಕ್ಷ್ಮೀಧಿಯಾದೂರಾನ್ಮಾಳವನಾಯಕೂನಯಪರೋಯತ್ಯಾ
36 ತಿ ಬದ್ಧಾನ್ಮಲಃ ಯೋವಿದ್ಯಾನ್ವಲನಾಸಹಾಲ್ಪಪಲವಾನ್ಯ (ಸ್ವ) ದ್ವಾನಧತ್ತೇಪರಾನ್ವಿಲೇಸೂಶಿರ
37 ನಾಯದಾತ್ಯಪರಯೋರಾಧಿಕ್ಯಸಂವೇದನಂ ವಿನ್ಯಾಧಿಃ ಕಟಕೇನಿವಿಷ್ಕಟಕಃಶ್ರುತ್ವಾಚರೈರ್ಯು
38 ನ್ನಿಜೈಸ್ತಂದೇಶಂಸಮಪಾಗತಾಃ ದ್ವುಪಮಿತಿ ಜ್ಞಾತ್ಯಾಧಿಯಾಪ್ತೇರಿತಃ ಮಾರಾಶರ್ವ ಮಹೀಪತಿ
ದ್ರುತ.
- 39 ಮಗಾದಪ್ರಾಪ್ತಪೂರ್ವಮ್ ಕೈರ್ಯು ಸೈಚ್ಛಾದಮನುಕೂಲಯಕ[ಖ]ಲುಧನೈಃಪಾದಪ್ರಣಾಪೈರಪಿನೀ
40 ತ್ವಾಶ್ರೀಭುವನೇಘನಾಘನಘನವ್ಯಾಪ್ತಂಪರಂಪ್ರಾಪ್ಯಪಂತನ್ಮಾದಾಗತವಾಸಮನ್ನಿಜಬ
III (b) 41 ಲೈರಾತುತ್ಸುಧದ್ರಾತಟಂ ತತ್ರಸ್ತಃಸ್ವಕಾರಾಗತವ್ಯಕ್ತಿಭಿನ್ನಿಶ್ಶೇಷಮಾಕೃಷ್ಣವಾವಿಕ್ಷೇಪೈರಪಿತಿ
42 ತ್ರಮಾನತರಿಪುಜ್ಜಗ್ರಾಹತಂಪಲ್ಲವಾತ್ ಲೇಖಾಹಾರಮುಕೂದಿತಾರ್ಥವಚನಾಯತ್ರವೇಜ್ಜೇಶ್ವ
43 ರೋನಿತ್ಯಂಕಿಂಕರವತ್ವ್ಯಧಾದವಿರತಂಕಮ್ನಸ್ವಮಾತ್ಮೇಚ್ಛಯಾ ಬಾಹ್ಯಾಳೀಧೃತಿರನ್ಯಯೇನರತಿ
44 ತಾ ವೈಮಾವಲಗ್ಗರುಚಂಧಾತ್ರಿಮೌಕ್ತಿಕಮಾಲಕಾಮಿಪಥ್ಯತೋಮೂರ್ಧ್ವಿಸ್ತಾರಾಗಣೈಃ ಸನ್ಮಾ
45 ಸಾತ್ಪರಚಕ್ರಾಜಕಮಗಾತ್ ತತ್ತ್ವವ್ಯವೇವಾವಿಧಿವ್ಯಾಬದ್ಧಾನ್ಮಲಶೋಭಿತೇನಶರ
46 ಣಮೂದ್ವಾರ್ಯಯದಜ್ಞ್ಯದ್ವಯಂ ಯದ್ಯಾಧತ್ತಪರಾದ್ವ್ಯಭೂಷಣಗಣೈರ್ನ್ಯಾಲಂಕೃತಂತತ್ಪಥಾ ಮಾ
47 ಭೈಷ್ಠೀರಿತಿಸತ್ಯಪಾಲಕಯಶಸ್ವಿತ್ಯಾಯಧಾತಕ್ತಿರಾ ತೇನೇದಮನಿಲ ವಿದ್ಯುಚ್ಛಿಷ್ಟಲವವಲೋಕ್ಯ
48 ಜೀವಿತಮನಾರಂಕ್ಷಿತಿದಾನವ್ವರಮುಪ್ಪಣಂ ಪ್ರವರ್ತಿತೋಬ್ರಹ್ಮದಾಯೋಯಂಸಚ ಪರಮಭಟ್ಟಾರ
49 ಕ ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ ಶ್ರೀಮತ್ದಾರಾವರ್ಷದೇವಪಾದಾನದ್ಯಾನಪರಮಭಟ್ಟಾರಕ
50 ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪೃಥುವಿಲ್ಲಭಪ್ರಧೂತವರ್ಷ ಶ್ರೀಮತ್ ಗೋವಿಂದರಾಜದೇವಃ
IV (a) 51 ಧಾರಾವರ್ಷಶ್ರೀವೃಷಭಮಹಾರಾಜಾಧಿರಾಜಸ್ಯಪುತ್ರಃಶೇಷಾಚಾರಪ್ರಧುರಗುಣಗಣಪ್ರಣ
52 ಮಿಶಸಮಸ್ತರೋಕಃ ಪರೋಪಕಾರಕರುಣಾಪರಃ ಪರಮೇಶ್ವರಚರಣಾರವಿನ್ವವನ್ನಾಭಿನಂದನಃ ರ
53 ಣಾವರೋಕ ಶ್ರೀ ಕಮ್ಪರಾಜಃಪುನಾ ಡಖಡೆನಾಡುವಿಷಯೇ ವದನಗುಪ್ಪೆನಾಮಗ್ರಾಮಃ ತಲವ
54 ನನಗರಮಧಿವಸತಿವಿಜಯಸ್ತನ್ದಾವಾರೇತ್ರಿಂಶದುತ್ವರೇಷ್ಯತೀತೇಷು ಶತವರ್ಷೇಷು ಕಾರ್ತಿಕಾ
55 ಮಾಸಪಾರ್ವಮಾಸ್ಕಾಂ ರೋಹಿಣೀ ನಕ್ಷತ್ರೇ ಸೋಮವಾರೇ ಕೊಣ್ಣಕುನ್ದಾನದ್ವಯಸಿಮ್ಬಲಗೆ
56 ಗೂರುಗುಣಕುಮಾರನಸ್ಥಿಭಟ್ಟಾರಕಸ್ಯಶಿಷ್ಯಃ ಏಳವಾಚಾರ್ಯಗುರುಃ ತಸ್ಯಶಿಷ್ಯೋವರ್ಧಮಾ
57 ನಗುರುಃಸರ್ವಪ್ರಾಣಿಹಿತಃ ಸಾಕ್ಷಾತ್ಸಿದ್ಧಾನ್ಮನುಗಮೋದ್ಭುತಃ ಶಾನ್ತಸ್ತವಜ್ಜಕಲೋಯಂನಯೋನ್ಮ
58 ತಗುಣೋನತಃ ತಸ್ಯೈತಂ ಗ್ರಾಮಮದಾತ್ ಸ್ವಪುತ್ರಶ್ರೀ ಶಂಕರಗಣ್ಣ ವಿಜ್ಞಾಪನೇನ ಶ್ರೀಕಮ್ಪದೇವಃ
ಶ್ರೀ ವಿಜಯ
59 ವಸತಯೇ ತಲವನನಗರೇ ಪ್ರತಿಷ್ಠಿತಾಯ ತಸ್ಯಸೀಮಾನ್ತರಾಣ್ ಬಡಗಣದರೆಪೊಣಪುರ್
IV (b) 60 ಳಿ ಬಡಗಣ ಪಡುವಣ ಕೊನೆ ದುಪಾಣತ್ತಿಗಲ್ಲ ಪಡುವಣ ಸೀಮೆ ಕಡಬಗೆಟಿಯಪವ್ವಾರ್
61 ಗಂ ಪಡುವಣ ತೆಂಕಣ ಕೊನೆದು ಪೊಲ್ಲುಟ್ಟಿತ್ತನೆನ್ನೆವ್ವ ತೆಂಕಣ ಸೀಮೆ ಬೆಳಕೊಲತನ್ನೆ
62 ದ್ವೈ ತೆಂಕಣ ಮೂಡಣ ಕೊನೆದುಮುದು ವನ್ನಿ ಕಾಟಲುಮೂಡಣಸೀಮೆ ಕಳ್ಳೆಬೆಟ್ಟಿನ ಮೂಡಣ ಪೊರೆ
63 ಯೆಮ್ಮಾಟುಬೆಳ್ಳ ಒಳಗುಮೂಡಣ ಬಡಗಣ ಕೊನೆದು ಬದನಿದಿಯ ಬಡಗಣ ಒಪ್ಪ
64 ಆಲು ಅನ್ಯದಾನಸ್ಯ ಸಾಕ್ಷಿಣಃ ಪಣ್ಣ ವತಿಸಹಸ್ರವಿಷಯ ಪ್ರಕೃತಯಃ
65 ಯೋ ಸ್ಯಾಪಹರ್ತಾರ್ ಲೋಭಾನೋಹಾತ್ಮಮಾದೇನಚ| ಸಪಶ್ಚಭಿಮೃಹದ್ವಿಃ ಪಾತಕೈ ಸ್ವಯುಕ್ತೋ
66 ಧವತಿ ಯೋ ರಕ್ಷತಿ ಸಪುಣ್ಯಭಾಗ್ಧವತಿ ಆಪಿಚಾತ್ರಮನುಗೀತ ಶ್ಲೋಕಾ ಶ್ರೀ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
67 ವಾ ಯೋಹರೇತವಸುನ್ದರಾ ಪೃಷ್ಠಿಂವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ ಸ್ವನ್ಮಾತುಂ
68 ಸುಮಹಚ್ಛಬ್ಧಂ ದುಃಖಮನ್ಯಸ್ಯಪಾಲನಂ ವಾನಂ [ವಾ]ಪಾಲನಂವೇತಿ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾ
V (a) 69 ಲನಂ ಬಹುಭಿವೃದ್ಧಸುಪಾಧುಕ್ತಾ ರಾಜಭಿನ್ನಗರಾಡಿಭಿಃ ಯಸ್ಯಯಸ್ಯಯದಾಧೂಮಿ ತಸ್ಯ
70 ತಸ್ಯತದಾಪಲಂದೇವಸ್ತನ್ವಿಷಂ ಪೋರಂ ನವಿಷಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂಪನ್ನ
71 ದೇವಸ್ತಂಪುತ್ರಪಾತ್ರಿಕ ವಿಶ್ವಕರ್ಮಾಚಾರ್ಯೇಣ ಲಖಿತ ಶ್ರೀ

ಅದೇ ದೇವನೂರಿಗೆ ಸಮಾಪದಲ್ಲರಿವ ಹಳ್ಳದ ದಡದಲ್ಲ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

¹ ಶುಭಮಸ್ತು

² ದೇವಗವುಡರಮಕ್ಕಳು

³ ರಾಜಪನಾಯಕರು

⁴ ಈ ದೇವರಕಟ್ಟೆಯನ್ನು

⁵ ಕಟ್ಟಿಸಿದರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್.

ಶಿಕಾರಿಪುರ ತಾಲ್ಲೂಕು.

124

ಶಿಕಾರಿಪುರ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯಕೆಳಗೆ ಚೆನ್ನಬಸಪ್ಪನವರ ಬಾತ ಜಮೀನಿ ನಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ '4—6"×1'—9"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀ ಶ್ರೀಧೀವಲ್ಲಭಮ
- 2 ಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕನ
- 3 ತ್ಯಾಶ್ರಯಕುಳಿಶಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀ.....
- 4 ಶ್ರೀಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ.....
- 5 ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾ.....
- 6 ತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ | ಸ್ವಸ್ತಿಯಮ.....
- 7 ಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣಮಾನಾ.....ನುಷ್ಠಾ.....
- 8 ಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರ.....ಜೇಳ
- 9 ರಕ ಪದಮಹಾಜನಂಗಳು ಶ್ರೀಮತು.....ಯಾ
- 10 ಹಿಶಾಗ್ನಿಗಳಮೃದ್ವ್ಯಮೃದ್ವ್ಯಗಳಮಗ.....
- 11 ನಮಗ ವಿಜಯಯ್ಯನುಂ ಮತ್ತಮವರಮಗ.....ಬಿ
- 12 ಟ್ಟಿಮಯ್ಯನುಂ ತಮ್ಮಭಕ್ತಿಶಕ್ತಿಯಿಂ ಪಾದಪೂಜೆಯಂ
- 13 ಕೊಟ್ಟುಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ ೧೮ನೆಯ ಶ್ರೀಮು
- 14 ಬ ಸಂವತ್ಸರದ ಪೌಷ್ಯ ಸುದ್ದ ೧೩ ನೋಮ
- 15 ವಾರದ್ವಿನುತ್ರರಾಯಣ ಸಂಕ್ರಾಂತಿಯನ್ನನಂ
- 16 ಗೇರಿಯ ಬಯಲನಡುವೆ ತಾವು ಕಟ್ಟಿಸಿದ ಕೆಜೆ
- 17 ಯ ಕೀಳೇರಿಯಲ್ಲಿ ಪದೆದು ಬಿಟ್ಟಗದ್ದೆಗುಣೆಗ
- 18 ನಮತ್ತಲೆರಡು ಹುದವೆರಡು ಈ ಧರ್ಮಮಂ ಪ್ಪ
- 19 ತಿ ಪಾಳಿಸುವರ್ಗ ವಾರಾಣಸಿ ಕುರುಕ್ಷೇತ್ರದೊಳೆ
- 20 ನಾಯರ ಕವಿರಯಂಕೋಡುಂಕೊಳಗುಮಂ.....
- 21 ತ್ನಂಗಳಿಂ.....
- 22 ದಗ್ಗಾಪುಣ್ಯಫಲಮಕ್ಕು ಈ ಧರ್ಮಮನಾವ
- 23 ನಳಿದ ಮಹಾ.....
- 24ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
- 25 ಭವದ್ವಿಃ ಸರ್ವಾನೇತಾನಾನ್ವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಮು
- 26 ಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ
- 27 ಈ ಕಲ್ಲಮಾಡಿಸಿದಂಬಿಯಣಬಟ್ಟಿಮಯ್ಯ ಬಿಟ್ಟ
- 28 ಟ್ಟ ಮಯ್ಯನುಂಬರೆದಸೇನೋವಕೇತಮಲ್ಲ
- 29 ಕಣ್ಣರಿಸಿದಸಮಯಕೀರ್ತ್ಯಾಚಾರ್ಯ ಶ್ರೀ

125

ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ದೊಡ್ಡಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ 1ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-3"

- | | | |
|---------------------|----------------|-------------|
| 1 ಶಕವರುಶಕ್ಕೆ ಸಾವಿರ | 5 ರದಲು ಕಪರಹಳಿ | 8 ಗುಡನು ಸ್ವ |
| 2 ದ ೩೨ನೆಯ ನಳ | 6 ಯ ಮಲ್ಲೇಗವುಡರ | 9 ಗ್ಗಸ್ತನಾದ |
| 3 ಸಂವತ್ಸರ ಪಾ | 7 ಮಗ ಮಲ್ಲೇ | 10 ನು |
| 4 ಲ್ಲುಣ ಬ ೨ ಶುಕ್ರವಾ | | |

126

ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0"×2'-9"

1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಘ್ಯದ	6 ರದಲು ಶ್ರೀವೀರಪ್ಪ ತಾಪದೇ	10 ಜುದು.....ದೇವಲೋಕ
2 ಯಶ್ವತಕ ವರುಶ ಗಿಳಿಲ	7 ವರಾಯರು ರಾಜ್ಯಂಗೈವಲ	11 ಮ.....ಯಾತನ ಸತಿ
3 ನೆಯ ನಡದ ವಿಶ್ವಾವನು	8 ಕಪರಹಳ್ಳಿಯ ಹುಯಲಲ	12 ಬೀರಬ್ಬ ಮಹಾಸತಿಯಾ
4 ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ	9 ನಾಚಯಪಲರನಿ	13 ದಳು ಜಕ್ಕೋಜನದೇನನ
5 ದ ಸುಗಂ ಮಂಗಳವಾ		

127

ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-9"

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾ	8 ಪ ಯಮ್ಮಡಿ ದೇ	15 ಕೆಸಲುವನೇಲುವಳಿ
2 ಭೃದಯ ಶಕ	9 ವ ರಾಯಮ	16 ಗೆ ನಾಡವಳಗಣ ಕ
3 ವರುಶ ಗಿಳಿಲ ಸ	10 ಹಾರಾಯರು	17 ಪ್ಪನಹಳ್ಳಿಯ ಮ
4 ಉಮ್ಮಸಂವತ್ಸರ	11 ಸುಖರಾಜ್ಯಂ	18 ಲ್ಲಗಲುಡರ ಮಗ
5 ದ ಪ್ರಥಮ ಛಾದ್ರ	12 ಗೆಯಿಲುತ್ತಂಯ	19 ಬಯಿರಗಲುಡನು ಸ್ವ
6 ಪದ ಸ್ವಾ ೩ ಗಿಲು	13 ದರ್ಕಾಲದಲ ಆ	20 ಗ್ರಸ್ತನಾದನು ಮಂ
7 ವೀರಪ್ಪತಾ	14 ರಗದವೆಂಟಯ	21 ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

128

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕೊಟ್ಟಗ್ರಾಮದ ಗೌಡರ ಹೊಲದಲ್ಲಿ ಮಾಸ್ತಿ ಕಲ್ಲು.

1 ಮರೆದ	3 ಪಲಸಬೀಬಾ	5 ಯಾದಳು
2 ವರುಬಗೆ	4 ಯಿಸತಿ	

129

ಅದೇ ಕೊಟ್ಟಗ್ರಾಮದ ಕರಿಯವರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ದೇವರಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6"×3'-6"

(ಈ ಶಾಸನವು ಪುರಾತನಾಕ್ಷರಗಳಿಂದ ಕೂಡಿದ್ದ ಕಾರಣ ಆ ಅಕ್ಷರಗಳನ್ನೆಲ್ಲಾ ಕತ್ತಿಸಿ ಬೇರೆಹೊಸದಾಗಿ ಶಾಸನವನ್ನು ಬರೆಸಿದ್ದಾರೆ.)

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಘ್ಯದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಕೆ ಸಲುವ [೧೦೦೨೦೨೬]ನೆ ವರ್ಷಕೆ ಸಲುವ
- 2 ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬಹುಳ ೮ ಮೀ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮನ್ ಮಹಾನಾಯಕಾಚಾರ್ಯರಾದ
- 3 ಕಾಶಿ ಬಯಿರಪನಾಯಕರ ಕುಮಾರರಾದ ಚಿಕ್ಕಣನಾಯಕರು ಕೋಟಪುರದ ತಿರುವಂಗಳನಾ
- 4 ಛಗೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತೆಂದೆಡೆ ನಮಗೆ ಸಲುವ ಮಾರ್ಗನಹಳ್ಳಿ
- 5 ಯ ಸೀಮೆಯೊಳಗಣ ಕೊಟ್ಟವೆಂಬ ಗ್ರಾಮವನು ಶ್ರೀಜಯಂತೀ ಪುಂಜ್ಯಕಾಲದ
- 6 ಲು ಕೋಟಪುರದ ತಿರುಮಲದೇವರಿಗೆ ಸಹಿರಂಜೋದಕ ದಾನ ಧಾರಾಪೂರ್ವ
- 7 ಕವಾಗಿ ತಮ್ಮ ಸ್ತ್ರೀಪುತ್ರದಾಯಾದಾದ್ಯನುಮತದಿಂದ ಸಮರ್ಪಿಸಿದ ಕುಮುದ್ವತೀ ತೀರದ
- 8 ಕೊಟ್ಟವೆಂಬಗ್ರಾಮದ ಪ್ರತಿನಾಮ ತಿರುಮಲಪುರದ ಧರ್ಮಸನನೊಡಕಾರು
- 9 ತಪ್ಪಿದರೆ ತಮ್ಮ ತಾಯಿತಂದೆಯ ಕೊಂದಪಾಪಕ್ಕೆ ಹೋಹರು
- 10 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ ಪಷ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿ
- 11 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ! ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರ ದತ್ತಾನುಪಾಲನಂ
- 12 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ಏಕೈವಧಗಿನೀ ಲೋಕೇಸರ್ವೇ
- 13 ಪಾಮೇವ ಧೂಧುಜಾಂ ನಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವ ಸುಂಧರಾ ಇ
- 14 ಪರ ಗ್ರಾಮಕ್ಕೆ ಆರು ತಪ್ಪಿದರೆ ತಾಯಿತಂದೆ ವಾರಾಣಾಸಿಯಲಿಕೊಂ
- 15 ದವರು ಗೋಬ್ರಾಹ್ಮಣರ ವಧಮಾಡಿದವರು ಗುರುತ್ವಮಾಡಿದವರು
- 16 ಯಧರ್ಮಕ್ಕೆ ಶರಣ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ

130

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಹರಡಿಹಳ್ಳಿ ಫಾರೆಸ್ಟಿನಲ್ಲಿ ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-9"

- | | |
|--------------------------|------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯು | 7 ಲು ಶ್ರೀ ಹಿರಿಮಠದ ಕಲ್ಲೇದೇವರು |
| 2 ದಯ ಶಾಲವಾಹನ | 8 ತೇಜ ಸಿಂಗಪ ಕೂಡಿ ಸಂಗ |
| 3 ಶಬಿ ವರುಷ ೧೭೬೬ಕ್ಕೆ | 9 ಮನಂಜುಂಡೇಶ್ವ |
| 4 ಸಲುವ ಮನ್ಮಥನಾ | 10 ರನ ಪ್ರತಿಷ್ಠೆ |
| 5 ಮ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ | 11 ಮಾಡಿಸಿದರು |
| 6 ಶುಭ ೧೪ ಸೋಮವಾರದ | |

131

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಹಿತ್ತಿಲಗ್ರಾಮದ ಲೂರಬಾಗಿಲಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 5'-6"×3'-9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರ ದೇವರ.....
- 2ಸಲುತ್ತುಮಿರೆ.....ಹೆತ್ತಿಳದ.....
- 3
- 4 ಮಾದಯ್ಯನ ಅಳಿಯ ಗಂಡರಡಾವಣ್ಣ ಸೂರಯ
- 5 ನಾಯಕಂ.....ತುಳುವಂಪುಗು.....
- 6 ಪಲರಂ ಕೊನ್ನು ತಳ್ಳಿಟುಡುಸುರಗಣ್ಣಕೆಯರೊಳ್ ಕೂಡಿವಂ.....
- 7
- 8

132

ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮದ ಕೆರೆಯ ಕಟ್ಟಿಗೆ ಉತ್ತರ ಗದ್ದೆಯ ಒದುವಿನಮೇಲೆ ನಟ್ಟಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ.....ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳ
- 2 ತಿಳಕ ಚಾಳುಕ್ಕಾಧರಣ ಶ್ರೀಮತ್ತ್ಯಳೋಕ್ಕ ಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿ
- 3ಸಲುತ್ತುಮಿರೆ ಸಕವರ್ಷ ೯೮೩ನೆಯ.....
- 4ಸಾಹಣಿಯೆನಿಸಿನೆಗಟ್ಟಗಂಜಾಕಟ್ಟೆಗಂ... ಬಮ್ಮದೇವನ ನನ್ನತಿಯು.....ಅಜಕ್ಕಯ್ಯ
- 5ಹೆತ್ತಿಳಮಂದೇಡರು ಪಲರನಿಟುಡುತುಳುವಂ ಕೊಂದಲ್ಲಿ ಶ್ರೀಮ
- 6ಚಟ್ಟಂಪೋಗಿ ಆ ಹೆತ್ತಿಳದತುಳುವಂ.....
- 7ಸುರರೋಕಪ್ರಾಪಿತನಾದ
- 8ಮೈತೇನಾಪಿಸುರಾಂಗನಾ ಕ್ಷಣ ವಿಧ್ವಂಸನೇಕಾಯೇ
- 9ಸ್ವಸ್ತಿ ನಾಗಾಚಾರಿಯದೇವ.....ಬರೆದೊಸ್ಕ.....
- 10ರೋಕೆಜನ ಕಂಡರಣ್ಣಮಂಗಳಮಹಾ ಶ್ರೀ

133

ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ರಂಗನಾಥದೇವರ ಮಾನ್ಯದ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×2'-3"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥಿವೀಲ್ಲಭ ಮಹಾ
- 2 ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ
- 3 ಕುಳತಿಳಕ ಚಾಳುಕ್ಕಾಧರಣ ಶ್ರೀಮತ್ತ್ಯಳುವನ ಮಲ್ಲ
- 4 ದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧ
- 5 ಮಾನ ಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪಜೀವಿ
- 6ಸಕವರ್ಷ ೧೦೩೪ನೆಯ ನನ್ನ ಸಂವತ್ಸರದ
- 7 ಮೈಶಾಖ ಸು ೧೧ ಬ್ರಹ್ಮವಾರದನ್ನ ಸ್ವಸ್ತಿಯಮ
- 8 ನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ
- 9 ಜಪಸಮಾಧಿ ಶೀಲಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮದ
- 10 ನಾದಿಯಗ್ರಹಾರವಹ ಹಿತ್ತಿಳದನಾಯರಮುಂ

- ¹¹ ಕ್ರಯದಾನವಾಗಿ ಕೊಂಡುಬಿಟ್ಟ ಧರ್ಮ ಶ್ರೀಮತು ಸೋಮೇ
¹² ಶ್ವರ ದೇವರ್ಗ್ಗ ನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟುಗದ್ದೆ ಜಾಕಿಯೂರ ಬಯಲೊಳ
¹³ ಗೆ ಹಂನರಡು ಮಾರುಗಳೆಯ ಲಯ್ತು ಕಡಹವೂರ
¹⁴೫೦ ಆ ಚಂದ್ರತಾರಂ ಸಲುತ್ತುಮಿಕ್ಕೇ
¹⁵ ಈ ಧರ್ಮಮನಾವನೋವ್ವಂ ಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆವಾರಣಾಸಿ
¹⁶ ಕಾಶಿ ಪ್ರಯಾಗೆಯಲ್ಲಿ ಸಾಯಿರಕವಿರಯಂ ಸಾಯಿರ
¹⁷ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರ್ಗ್ಗ ಕೊಟ್ಟ ಪಳಮಕ್ಕು
¹⁸ ಐದನಳಿದಾತಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗೆಯಲ್ಲಿ
¹⁹ ಸಾವಿರ ಕವಿರಯಂ ಹತ್ತುಸಾಸಿರ ವೇದಪಾರಗರಪ್ಪ
²⁰ ಬ್ರಾಹ್ಮಣರನಳಿದಮಹಾಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾ
²¹ ಯೋಹರೇತ ವಸುಂಧರಾಂ | ಪಶ್ಚಿಮರ್ಪಸಹಸ್ರಾಣಿ
²² ವಿಷ್ಣುಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ

134

ಅದೇ ಹಿತ್ತಲಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಶಾನುಭೋಗ ಮಂಜಪ್ಪನವರ ಗದ್ದೆಯಲ್ಲಿ

ಪ್ರಮಾಣ 2"-0"×1'-6"

- | | |
|------------------------------------|---|
| ¹ ಸ್ವಸ್ತಿ ಶಕವರುಶ ೧೨೩೧ನೆ | ⁶ ನಿತ್ಯ ನೈವೇದ್ಯಕ್ಕೆಂದು ಕೊಟ್ಟದು |
| ² ಯ ಸೌಮ್ಯ ಸಂವತ್ಸರದ ವೈಶಾ | ⁷ ಕೆಜಿಯ ಕೆಳಗೆ ಗದ್ದೆಯರಡು ಬಂ ಯಿ |
| ³ ಬ ಬ ೧೪ ಮಂ ಲು ಹೊಂನವೂರಾ | ⁸ ದನಾರೊಬ್ಬರೂ |
| ⁴ ಕಲನಾಥ ದೇವರಹಳಿಯ ರಾ | ⁹ಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ |
| ⁵ ಮನಾಯಕರು ಕಲನಾಥದೇವರ | |

135

ಅದೇ ಹಿತ್ತಲಗ್ರಾಮದ ಕೆರೆಯಕೆಳಗೆ ವೀರಪ್ಪನಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2"-6"×2"-6"

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾ
² ಧಿ ರಾಜಂ ಪರಮೇಸ್ವರಂ ಪರಮಭಿಷಾರಕಂ ಸತ್ಯಾಶ್ರಯ ಕು
³ ಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಧರಣಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲ ಪೆ
⁴ ಮಾರ್ಗದೇವರಸರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವ
⁵ ದ್ಧಮಾನ ಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ಸಕವರ್ಷ
⁶ ೧೧೪೫ನೆಯ ಶೋಭಕೃತು ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೧ ದಂದು ಸ್ವಸ್ತಿ ಶ್ರೀ ಮ
⁷ ದನಾದಿ ಯಗ್ರಹಾರಂ ಹೆತ್ತಿಳದ ಮಾದರ್ವರು ಕೂಡೂರ
⁸ ಯರಕೊಟ್ಟಯ್ಯನುದೇವಯ
⁹ ಲು ಹಿತ್ತಲದ ಯೊನೂರ್ಪದ್ವೇರ್ವರ್ಗ್ಗನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟ
¹⁰ ರಾವನೋವ್ವಂ ಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆ ಗಂಗೆ ವಾರಣಾಸಿ
¹¹ ಕುರುಕ್ಷೇತ್ರದೊಳ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರ್ಗ್ಗ ಸಾಯಿರ ಕವಿರೆ
¹² ಯುಮಂ ಕೊಟ್ಟ ಧರ್ಮ ಸ್ವದತ್ತಂಪರದತ್ತಾಂ ವಾ ಯೋ
¹³ ಹರೇತ ವಸುಂಧರಾಂ ಪಶ್ಚಿಮರ್ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
¹⁴ ಜಾಯತೇಕ್ರಿಮಿಃ

136

ಅದೇ ಶಿಕಾರಿಪುರ ಕನಬಾ ಹೋಬಳಿ ಗುತ್ತನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ
ಪಾಳುದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರ
² ಬನವಾಸಿ ಪುರವರಾಧೀಶ್ವರಂ ಜಯಂತೀ ಮಧುಕೇಶ್ವರ
³ ಸತ್ಯರಾಧೇಯ
⁴ಶ್ರೀಮತು ವೀರರಾಮದೇವರಸರು
⁵೧೧೮೦ನೆಯ ಜೈಂಗಳ ಸಂವತ್ಸರದ ಶ್ರಾವಣ
⁶ದನ್ನಾಯಕಗವುಣ್ಣನ ಮೇಲೆ

- 7 ಉಪಂಕೊಂಡು ಪೆಂಡಿರುಡೆ ಯುಚ್ಚಲು ಬಿಲ್ಲಂಕಕಾಪುರುಷ ನಾರಾಯಣ ಪರಬಳನಾಥಕ ಯ
8 ಲು ಘಟ್ಟದ ರಾಮಗವುಂಡಂ ತಳ್ಳಿಬಿಡು ತುಳುವಂ ಮಗುಳ್ಳ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ ಅದಂತಂ
9 ದಡೆ ಪೊಳೆವ ಸಿಡಿಲಂತೆ ಜವನಂತಳವಡಿಸುವ ಕಾಲಮಿತ್ಯ ವೆಂಬಂತೊಡರ್ದ
10 ಸಿ ಪೊಯ್ವ ನಾಗಳು ಗಿರಿಗೌಡ ರಾಮಗವುಂಡಂಪಲರಂ ಸುರಿದರು ಪೂವಿನ ಸರಿಮಳೆಸುರ
11 ದುಂದುಭಿ ಯೊಡನೆ ಶಂಖಕರ್ಪಾರವಮುಂ ಬೆರಸು ಸುರಾಂಗನೆಯರ್ಪಿಯನೆಂದು ರಾಮ
12 ಗವುಡನಂ ದಿವಗುಯ್ದರು ಜಿತೇನ ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿಧ್ವಂಸನೇ ಕಾ
13 ಯೇ ಕಾಚಿಂತಾಮರಣೀರಣೀ ಓಂ ನಮಶ್ಚಿ ವಾಯು

137

ಬೆಳಂದೂರು ಹೋಬಳಿ ಮುಡಬಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಫಾರೆನ್ಸಿನಲ್ಲಿ ಪಾಳುಭಾವಿ ಬಳಿ
ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

(ಎರಡು ಕಡೆಯಲ್ಲೂ ಹೋಗಿದೆ).

- 1ಹೋಗ್ರಕುಲತಿಲಕಂ ನಯಪ್ರತಾಪ ಸಾ
2ಯ್ಯು ತ್ತು ಮಿರೆ ಒಳೆಯಪೆಮ್ಮಾಡಿಯರ್ಸಾನ್ನ
3 ನುಚಿತಾಚಾರ ನನ್ಯಾಯವರ್ಜಿತನಚಿಪ್ಪಿ
4ಸ್ವಸ್ತಿ ಸಕನ್ಯಪ ಕಾರಾತೀತಂ ವತ್ಸರಜ್ಜಳಿ.....
5 ಉಯುಮಂ ಕಟ್ಟಿಸಿ ದೇಗುಲಮಂ ಮಾಡಿಸಿ ಯುಟ್ಟವ್ವಡಿ
6 ಕೊಟ್ಟುದು ಯಿದಂ ಕಾದೋಬ್ಬನ್ನ ಮೇಧದಪಲ

138

ಅದೇ ಹೋಬಳಿ ಹೋತನಕಟ್ಟೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಫಾರೆನ್ಸಿನಲ್ಲಿ ಯಲ್ಲಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0'×1"=6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಅಮೃತನಾಥ ದೇವರ ಬ್ರಾಹ್ಮಣರುಗ
2 ಳು ಸಂದಿಗ್ಗೇರಿ ರಾಮಣ್ಣಂಗೆ ಸರ್ಬುಬಾ
3 ಧಾ ಪರಿಹಾರವಾಗಿ ಹತ್ತು ಕಂಬಗದ್ದೆಯನು
4 ಸಲಸುವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

139

ಅದೇ ಬೆಳಂದೂರು ಹೋಬಳಿನಂಡಗ್ರಾಮದಬಳಿ ನಂದೀಕೋಲು ಬಸವಣ್ಣನ ಕಂಬದಲ್ಲ.

ಪ್ರಮಾಣ 5'—6"×1'—0"

- | | |
|--------------------------------|----------------------------------|
| 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ | 16 ಬ ಗ್ರಾಮವನು ಪುರವಾಗಿ ಆಚಂದ್ರಾಕ್ಷ |
| 2 ಚಂದ್ರಚಾಮರಚಾರ | 17 ಸ್ವಾಯಿಯಾಗಿ ಕೊಟ್ಟುದು ಈ ಧರ್ಮಮ |
| 3 ವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ | 18 ಅರು ಅಳುಕಿದೊಡೀ |
| 4 ಮೂಲಸ್ತಂಭಾಯ ಸಂಭವೇ | 19 ವಾರಣಾಸಿಯ |
| 5 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ | 20 ಲ ಸಾವಿರ ಕವಿರ |
| 6 ದ ಶಕ ವರುಷ ೧೨೮೮ನೆಯ ಪ | 21 ಸಾವಿರ ಬ್ರಾಹ್ಮಣರ |
| 7 ರಾಘವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು | 22 ಕೊಂದ ಪಾಪದ |
| 8 ದ ೩ ಬುಧಾನೂರಾಧೆಯಲ ಸ್ವಸ್ತಿ | 23 ಲ ಹೋಹರು ಶ್ರೀ |
| 9 ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರ | 24 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ |
| 10 ಅರಿರಾಯವಿಧಾದ ಧಾಪೆಗೆ ತಪ್ಪುವ | 25 ವಾಯೋಹರೇತ |
| 11 ರಾಯರಗಂಡ ಶ್ರೀ ವೀರಬುಕ್ಕಣ್ಣ ಪೊ | 26 ವಸುಂಧರಾಂ ಸಪ್ಪಿ |
| 12 ಡೆಯರ ಕುವಾರ ವಿರುಪಂಣ ಪೊಡೆ | 27 ವರುಶ ಸಹಸ್ರಾಣಿ |
| 13 ಯರು ಹಂಪೆಯ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ದೇ | 28 ವಿಷ್ಣಯಾಂಜಾಯ |
| 14 ವರಿಗೆ ಅಂಗಭೋಗ ರಂಗಭೋಗ ಅಮೃತಪಡಿ | 29 ತೇಕ್ರಿಮಿಃ |
| 15 ಗೆ ಸಲುವಳಿಗೆ ನಾಡುಳಗಣ ಸಂಡವೆಂ | |

140

ಅದೇ ಸಂಡಗ್ರಾಮದ ಕೆರೆಯ ಕಟ್ಟೆಯಮೇಲೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-9"

- ¹ ಸಕವರಿಷ್ಠ ೧೩೦೧ನೆಯ ಪೌಷ್ಯ ಸಂವತ್ಸರದ ಮಾರ್ಗಸಿರ ಬ ೧ ಲು ಶ್ರೀಮತು ಅಯ್ಯಮರಾಯದೇವರ ಮನೆಯ
² ಅಳಿಯ ಬಮಯಗೌಡರ ಕಲದೇವನಮಗ ಚಿಕ್ಕಬೊಮ್ಮ ಸ್ವರ್ಗಸ್ಥನಾದ ನಾತನವಲ್ಲಭೆ ಬೀರಬೆ ಕಲುನಿಲಿಸಿದ ಪ್ರತಿಷ್ಠೆ

141

ಅದೇ ಸಂಡಗ್ರಾಮದಬಳಿ ಬೂದಿಗದ್ದೆ ಸರ್ವೇ ನಂಬರು 15ರಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

¹ ತಾರಣಸಂವಥ	⁷ ನಾಡಿಗ ಸಲುವ	¹² ಬರುವುದೆಂದು ಕೊ
² ರದ ಅಸ್ವೀಜ ಶು ವಿ	⁸ ಸಂಡದ ಕೆರೆಯ	¹³ ಟ್ಟ ಶಿಲಾಶಾಸನ ಇ
³ ಜಯದಶಮಿಯ	⁹ ಕೆಳಗೆ ಬಳ್ಳ	¹⁴ ದಕೆ ತಪ್ಪಿದವರ
⁴ ಲು ಶಿವರುದ್ರ ದೇ	¹⁰ ಕೊಟ್ಟರು ಇದು	¹⁵ ತಾಯಿತಂದೆಕೊಂದ
⁵ ವರಿಗೆ ರಾಯನಾಯ	¹¹ ಆಚಂದ್ರತಾರಕ	¹⁶ ವರು
⁶ ಕರು ಕೊಟ್ಟ ಭೂಮಿ		

142

ಅದೇ ಗ್ರಾಮದ ಊರಬಾಗಿಲಬಳಿ ನಟ್ಟಕಲ್ಲು.

¹ ನಂದನ ಸಂವತ್ಸರದ	³ ಡಡಮರಣಿ ಕಡ ಗ	⁵ ಮಲೆಗೌಡರು ಸ್ವ
² ಚಯತ್ರ ಸು ೩ ಲು ಸಂ	⁴ ಉಡರಮಗ ಚಿಕ್ಕ	⁶ ಗರ್ವರಾದನು [ರು]

143

ಅದೇ ಬೆಳಂದೂರು ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬೂದಿಬಸವನ ಗುಡ್ಡದಲ್ಲಿ ಹೊಂಗೆಮರದಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-0"

- ¹ ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
² ಚಾರವೇ ತ್ರಯಿಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂ
³ ಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ
⁴ ಹನ ಶಕವರಷ ೧೪೩೩ನೇ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ
⁵ ಶ್ರಾವಣ ಶು ೫ ಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜ ಪರ
⁶ ಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಸದಾಶಿವದೇವ ಮಹಾರಾಯ
⁷ ರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರತ್ನಸಿಂಹಾಸನಾರೂಢ ರಾ
⁸ ಗಿ ಪೃಥಿವೀ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರಲು ಅರರುದ್ರವಳದ ವೊ
⁹ ಳಗಣ ಬನ್ನೂರ ಗ್ರಾಮಿಗಳು ಸಂಕಣ್ಣನಾಯಕರು ನಮಗೆ ಸಮ್ಮ
¹⁰ ತನಾದ ಧರ್ಮಾಚರಣಿತರ ತೇಜವುರದ ಗಿರಿಯಪ್ಪಯ್ಯ
¹¹ ನವರ ಮಕ್ಕಳು ಮಾರಪ್ಪಯ್ಯಗೆ ಕೊಟ್ಟ ಸ್ಥಳದ ಉಂಬಳಿ ಚುಂ
¹² ಗಡಿಯ ಥತ್ತ ಬ ೨ ಸಾಲೂರ ಸ್ಥಳದ ಉಂಬಳಿ ಚುಂಗಡಿಯಿಂ
¹³ ದ ಮದಗದ ಗವ್ವೆಗೆ ಸಲುವ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಯ್ಯ
¹⁴ ವನುಸಪ ನೀವು ಪುತ್ರಪುತ್ರ ಪಾರಂಪರೆಯಾ
¹⁵ ಗಿ ಆಚಂಪ್ರಾರ್ಯಸ್ಥಾಯಿಯಾಗಿ ಸುಖದಿಂ ಅನುಭ
¹⁶ ವಿಸಿಕೊಂಡು ಬರಲುಳವರು ಯೆಂದು ಕೊಟ್ಟ ಸ್ಥಳದ
¹⁷ ಶಿಲಾಶಾಸನ (ರಾಮಾಜಿಫತ)
¹⁸ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಜಂ ಪರದತ್ತಾನು
¹⁹ ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ
²⁰ ನಿಷ್ಕಲಂಭವೇತ್ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

144

ಅದೆ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಾವಿಬಸವಣ್ಣದೇವರ ಗುಡಿಯಬಳಿ ನಿಲ್ಲಿಸಿದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

¹ ಸ್ವಸ್ತಿಶ್ರೀ ಬಲ್ಲಮರ	³ ಅರಸುಗೆಯ್ಯಗೆ ಬಲ್ಲನಾಡಹ
² ಕುಮಾರಸಾಹು	⁴ ಬನ್ನಿಯೂರ ಸಾಸಿವ್ವರೊಳು

- ⁵ ಕುಣ್ಣುಗುಡಿ ಅನಗ ಗೊ
⁶ ಸಸಿಸುರರೊಳಿ ಕೂಡೆ
⁷ ಗೊಸನಿಯ ತಮ್ಮಂ ಕಲ್ಲ

- ⁸ ನಿಜುಸಿದೊನಾ
⁹ ಚನ್ನತಾರಕಂ
¹⁰ ನಿಲಕೆ

145

ಬೆಳಂದೂರು ಹೋಬಳಿ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'-3"×2'-6"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮಕಾಳದ ೧೩ನೆಯ ಸುಕ್ಕ ಸಂವತ್ಸ
² ರದ ಫಾಲ್ಗುಣ ಸುದ್ದ ಅಮಾವಾಸ್ಯೆಯನ್ನು ಸಾಲಯೂ
³ ರ ಹೊರಿಗಳನಿಜುದು ತುಳುವ ಕೊಣ್ಣು ಹೆಂಡಿರ ಪುಡೆವಟ್ಟವಳ್ಳಿ
⁴ ಕುಳುಂಬಬೀರಯ್ಯಂಗಂಬಳೆಯಬ್ಬೆಗಂ ಪುಟ್ಟಿದ ಓಜೆಗಪ್ಪಣ್ಣಂ
⁵ ತುಳುವ ಮಗುಳ್ಳಿಪಲರಂಕೊನ್ನು ಬೀರರೋಕ ಪ್ರಾಕಿತನಾದ

146

ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-3"

- ¹ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾ
² ಮೋಘರಾಂಧನಂ |
³ಶಾಸನಂ ಜಿನಶಾ
⁴ ಸನಂಶ್ರೀ.....ಚಂದ್ರನಾಥದೇವ
⁵ ರ ಗುಡ್ಡಿನಾದೊವ್ವೆಯ.....
⁶ನಾಗಯ್ಯಂಗಳು ನಿಲಿ
⁷ ನಿಡ ಕಲ್ಲು ಸಾಲಯೂರ
⁸ಮಹಾಜನಂ.....
⁹

147

ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ 1ನೆಯ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3"×2'-6"

- ¹ಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾ.....
²ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ
³ ಚಾಳುಕ್ಯಾಧರಣಂ ಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜ
⁴ ಯ ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾ
⁵ ಕ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ಶ್ರೀ ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರ್ಷ
⁶ನೆಯ ಮನ್ಮಥಸಂವತ್ಸರ ಪುಷ್ಯ ಸುದ್ದ ೧೧ ಸುಕ್ರವಾರ ದನ್ನು
⁷ಮದನಾದಿಯುಗ್ರಹಾರಂ ಸಾಲಪೂರನಾಸಿವ್ವರರು
⁸ವ ಕುಬೇಶ್ವರದೇವರ ಗರ್ಭಗೃಹದ ಸಾಮ್ಯಮಂ ಮಧ್ಯಕ.....
⁹ವಿಶ್ವಗೃಹಮುನ್ಯಂ ಸಕಾರುಣ್ಯಂಗಯ್ಯ ಕೊಟ್ಟರು ಅವರ ಮ.....
¹⁰ ಮಾರ ಕಬ್ಬೆಯ ಮಕ್ಕಳ ವಿಶ್ವಾಮಿತ್ರ ಗೋತ್ರದ ಬಿಯ.....
¹¹ಹಿತಾಗ್ನಿಗಳ ಮಮ್ಮಂಬೀಯಮಯ್ಯಂಗಂ ಮಾರಣ್ಣೆಗಂ ಪುಟ್ಟಿ
¹² ಕೇಶವಯ್ಯನುಂ ಅವರಿಂ ಕಿಣಿಯ ಬಿಟ್ಟಮಯ್ಯದೇವರ ಪಾ
¹³ ದ ಸಿಲೆಯಂ ಕಟ್ಟಿಸಿ ಗರ್ಭಗೃಹಮಂವಾಡಿಸಿದರು ಮ
¹⁴ ತ್ತಂಬಿಯುಣ ಬಿಟ್ಟಮಯ್ಯಂಗಮವನ ಧರ್ಮಪತ್ನಿ ಜನ್ಮಂದೆಗಂಪು
¹⁵ದ ಮಕ್ಕಳ ಚಿಕ್ಕಣ ಮೈಸಾಸಿಯವರಿಂ ಕಿಣಿಯ ಶಂಕರ.....
¹⁶ತನವನಿಂ ಕಿಣಿಯ ವಾಮನ ಅವನಿಂ ಕಿಣಿಯ ಚಿಕ್ಕಯ್ಯನು
¹⁷ ಮತ್ತಂ ಕಸವಯ್ಯನ ಮಕ್ಕಳು ಸೋಮಂಣದೇವರ್ ಅವರಿಂ ಕಿಣಿಯಂ
¹⁸ಪುತ್ರಕುಲದೀಪಕನೆನಿಸಿನೆಗಟ್ಟಕುವಳಯ
¹⁹ಡಿದ ವಾಶಾಂಬರಮನೆಯ್ಲಿದಿಟಂ ಸಭೆಯೊಳ್
²⁰ತಿಳಕಜ ಧಕ್ತಸಾಲಪೂರಜೀಯ.....ವಿನಯನಿಧಾನ
²¹ತಿಳಕ ವಿಪ್ರವಂಸ ಚೂಡಾರತ್ನಂ ಜನವಿನತವಿಧು ಬೀಮಯ್ಯನಂ
²² ನಿಪ ಸಾಲಪೂರ.....ಇನ್ನೆನಿಸಿದ ಬೀಡಯ್ಯನಿಂ ಕಿಣಿಯ ಬಿ

- 23 ಟ್ಟಿ ಮಯ್ಯನು ಮತ್ತಂ ಬಿಟ್ಟಮಯ್ಯಂಗಮವರ ಧರ್ಮಪತ್ನಿ ಬಿಟ್ಟವೈಗಂ ಪುಟ್ಟಿದ ಮಕ್ಕ
24ಕೇಸವಯ್ಯಬಿಟ್ಟಇಂತಿವರನ್ನಯದಿಂ ಕುಲಕ್ರಮದಿಂಧರ್ಮಮಂಬಿ
25ಯ.....ಚ.....ಬೀರಂಣ್ಣಿ.....ಗಾಗಿ.....
26ಬಿಟ್ಟಮಯ್ಯಂ ತಾವು ಕಟ್ಟಿಸಿದ ಕೆಲೆಯ
27ಗಣ ಕೋಡಿಯಲ್ಲಿ ಪೂರೊಳಗೆ ತಮ್ಮ ಧಕ್ಕಿ
28ಗುಣಿಗನ ಮತ್ತಲೊಂದು ಈ ಧರ್ಮಮಂ ಸಾಸಿವ್ವರು ತಮ್ಮ ತಮ್ಮ
29ಪ್ರತಿಪಾಳಿಸಿದರ್ಗ್ಗೆ ವಾರಣಾಸಿಯ ಸಾಸಿರ ಕವಿಲೆಯ
30 || ಇದನಳಿದಾತ ಕವಿಲೆಯನಳಿದ ಪಾತಕನಕ್ಕು

148

ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದಬಳಿ ನಟ್ಟ 2ನೆಯ ಶಾಸನ.

ಪ್ರಮಾಣ 3'-6"×2'-3"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈರೋ
- 2 ಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ
- 3 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮವರ್ಷನೆರಡ
- 4 ನೆಯ ಪಿಂಗಳ ಸಂವತ್ಸರದಮಾವಾಸೈ ಸೋಮವಾರದಂ
- 5 ದು ಅನಾದ್ಯಘ್ನರಂ ಸಾಲಯೂರ ಶೇಷಸಾಸಿವ್ವರು ಮಹಾಜನಂಗಳು
- 6 ತಮ್ಮ ಗ್ರಾಮ ಸ್ವಾರ್ಥವಾಗಿ ಪಶಿಷ್ಟಗೋತ್ರದಯಂ ಪಿಲಯ ಬಾಸಿಮೆಯ್ಯನ ಮ
- 7 ಗ ರಾಮಯ್ಯನ ಬ್ರಾಹ್ಮಣ ಚವುಡವೈಗಂ ಪುಟ್ಟಿದ ಬೇಡ ಪಂತಲ ಭೀಮ
- 8 ಯ್ಯನ ಮಾಡಿಮಯ್ಯನ ಕಯ್ಯಲು ಕೊಂಡು ಕಾಲಂ ಕ
- 9 ಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಮಾಡಿ ಬೈರೆದೇವರ ನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟ ಧ
- 10 ಮ್ಕದ ಧೂಮಿ ಬಂನುರದ ಅಯಗೌಂಡಗೆಟ್ಟಯ ಹೊರೆಯ
- 11 ಲು ಗುಣಿಗನ ಮತ್ತಲೊಂದು ಪುರಾಣಕ್ಕೆ ಗುಣಿಗನ ಮತ್ತ
- 12 ಲೊಂದು ಯಲ್ಲಪದೇವರ ಮತ್ತಲೊಂದು ಇನ್ನು ಬಿ
- 13 ಟ್ಟ ಧರ್ಮಧೂಮಿಯಂ ಸಾಸಿವ್ವರು ಪ್ರತಿಪಾಳಿಸುವರು ಯವರ್ಗ್ಗೆ
- 14 ಗಂಗಾತೀರದಲ್ಲಿ ಪ್ರಯಾಗೆಯಲ್ಲಿ ವಾರಣಾಸಿಯಲು ಸಾಸಿರ ಬ್ರಾಹ್ಮ
- 15 ಣಿರುವಂ ಸಾಸಿರ ಕವಿಲೆಯುವಂ ರಕ್ಷಿಸಿದ ಪಲವಕ್ಕು
- 16 ಯ್ನೀ ಧರ್ಮಮ ನಾವನಾನುಪೋಚ್ಚಿನಡದಪನಾತೀರದಲ್ಲಿ ಸಾಸಿವ್
- 17 ಬ್ರಾಹ್ಮಣಿರುವ ಸಾಸಿರ ಕವಿಲೆಯುಮಕೊಂದ ಮಹಾಪಾತಕನ
- 18 ಕ್ಕು | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಠಿ ವ
- 19 ಷ್ಠ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ
- 20 ಸಾಮಾನೋಯಂ ಧರ್ಮಸೇತುರ್ಯವಾಣಾಂ ಕಾಲೇ
- 21 ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ ಸರ್ವಾನೇತಾನಾಂವಿನಃ
- 22 ಪಾರ್ಥಿವೇಂದ್ರಃ ಧೂಯೋಧೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ | ಶ್ರೀ

149

ಅದೇ ಸಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಚವುಡಿ ಗುಡಿಯಬಳಿ ಬಿದ್ದಿರುವ ಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 4'—0"×1'—0"

- | | |
|---------------------------|-------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸಾನ್ನರ ಆಜವ | 3 ತ್ತೋದು ಇದು ಆಚನ್ವತಾರಮ್ |
| 2 ಮ್ಕರಸರೂರಾಸಿರ್ಗ್ಗಪಾಲದಳನಿ | |

150

ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಕೆರೆಯಕೆಳಗೆ ಶಾನಭೋಗರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×2'—0"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈರೋಕ್ಕ ನ
- 2 ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧು
- 3 ವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥುವೀವಲ್ಲಧ ಮಹಾರಾಜಾಧಿರಾಜ ಪ
- 4 ರಮೇಶ್ವರ ಪರಮಧುಚ್ಚಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳಿಳಕ ಚಾಳು
- 5 ಕ್ಯಾಧರಣ ಶ್ರೀಮತ್ತಿಥುವನ ಪಲ್ಲದೇವರ ವಿಜಯ
- 6 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂ
- 7 ದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ.....ಸ್ವಸ್ತಿಯಮನಿಯಮ ಸ್ವಾ

- 8 ಧ್ಯಾಯಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ
 9 ಜಪಸಮಾಧಿ ಶೀಲಗುಣಸಂಪನ್ನರುಂ
 10 ಸುಪ್ರಸನ್ನರುಂ ಕವಿಗಮಕವಾದಿವಾಗ್ನಿಗಳ್
 11ಕುಳಾಗಮವೇದಿಗಳುಂ ನಿಜಕೀರ್ತಿಮದಾ
 12ಧವಳತದಿಗಂತರಾಳರುಂ ಶರಣಾಗತ ವ
 13 ಜ್ರಪ್ರಾಕಾರರುಮೆನಿಸಿ ಶ್ರೀ ಮದನಾದಿಯಗ್ನಿ
 14 ಹಾರಂ ಸಾಲಪೂರ ಸಾಸಿರ್ವರ್ಗೇ ಕಾರುಣ್ಯಂಗೈಯ್ದಿ
 15 ಕೇಶವಾಹಿತಾಗ್ನಿಗಳ್ ತಮ್ಮದೊಂದು ಭಕ್ತಿ.....
 16 ಧರ್ಮಮಂಮಾಳ್ವ ನುಕೂಲದಿನಾಸಿ
 17 ವರ್ವರ್ಗೇ ಪಾದಪೂಜೆಯಂಕೊಟ್ಟು ಸ್ತುತಿ
 18 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮಕಾಲದ ೩೯
 19 ನೆಯ ಜಯಸಂವತ್ಸರದ ವೈಶಾಖದ ಮಾ
 20 ವಾಸ್ಯೆ ಬೃಹಸ್ಪತಿ ವಾರದಂದು ಭಟ್ಟಮಹಾ
 21 ಜನ ಮೂವತ್ತಿಚ್ಚಾರಸಿರಕ್ಕೆ ಚಾತುರ್ಮಾಸ್ಯದ ಕಳ್ಳ
 22 ದಕ್ಕೆ ಸುಬ್ಬನಮನಸ್ಸವಾಗಿ ಕಿಕ್ಕಿಟಿಯಕೆಳಗೆ ಗದ್ದೆ
 23 ಬಿಟ್ಟುಗುಣಿಗನಮತ್ತೆರೆಡಂತೀಧರ್ಮಮಂ ಪ್ರತಿಪಾ
 24 ಳಿಸುವುದಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದನಾತಂಗೆ ಕುರು
 25 ಕ್ಷೇತ್ರ ಪ್ರಯಾಗೈಯ್ಗ್ಯತೀರ್ಥದೊಳ್ ಸಹಸ್ರ ಕವಿ
 26 ಲೆಯಂ ಕೋಡುಂ ಕೊಳಗುಮಂ ಪಂಚರತ್ನದಿಂ ಕಟ್ಟಿಸಿ ಸಹ
 27 ಸ್ರ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣಗೈಗೊಟ್ಟು ಫಳ ಮ.....
 28ಧರ್ಮಮನಳಿದನಾಪುಣ್ಯಕ್ಷೇತ್ರದೊಳಗಿಂತು
 29 ಕವಿಲೆಯುಮನನಿಬರ್ವದಪಾರಗರು ಮನಳಿದ
 30 ಪಾತಕನಕ್ಕುಂ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತ ವ
 31 ಸುಂಧರಾಂ ಪಷ್ಕಿವರ್ಷ ಸಹಶ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
 32 ಜಾಯತೇ ಕ್ರಿಮಿಃ

151

ಅದೇ ಸಾಲೂರು ಗ್ರಾಮದ ನಾಡಿಗರ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0"×1'—6"

- 1 ಸ್ವಸ್ತೃಮೋಘವರ್ಷ ದೇವರ ವಿ
 2 ಯುತಿರೆ ಸಕವರ್ಷ ೭೯೨ನೆಯ
 3 ರದ ಮಾಘಬ ೨ ಅದಿತ್ಯವಾರದನ್ನು
 4 ಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾ
 5 ರಣ ಜಪಸಮಾಧಿ ಶೀಲಸಂಪನ್ನರಪ್ಪ
 6 ದನೇಕ ತರ್ಕ್ಕ ಶಾಸ್ತ್ರಕುಲವೇದ ಪಾರಗರಪ್ಪ
 7 ಹಾರಸಾಲಪೂರ ಸ್ತುತಿ ಶ್ರೀಮದಗ್ರಹಾರ
 8 ಬೆಯ ಅಂಗೀರಸಗೋತ್ರದ ಪೂರೋಡಯಮಾದ
 9 ಸ್ಯವಾದಪೂಜೆಯಂ ಕೊಟ್ಟು ಪುಳಿಸಯ
 10 ಭೋಜನ ಅತಿಥಿ ಅಧ್ಯಾಗತವ್ವರನಿ ಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟು
 11 ದಗೆಟುಯ ಬಯಲೊಳಗೆ ಗುಣಿಗನ ಮತ್ತಲು
 12 ಆ ಭೋಜನದ ಪರಿಕಾರ ಮೆನ್ನೆನ್ನಡೆ ಅರುಮಾನ ಅಕ್ಕಿ
 13 ಮಾನ ತುಪ್ಪ ಒಂದುಮಾನ ಪಂದರು ಇನ್ನಿಪರಿಕಾರದಿಂದ ಮಾ
 14 ಬಹುಳ ಅಷ್ಟಮಿಯಂದು ಸಾಸಿರ್ವರಧ್ಯಕ್ಷದಿಂ — ಯಮ
 15 ಗೌತಮಗೋತ್ರದ ತತ್ಪುತ್ರಸ್ವದಾರರತಿ
 16 ನಿರತನಪ್ಪ ಮಾದಿಮಯ್ಯನ ಪಂಶದವರು ನಾಲ್ಕದಕೆ ಮತ್ತ
 17ಬ್ಯಾಳ ಸಹಿತ ಕುಡಿಸಿ ಅಲ್ಲಿ ಪುಟ್ಟಿದ
 18ಯಂದುಪಜೀವಿಸುವರು ಮತ್ತಮಲ್ಲಿ ಪಡಿಯ
 19 ಪೊನ್ನಂ ನೆರವೀ ತಮ್ಮ ಮನೆಯಂ ಪಂಚಕೇಶ್ವರಮಂಪೂರಮಡಿ
 20 ನಿ ಓಡಿಸಿ ಆಯರ್ಥಮಂ ಪೂಜಿಸುವರು | ಇನ್ನೀ ಧರ್ಮಮಂ ಪ್ರ
 21 ತಿಪಾಳಿಸಿದವರು ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೈಯ್ಗ್ಯತೀ
 22 ರ್ಥ ಮೊದಲಾದ ಕ್ಷೇತ್ರಂಗೊಳ್ ಸಾಸಿರ ಕವಿಲೆಯುಮಂ
 23 ಕೋಡುಂ ಕೊಳಗುಮಂ ಪಂಚರತ್ನದಿಂ ಕಟ್ಟಿಸಿ ವೇದಪಾರಗ
 24 ರಗ್ನಿಹೋತ್ರಿಗಳ್ ಉಧಯಮುಖಿಯಂ ಕೊಟ್ಟ ಪುಣ್ಯ

ಒಡೆದು ಹೋಗಿದೆ.

- 25
 26
 27ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸ್ತೇತುರ್ನೃಪಾಣಾಂ
 ಕಾರೇ ಕಾರೇ
 28 ಪಾಲನೀಯೋಭವದ್ಧಿಃ ಸರ್ವಾನ್ಮೇತಾನ್ಮಾವಿನಃ ಪಾರ್ಥಿವ
 29 ವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ
 30ಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿವರ್ಷ
 31ಜಾಯತೇಕ್ರಿಮಿಃ

152

ಅದೇ ಬೆಳಂದೂರು ಹೋಬಳಿ ಕಲ್ಲುಮನೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲುಕಂಬ

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳ ದೇವವರ್ಷದ ೧೧ನೆಯ ಪೈಂಗಳ
 2 ಸೋಮವಾರದಂದು ಶ್ರೀಮತು
 3
 4 ಮಂನೆಯಸುಂಕ ವೆಗ್ಗಡೆ ಮಾರಯ್ಯ
 5 ದೇವರ ನಂದ ದೀವಿಗೆ ತಿಂಗಳಿಗೆ
 6 ತಮ್ಮ ಹರ್ಜುಂಕದ ಸೇನಬೋವ
 7 ಮಂನೆಯದಲ್ಲ ಹಾ
 8 ಅಂತುತಿಂಗಳಿಗೆ ಈಪ್ಪಣ
 9 ಚಾರ್ಯ ಮಧುಕೇಸ್ವರ ಪಂಡಿತಗೈ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಬಿಟ್ಟರು.

153

ಉಡುಗಣಿಹೋಬಳಿ ಉಡುಗಣಿಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಲುಕನಾಬರ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×1'—9"

- 1 ಶುಭಮಸ್ತು ಯುವಸಂವತ್ಸರದ ಅಶಾಢ ಬ ೧೪ ಲು ಶ್ರೀ
 2 ಮತ್ಸ್ಯಳದಿ ಜೆಂನಬಸಪ್ಪ ನಾಯಕರು ವೀರಂಣಗೆ ಬರೆಸಿ
 3 ಕಳುಹಿದಕಾರ್ಯ ಉಡುಗಣಿಹೋಟಿ ಊಳಿಗದ ಕೈ
 4 ಸೋಡಿ ಬಸವನು ಹುಜುರುಬಂದು ಉಡುಗಣಿ ಪೇಲೆ
 5 ಉಕ್ಕಡದ ಬಳಿಯಲ್ಲಿ ತಾನು ಚನ್ನಪ್ಪನಾಯಕರವರು
 6 ಕೊಡಿಸಿದ ಸ್ವಾಸ್ತಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ಮಲ್ಲಾಪುರದ ಗ್ರಾ
 7 ಮದ ನಿವೇಶನವ ಉತ್ತರವಕೊಟ್ಟು ಯೀ ಭೂಮಿ ಮ
 8 ರದ ಚಲು ಮೂಲೆಗೆ ಶಿರಾಸ್ತಾಪಿತವ ಮಾಡಿಸಿಕೊಟ್ಟು ನಮ
 9 ಗೆ ನಿರೂಪಕೆ ಅಪ್ಪಣಿಯಾಗದೇಕೆಂದು ಹೇಳಿಕೊಂಡ ನಂಬಂಧ
 10 ಯಿದರ ಕ್ರಯಗೆ ೧೫||= ಹದಿನೆಯದು ವರಹ ಎಂ
 11 ಟುಹೊಂನು ಮೂರು ವೀಸವನು ಅರಮನೆಗೆ ತೆಗೆದು
 12 ಕೊಂಡು ಉಡುಗಣಿ ಸೀಮೆ ಮಲ್ಲಾಪು
 13 ರದ ಗ್ರಾಮದಿಂದ ನಿಲ್ಲಿಸಿದ ನಷ್ಟದಿಂದ
 14 ಗ ೩ ಯೀ ಬಗ್ಗೆ ಕೂಡಿದಾಸೋಹದ ಸಿಸ್ತು
 15 ರ'= ಉಭಯಂಗ ೩= ಮೂರು
 16 ವರಹಾನು ಮೂರು ವೀಸದ ಭೂಮಿಯನು
 17 ಉಡುಗಣಿಹೋಟಿ ಊಳಿಗದ ಕೈಸೋಡಿ
 18 ಬಸವನು ಉಡುಗಣಿಪೇಲೆ ಉಕ್ಕಡ
 19 ದ ಬಳಿಯಲು ಕಟ್ಟಡವನು ಕಟ್ಟಿದ ಅಯಕಟ್ಟಿನ
 20 ವಿರಕ್ತಮುಟಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಉ
 21 ತ್ತಾರವಕೊಟ್ಟು ಯೀ ಭೂಮಿಗೆ ಲಂಗಮು
 22 ದ್ರಾಶಿರಾಸ್ತಾಪಿತವ ಮಾಡಿಸುವವರೆಗೆ ಹುಜು
 23 ರಿಂದ ಊಳಿಗದ ಭದ್ರನ ಕಳುಹಿಸಿ
 24 ಧೇವಚ ಉಗ್ರಾಮದವರ ಕರನಿಕೊಂಡು
 25 ಗಡಿ ತಾತ್ಕಾರಬಾರದೀತಿ ಯುವನಮುಂದಿಟ್ಟು
 26 ರೇಪೆ ಪ್ರಮಾಣು ನಿಲಿಸಿದ ನಷ್ಟದ ಭೂಮಿ ಮರದ
 27 ಚಲು ಮೂಲೆಗೆ ನೀವು ಶಿರಾಸ್ತಾಪಿತವ ಮಾಡಿ
 28 ಸಿಕೊಟ್ಟು ಯೀ ಕಾಗದ ಸೇನದೋವರ ಕಡಿತಕ್ಕೆ

²⁹ ಬರಿಸಿ ತಿರಿಗಿ ಯುವನ ವಕಕ್ಕೆ ಕೊಡುವರಾ

³⁰ ಗಿ ಯೆಂದು ಸಜ ನಿರೂಪಪ್ರತಿ ಶ್ರೀ ಶ್ರೀ

154

ಅದೇ ಉಡುಗಣಿಯಲ್ಲಿ ರಾಘವೇಂದ್ರಚಾರ್ಯರ ಮನೆಯಲ್ಲಿನಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನ ಪ್ರತಿ,

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾ
- ² ರಂಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯದಯ
- ³ ಶಾಲವಾಹನ ಶಕವರುಷ ೧೫೬೫ನೆಯ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ
- ⁴ ಶ್ರಾವಣ ಶುದ್ಧ ಏಲೂ ಶ್ರೀಮತು ಸಜನ ಶುದ್ಧ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ವಾ
- ⁵ ವಾ ಪೃಥ್ವೀ ಮಹಾಮಹತ್ತಿಗೊಳಗಾದ ಚಿಂತಬಸಪ್ಪದೇವರಮಠಕೆ
- ⁶ ಯೆಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತ
- ⁷ ಪ್ರತಿಪ್ಪಾಪಕ ಶಿವಗುರುಧಕ್ಕಿಪರಾಯಣರಾದ ಕೆಳದೀ ವೆಂಕಟ
- ⁸ ಪ್ಪ ನಾಯಕರ ಪಾತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭ
- ⁹ ದ್ರ ನಾಯಕರೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟದಾನ ತಾಂಬ್ರಶಾಸನ ಕ್ತ
- ¹⁰ ಮು ವೆಂತೆಂದರೆ ಪುರಾಣದ ಮಾದಯ್ಯಗಳ ಮಕ್ಕಳು ಮಹದೇ
- ¹¹ ವಗಳ ಕಯ್ಯ ಆರಮನೆಗೆ ತತ್ಕಾಲೋಚಿತ ದ್ರವ್ಯದಿಂಕೊಂಡು
- ¹² ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟ ಸಾ-ಸ್ತೆ ವಿವರ ಉಡುಗಣಿಸೀಮೆವೊಳಗಣ
- ¹³ ಮಾವಿನ ಹಾಳುಗ್ರಾಮ ೧ಕೆ ರೆಖೆಗೆ ೬೦ ಆರುವತ್ತುವರಹಾನ
- ¹⁴ ಭೂಮಿಯನೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟವಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಹಾಕಿದ
- ¹⁵ ಗಡಿಕಲ್ಲಿನಿಂದ ವೊಳಗಾದ ಭೂಮಿಗೆ ಸಲುವ ಅಪ್ಪಭೋಗ
- ¹⁶ ತೇಜ ಸ್ವಾಮ್ಯವನೂ ಪ್ರಾಕುಮರ್ಯಾದೆಯಲ್ಲಿ ಆಗುಮಾ
- ¹⁷ ದಿಕೊಂಡು ಮಠದ ಭರ್ಮವನೂ ಸಾಂಗವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬ
- ¹⁸ ರುವುದೆಂದು ಬರಿಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
- ¹⁹ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಪವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣು
- ²⁰ ಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇ
- ²¹ ಯೋನು ಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ
- ²² ಚ್ಯುತಂ ಪದಂ ಶ್ರೀವೆಂಕಟಾ ಶ್ರೀ ಶ್ರೀ

155

ಅದೇ ಉಡುಗಣಿ ಕನಬೆಯಲ್ಲಿ ಹಾವೇರಿ ರಾಮಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿನಿಕ್ಕಿದ ವೋಲೆಗರಿಯಲ್ಲಿ ಒರೆದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ,

- ¹ ಶ್ರೀ ಗಣಾಧಿಪತಮೇನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾ
- ² ಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
- ³ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯದಯ ಶಾಲವಾಹನ ಶಕವರುಷ ೧೫೬೮
- ⁴ ನೆಯ ನಳಸಂವತ್ಸರದ ಮಾಘ ಸು ೧ ಅದಿತ್ಯವಾರದಲು ಶ್ರೀವಃಸ್ತ
- ⁵ ಹಾಮಂಡಳೇಶ್ವರ ಅರಿಯಾಯ ವಿಭಾಡ ಬಾಷೆಗೆ ತಪ್ಪುವ ರಾಯ
- ⁶ ರಗಂಡ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯರ ಕುಮಾರ ವಿರುಪಣ್ಣೋಡೆಯ
- ⁷ ರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂದ ಪೃತಿವೀರಾಜ್ಯವನಾಳುವಲ್ಲಿ
- ⁸ ಶ್ರೀಮತು ಉಡುಗಣಿನಾಡು ಸೀಮೆವೊಳಗಾದ ಸಮಸ್ತನಾಡ
- ⁹ ಪ್ರಭುಗಳು ಆಶ್ವರಾಯನ ಸೂತ್ರದ ರುಕ್ಕಾಪೆಯ ಕೌಸಿಕ
- ¹⁰ ಗೋತ್ರದ ಮಹದೇವಭಟ್ಟರ ಮಕ್ಕಳ ಗೋವಿಂದಭಟ್ಟರು ಆ
- ¹¹ ವರ ತಮ್ಮ ಗೇವಣಭಟ್ಟರುಗಳಿಗೆ ಕೊಟ್ಟ ದಾನಶಾಸನ ಕ್ತಮ
- ¹² ವೆಂತೆಂದರೆ ನಮು ನಾಡವೊಳಗಣ ನಂದಿಹಳ್ಳಿಗ್ರಾಮಕೆ
- ¹³ ಸಲುವ ಚತುಸ್ಸೀಮೆವೊಳಗಣ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ
- ¹⁴ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲತರ.ಪಾಷಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯ
- ¹⁵ ಅಪ್ಪ ಭೋಗತೇಜಸ್ವಾಂಮ್ಯ ಮುಂತಾಗಿ ಯೇನುಳ್ಳದನೂ ತಮ್ಮ
- ¹⁶ ಪಿತ್ತ ಗಳಿಗೆ ಪುಣ್ಯಲೋಕವಾಗಬೇಕೆಂದು ಸೂರ್ಯೋಪರಾಗಪುಂ
- ¹⁷ ಣ್ಯ ಕಾಲದಲು ಶಿವಾರ್ಪಣವಾಗಿ ಮಾಡಿ ತಂಮೊಳು ಸರ್ವೈಕ
- ¹⁸ ಮತ್ಯವಾಗಿ ವೋಡಂಬಟ್ಟು ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ದಾನತಾಮ್ರ
- ¹⁹ ಶಾಸನ ಯಿ ಧರ್ಮಕ್ಕೆ ಆರುಆಳುವಿದವರು ವಿಸ್ವೇಶ್ವರಸನ್ನಿಧಿ
- ²⁰ ಯಲು ಸಾವಿರ ಕವಿರೆಯ ಕೊಂದಪಾಪ ತಮ್ಮ ಪಿತ್ಯಗಳ ನರಕಕ್ಕೆ
- ²¹ ಯಿಕ್ಕಿದವರು ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂ
- ²² ಭುಜಾಂ ನಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ||

- ²³ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತವಸುಂಧರಾಂ ಪೃಷ್ಠಿವರು
²⁴ ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ಅದಿತ್ಯ
²⁵ ಚಂದ್ರಾವನಿಲೋನಳಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೈದಯಂ ಯಮು
²⁶ ಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧೈಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ
²⁷ ವೃತ್ತಂ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

156

ಅದೇ ಉಡುಗಣಿಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲಾಪುರದ ಮುರಡಬಸವಣ್ಣ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—9"

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಯಾದವ ಚಕ್ರವರ್ತಿ ವೀರಬಲ್ಲಾಳ
- ² ದೇವರ ರಾಜ್ಯದಲು
- ³ ಶ್ರೀಮತು ಮಹದೇವದಂಣಾಯಕರು ಸಿಂಗದೇವನ ಪುಲೆ
- ⁴ ಫಾಳಿನಡದಾಗ ಗಂಡರಗಂಡ ಬೀರಯ್ಯಂ ಪೋಗಿ ಪಲರ
- ⁵ ನಿಜುದು ಸುರಗಣಿಕೆಯಲೊಳ್ಳೂಡಿದನಾತನ ತಮ್ಮ ಕಾಳ
- ⁶ ಗವುಂಡಂ ಕಲ್ಲನಿಲಿಸಿದಂ
- ⁷ ಜಿತ್ತೇನಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀಮೃತೇ
- ⁸ ಕ್ಷಣವಿಧ್ವಂಸನೇ ಕಾಯೇಕಾಚಿಂತಾಮರಣೀರಣೇ

157

ಅದೇ ಉಡುಗಣಿಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲಾಪುರದ ಮುರಡಬಸವಣ್ಣ ದೇವಾಲಯದ ಮುಂದೆ ನಾಗರಕಲ್ಲಿನಲ್ಲಿ.

- ¹ ಅಂಗಿರಸ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸದ್ಯ ³ ನಿಲಿಸಿದ ನಾಗರಕಲ್ಲಿ ಶ್ರೀ
- ² ಚಳುತಿಯಲು ಯಲಪನಾಯಕನು

157a

ಅದೇ ಉಡುಗಣಿಗ್ರಾಮದ ಮಾರೀಗುಡಿಯಮುಂದೆ ನಟ್ಟ ನಾಗರಕಲ್ಲಿನಲ್ಲಿ.

- ¹ ಶ್ರೀ ನಾಗೇಶ್ವರನಾ ಚಿಂನಯ ² ನಾಯಕಮಾಡಿದ ಕೆಲಸ ಶ್ರೀ

158

ಅದೇ ಉಡುಗಣಿಹೋಬಳಿ ಬಿನ್ನೇಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಸವೇಶ್ವರ ದೇವಾಲಯದಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—9"

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೃಣೋಕ್ತ
- ² ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
- ³ ಸ್ವಸ್ತಿಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲದೇವ ವಿಜ
- ⁴ ಯ ರಾಜ್ಯ ಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧ್ವ
- ⁵ ಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ
- ⁶ ತತ್ಪಾದಪದ್ಮಾರಾಧಕಂನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ
- ⁷ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಬಾಣಸುಪೇರ್ಗ್ಗಡೆ ದಂಡನಾಯಕ ಆನ
- ⁸ ನ್ನ ಪಾಳರಸರ ಜೆಸದಿಂ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ
- ⁹ ಮನು ವಡ್ತರಾಪುಳದ ದಂಡನಾಯಕಂ ಗೋವಿಂದರಸರು ಬನ
- ¹⁰ ವಾಸ ಪನ್ನಿಚ್ಚಾಸಿರಮುಮಂ ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾ
- ¹¹ ಜ್ಯಂಗೈಯುತ್ತುಮಿರೆ || ಪರವಿದ್ಯಾನಿಧಿ ಕೇಸಿರಾಜ ವಿಭುಗಂ
- ¹² ನೀಲಬ್ಜಿಗಂಪುಟ್ಟಿ ಭಾಸುರಕೀರ್ತಿ ಪ್ರಿಯನಾಗಿ ಸಂದಗು
- ¹³ ಇರತ್ನಂ ದಾಸಿರಾಜಂಪರಾಶರ ಗೋತ್ರಾಂಬರ ತಿಗ್ಮರೋಚಿಜನ
- ¹⁴ ಕಂತಾಯ್ವಾರು ನಾನಾಗುಣಾಕರೆ ಸೋಮಾಂಬಿಕೆ ಎಂದೊಡೀ ಭುವನದೊ
- ¹⁵ ಳೆ ಗೋವಿಂದನೇಂದ್ರನೋ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ಅನ್ತರ್ವೇದಿಯ
- ¹⁶ ಶ್ರೀರಾಮವತ್ತಿಯ ಅಪ್ಪಸಹಸ್ರ ಸಂಖ್ಯಾಗೆ ವೇಷಗ್ರಾಮಪು
- ¹⁷ —ಪ್ಪೇ ದೂರು ಮಾಧವಭಟ್ಟರು ತಂದೆ ತಾಯ್ ಜಾಷ್ಣಕಿ ವತ್ಸ ಗೋತ್ರ ಗೌರದ್ವಿ
- ¹⁸ ಆನ್ತಾ ಸೊಡ್ವಳನನುಜಂ ದಣ್ಣನಾಯಕ ಗೋವಿಂದರಸರ ಮಯ್ಯುನ ಪು
- ¹⁹ ಥೀದರತ್ತಿಪಾಜಿ ಭಟ್ಟರು ಶ್ರೀಮನ್ಮಹಾಪದ್ವಿಗ್ರಾಮಂತಾನೆ
- ²⁰ ನಿಲಿದ ಕುಂದೂರಲು ಪೇರ್ಗ್ಗಡೆತನಂಗೆಯ್ಯುತ್ತುಮಿದ್ವರ್ಧ ದಮ್ಮ ಪ್ರಸಂಗ
- ²¹ ದಿಂ ಕಪುಪನಗಳಿಸಲು ಭೂಮಿಯಂ ಕುಡಿದೆಂದು ಮೂವ

- 22 ತ್ರಿಚಾರ್ಪಿಸಿರಕ್ಕಂ ಬಿನ್ನಪಂಗೆಯೈ ಪ್ಪಸನ್ನಚಿತ್ತರಾಗಿ ಉರಿಂ ಬಡಗಣ
 23 ಹದಿಯ ಬಟ್ಟೆಯಲು ಭೂಮಿಯಂಕುಡೆ ಚಾಳುಕ್ಕ
 24 ವಿಕ್ರಮಕಾಲದ ೩೨ ಡನೆಯ ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಚ
 25 ಯಿತ್ತ ಸುದ್ದ ತದಿಗೆ ಬ್ರಹ್ಮಸ್ತಿವಾರದಲು ಕೆಜೆಯನಗ
 26 ಳಿಸಿ ದೇಗುಲವಂ ಮಾಡಿಸಿ ಅಲ್ಲಿ ವಂಡಗೆಯ ಅಂಬುಗಂ ದೇವರ ಸಿ
 27 ವೇದ್ಯಕಂ ಪೂಜೆಗಂ ಓಜರವುಕ್ಕೆಯಲು ಕೆಜೆಯ ಕೆಳ
 28 ಗೆ ಕಟ್ಟವಿಯುಗಳೆಯಲು ಮಾಡುಗೊಂಡು ಬಿಟ್ಟ ಕಮ್ಮ ೨೦
 29 ಮಹಾದೇವರ ಕಯ್ಯಲು ಆರವೆಗೆ ಮಾಡುಗೊಂಡು ಕಮ್ಮ
 30 ೧೩ ಅನ್ನುಕಮ್ಮ ೩೩ ಕ್ಕಂ ಮೂವತ್ತಿಚಾರ್ಪಿಸಿರಕಂ ಪಾದ
 31 ಪೂಜೆಯಂಕೊಟ್ಟು ರುದ್ರೇಸ್ವರದ ಪಂಡಿತಗ್ಗೆ ಧಾರಾಪೂ
 32 ರ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟಿರಿದಮ್ನುಮಂ ಮೂವತ್ತಿಚಾರ್ಪಿಸಿ
 33 ರ ನಡೆಪ ಪೆರ್ಗಡೆಗಳು ಪ್ರತಿಪಾಳಿಸುವರು
 34 ಈ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲು
 35 ಸಾಸಿರ್ವಬ್ರಾಹ್ಮಣರು ಮನಾಸಿರ ಕವಿಲೆಯದಾನಂಗೆಯ್ವ ಪಲ

159

ಅದೇ ಬಿಸ್ತಲಹಳ್ಳಿ ಸಂಗಯ್ಯನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—6" × 2'—6"

- 1 ಸ್ವಸ್ತಿ ಕನ್ನರವಲ್ಲಹಂ ಶ್ರೀಧುವೀ ರಾಜ್ಯಂ
 2 ಗೆಯ್ಯ ಅಯ್ಯೂರ ಬೀರ ಆನಗುನ್ದ
 3ಕೂಡಿ ಕೋಟೆಯ ಅಣಿ
 4 ಸಿ ಬಲ್ಲರು
 5 ಕೊಟ್ಟಮೊ ನಮ
 6 ಳದಾ
 7 ಬ
 8 ಕಲ್ಲಂಕೃತ

160

ಅದೇ ಉಡುಗಣಿಹೋಬಳಿ ಬಸವನಂದಿಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾಡಿನಲ್ಲಿ ಕೆಜೆಯ ಒಳಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 1'—6"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತೈ
 2 ಳೋಕ್ಕ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
 3 ಶ್ರೀಮತು ಭೂಲೋಕ ಮಲ್ಲದೇವವರ್ಷದ ೧೫ನೆಯ ರಾತ್ರಿ ಸಂವತ್ಸರದ ಪಾಲ್ಕು
 4 ನ ಶುದ್ಧ ಪೂರ್ಣಿಮಾ ಬ್ರಿದಂದು ಶ್ರೀಸ್ವಸ್ತಿ ಯಮನಿಯಮ
 5 ಸ್ವಾಧ್ಯಾಯ ದ್ಯಾನಧಾರಣ ಮುನಾನುಷ್ಠಾನ ಜ
 6 ಪಸಮಾಧಿ ಶೀಲಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀ ಮದನಾದಿ
 7 ಯಗ್ರಹಾರಂ ತಾಣಗುಂದೂರ ರಾಜಗುರು ಶಿವಶಕ್ತಿದೇವರ
 8 ಕಾಲಂ ತೊಳೆದು ಧಾರಾಪೂರ್ವಕಮಾಡಿ ತಾವರೆ ಕೆಜೆಯ
 9 ಗನಹಸ್ತದಲು ತೆವರಮೇಲೆ ಆಲದ
 10 ಮರನ ಒಟ್ಟು ಅಪ್ಪುಗೆಯ ಗದ್ದೆಗಳಿ
 11 ಪೂಜೆಯಂಮಾಡಿ ಕೊಟ್ಟರು ಅಮೇ
 12 ಯೋಗ ಧರ್ಮಮಂ ನಾವನಾನುಂ ಪ್ರತಿಪಾಳಿಸಿದಸ್ಥಾನಿಯಿರ
 13 ಬ್ರಾಹ್ಮಣರ ಸಾಯಿರಕವಿಲೆಯಂಕೊಟ್ಟ ಪಲಮನೆಯ್ವ
 14 ವರೀಧರ್ಮಮಂ ಕಿಡಿಸಿದರಾಸಿರ ಕವಿಲೆಯು ಮಂ
 15 ಸಾಸಿರ್ವರ್ವೇದಪಾಲಕರ ಕೊಂದ ಮಹಾಪಾತಕನಕ್ಕು
 16 ಸ್ತದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿ
 17 ವ್ವರಿನ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ
 18 ಕ್ರಿಮಿಃ | ಬಾಳಬರೆದ ಧರ್ಮೋಜನಕೆಲಸ

161

ಅದೇ ಬಸನನಂದಿಹಳ್ಳಿಗೆ ಉತ್ತರಗುಡ್ಡದಮೇಲೆ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×1'—6"

- ¹ ಸ್ವಸ್ತಿಜಯಾಭ್ಯುದಯ ಶಲ
- ² ವಾಹನ ಶಕ ವರುಶ ರ್ಜಕಳ
- ³ ನಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ

- ⁴ ಆಶಾಢ ಶು ರಂಲು ಶ್ರೀಮತು
- ⁵ ಕೆಳದಿ ಶಿವಪ್ಪನಾಯಕರ
- ⁶ ಪುತ್ರರಾದ ಸೋಮಶೇಖರ

- ⁷ ನಾಯಕರ ಧರ್ಮಪತ್ನಿ
- ⁸ ಯರಾದ ಚಿಂತಾಮಾಚಿ
- ⁹ ಯವರು ಕಟಿಸಿದ ಮಂಟಪ ಧರ್ಮ ಶ್ರೀ

162

ಅದೇ ಉಡುಗಣಿಹೋಬಳಿ ಮುಳಕೊಪ್ಪದಬಳಿ ಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—6"×1'—6"

- ¹ ಶಿವಾಯನಮಃ ಸ್ವಸ್ತಿ
- ² ಶ್ರೀಮತು ಕಾಮದೇವರಿ
- ³ ಶದ ರ್ಜನೆಯ ಪ್ರ
- ⁴ ಮಾದಿ ಸಂವತ್ಸರ ಜ್ಯೈ
- ⁵ ತ್ರ ಬ ಅಮಾವಾಸೆ

- ⁶ ಸೋಮವಾರ ವ್ಯತಿರಿ
- ⁷ ಪಾತದಂದು ಕಲ್ಲಗಾ
- ⁸ ಡನ ಮಗ ಜಕ್ಕಗೌಡ
- ⁹ ನು ಮಲ್ಲೇದೇವರ ನಿ
- ¹⁰ ವೇದ್ಯ ಬಿಟ್ಟಭೂಮಿ

- ¹¹ ಕೆಚ್ಚುಕೆಳಗೆ ಕಂ ರಂ
- ¹² ಇದನು ಸಲಸದವನು
- ¹³ ಪಂಚಮಹಾಪಾತಕನಕ್ಕು
- ¹⁴ ಸೇನಬೋವಮಾದಯ್ಯನ ಬರಹ

163

ತಾಳಗುಂದಹೋಬಳಿ ತಾಳಗುಂದ ಕನಜೆಯಲ್ಲಿ ಗಂಗಾಧರದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—3"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರ ದೇವಪರಿಪ್ಪಲ
- ² ನಯ ಪ್ಲವಂಗ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ರ್ಜಿ ಸುಕ್ರವಾರದಲು
- ³ ಶ್ರೀಮತು ತಾಳಗುಂದದ ಮೂವತ್ತಿಚ್ಚಾಳಿಸಿರದ
- ⁴
- ⁵ ಮಗಂ ಗೋವರ ಗೊಳಜನಮಗ ಸೋಮಯನು ಅ
- ⁶ ವಾಸುರಬವರದಲು ಕಾದಿಸುರಿಗಿಜುದು ಸು
- ⁷ ರಲೋಕ ಪ್ರಾಪ್ತನಾದ ||

164

ಅದೇ ತಾಣಗುಂದದ ಹೋಬಳಿ ಶಿವಳ್ಳಿಗ್ರಾಮದ ಹನುಮಂತದೇವರ ದೇವಾಲಯದಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—3"×2'—9"

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥಿವೀವಲ್ಲಧ ಮಹಾ
- ² ಕುಳತಿಳಕ ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರ
- ³ ಮಲೆಯನಾಯಕ
- ⁴ ತುಳುವಹುಯಲಲು ಸುರ
- ⁵ ರೋಕ ನವಿಲೆಯನಾಯಕ

165

ಅದೇ ತಾಣಗುಂದದಹೋಬಳಿ ಮಳೂರುಗ್ರಾಮದಬಳಿ ಶಾನುಭೋಗ ಮಧ್ವರಾಯರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×1'—6"

- ¹ ಯುವಸಂನತ್ಸರದ
- ² ಶುಭ ಪಾಡಿದ ಅದಿವಾರ
- ³ ಲು ಮೆದೆಯಜೀಯ
- ⁴ ಮಜೀಯಗಳಿಗೆ ಬೊಂಮ
- ⁵ ಗೌಂಡ ಜಕ್ಕಗುಂಡೆಗ್ಗ
- ⁶ ಳು ಅನೆಯಕೆಪ್ಪಯಕೆ
- ⁷ ಳಗೆ ತಂವ್ವ ಉಂಬಳಿಯೊಳ
- ⁸ ಗೆ ತೋಟಕೆಸಲುವಾಗಿ ಕಂಬ

- ⁹ ವೇಳಂಕೊಟ್ಟು ಆ ತಂಮಡಿಯರ
- ¹⁰ ಕಯಲುಸಂಧವಟ್ಟದ ಕೆಳ
- ¹¹ ಗೆ ಮೊದಲೇರಿಯಲು ಕಂಬವೇ
- ¹² ಳು ಕೊಂಡು ಮಹಾಜನಂಗ
- ¹³ ಳ ಸಾಕ್ಷಿ ನಾಯಂಣ ಸೋವಂಣ
- ¹⁴ ವೀರಂಣ ಜಕ್ಕಂಣ
- ¹⁵ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶಿ ? ಶ್ರೀ

ಅದೇಹೋಬಳಿ ದೇವಿಕೊಪ್ಪದ ಕಾನಿನಲ್ಲಿ ಪಟೇಲ ಮಲ್ಲಪಗೌಡ ಜಮೀನಿನಲ್ಲಿ ಇರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರಧೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ
- 2 ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲ
- 3 ರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂ
- 4 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ವಸ್ತುಗುಣಸಂಪನ್ನರು ನುಡಿದಂತೆ
- 5 ತೊಡರೆಬಲ್ಲುಂ ಗಣ್ಯರತಳ
- 6 ಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲದೇವಪಾದಾರಾಧಕಂ
- 7 ಮನೆಯ ನಾಯಕರ ಪರಿಕಾಣ
- 8 ಸರ್ವನ್ಯತಮ್ಮಂ ಕೀರ್ತ್ತಿನಾರಾಯಣಂ
- 9 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮಕಾಲದ ೧೧ನೆಯ ಶ್ರೀ
- 10 ಸುಖಸಂಕಥಾ
- 11 ವಾರದಂದು ಶ್ರೀ
- 12 ಶಿಶ್ಯವಾಮಶಕ್ತಿ
- 13 ಹೇಶ್ವರ ಸನ್ನಿಧಾನದಲು
- 14 ಇನ್ನೀಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದಂ ವಾರಣಾಸಿ
- 15 ಕ್ಷೇತ್ರ ಸಾಸಿವ್ವಬ್ರಾಹ್ಮಣಗೈ
- 16 ಕೊಟ್ಟಪಲ ಸಾಸಿರಕವಿಲೆಯು
- 17 ಸಾಸಿವ್ವಬ್ರಾಹ್ಮಣರುಮನಳಿದಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹ
- 18 ರೇತವಸುಂಧರಾಂ ಶಷ್ಟಿವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

ಅದೇ ತಾಣಗುಂದಹೋಬಳಿ (ಬೇಚರಾಕ್) ಕಾಡತನಹಳ್ಳಿಯ ಬಳಿ ಅಂಜನೇಯ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—3"×2'—3"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರಧೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರ
- 2 ಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮ
- 3 ತಿರುಚುವನ ಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾ
- 4 ನಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶಿಲಗುಣ
- 5 ಸಂಪನ್ನನುಡಿದು ಮತ್ತೆನ್ನ ಹೆರಚರಣಸರೋರುಹ ಭೃಂಗಸಾಹಸೋತ್ತಂ
- 6 ಗ ತೊಡರೆ ಬಲ್ಲಂಡಗಂಡರಗಂಡ ವೈರಿಭೇರುಂಡ ಮದಗಜಸಾಧಕನಪ್ಪ
- 7 ಶ್ರೀಮನ್ಮಹಾ ಆನೆವಟ್ಟಿಯನಾಯಕಗ್ಗಂಮಾದಳಗವುಡಿನಾಯಕಿಗಂ
- 8 ಪುಟ್ಟಿದ ಬೀರಮನಾಯಕರು ಆವರ ತಮ್ಮ ಮಲ್ಲ
- 9 ಅಳುತ್ತಿದ್ದು ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮಕಾಲದ
- 10 ೧೧ನೆಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಪುಣ್ಯ ಸು ೧೧ ವಾಳವೂ
- 11 ರಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿದ್ವಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿ
- 12 ವ್ಯತಿಪಾತವಾದಿತ್ಯವಾರದಂದು ಶ್ರೀಮತು ಚಂದ್ರೇಶ್ವರದೇವರ ನಿತ್ಯಪೂಜೆ ನಂದಾದೀವಿಗಗಂ
- 13 ದು ಕಡ್ಡವಿಯಗಳೆಯಲುಮತ್ತಲು ತಂಮಡಿಗಳಮನೆಯ ನಿವೇಶನ
- 14 ಕೈಗಳೆಯಲು ೭೪೦ ಕೊಟ್ಟು
- 15 ಇಂತೀಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವನಾವವನು
- 16 ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಕವಿಲೆಯಂ ಕೊಟ್ಟಪ
- 17 ಲಮಕ್ಕು ಇ ಧರ್ಮಮನಳಿದಾತನಾಪುಂಜ್ಯತೀರ್ಥದಲು ನಾಯಿರಕವಿಲೆಯು
- 18 ಮನಾನಾಯಿರ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
- 19 ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಶಷ್ಟಿವರಿಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 20 ಜಾಯತೇ ಕ್ರಿಮಿಃ

ಅದೇ ತಾಣಗುಂದಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಗೆನೇರಿದ ಗುಡ್ಡದಕೆಳಗೆ ಫಾರೆನ್ನಿನಲ್ಲಿ ಪಾಳುದೇವಾಲಯದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಅನಂದಸಂವತ್ಸರದ ಆಶಾಢ ಬ ಲ ಲು
- 2 ದೇವಗೌಂಡನಮಗ ಬೀರಣ ಮಲಪಗವುಂಡನ ಮೇಗೆ

³ ಬಂದು ಹುಯಿಲ.....ತುಮಿವ ಮಗುಳ್ಳ ಸುರ

⁴ ಲೋಕಪ್ರಾಪ್ತನಾದ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

169

ಅದೇಹೋಬಳಿ ಗುಡ್ಡರ ಹೊಸಹಳ್ಳಿಗನೇರಿದ ಫಾರೆನ್ನಿನಲ್ಲಿ ಗುಡ್ಡದಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳದೇವವರಿಷ್ಠ

² ದ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಚೈತ್ರ ನು ೧೦ ಬ್ರಹ್ಮವಾರ

³ ದಂದು ಶ್ರೀಮತು ಬೀರರಸನಮಗ ಮಾದರಸನು

⁴ ಮರಡಿಯ ಹುಯಿಲಲಿ ಕಾದಿ ಪಲರನಿಜುಮ

⁵ ಸುರಲೋಕಪ್ರಾಪಿತನಾದ || ಚಿತ್ರೇನುಭ್ಯತೇ

⁶ ಲಕ್ಷ್ಮೀ ಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣವಿಧ್ವಂ

⁷ ಸನೇಕಾಯೇಕಾಚಿನಾ ಮರಣೀರಣೀ ಮಂಗಳಮಹಾ ಶ್ರೀ ||

170

ಸೊರಬ ತಾಲ್ಲೂಕು.

ಕ್ಯಾಸನೂರುಹೋಬಳಿ ಚೆಟ್ಟೂರುಗ್ರಾಮದ ಊರುಬಾಗಿಲಬಳಿ ಅರಳಿಸುರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—3"×2'—9"

¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತೈರೋಕ್ಕ ನ

² ಗರಾರಂಥ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯು

³ ದಯ ಶಾಲವಾಹನ ಶಕವರುಷ ೧೫೮೩ನೆಯ ಪ್ಲವ

⁴ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೫ ಲು ಶ್ರೀಮತು ಸಜ್ಜನ ಶುದ್ಧ ಶಿವಾಚಾರ ಸಂ

⁵ ಪನ್ನರಾದ ಹುರುಳಿಯ ಚೆನ್ನಮುಲ್ಲೇದೇವರಿಗೆ ಎಡವಮುರಾ

⁶ ರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧ ಜ್ಯೋತಿಷಾತ್ಮಕ ಪ್ರತಿಷ್ಠಾ

⁷ ಪಕ ಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವ ನಾ

⁸ ಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಿದ್ಧಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪ

⁹ ನಾಯಕರ ಪುತ್ರರಾದ ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪ

¹⁰ ತ್ನಿಯರಾದ ಚೆನ್ನನಂವಾಜಿಯವರು ಬರಸಿಕೊಟ್ಟ ದಾನ

¹¹ ಶಾಸನ ಕ್ರಮವಂತೆಂದರೆ.....ಘಡಗಣಿಸೀಮೆಯೊಳಗಣ

¹²ಗ್ರಾಮವನು ಶಿವಾರ್ಪಿ

¹³ ತಪಾಗಿ ಬಿಟ್ಟವಾಗಿ ಈ ಗ್ರಾಮಕ್ಕೆ ನಟ್ಟ ಲಿಂಗಮುದ್ದೆ ಕಲ್ಲಿನ ವಳ

¹⁴ ಗುಳ್ಳೆ ನಿಧಿ ಮೊದಲಾದ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯವನು

¹⁵ ಪ್ರಾರ್ಥಮುರಿಯಾದೆಯಲ್ಲಿ ಅಗುಮಾಡಿಕೊಂಡು

¹⁶ಕೊಟ್ಟ ಶಾಸನ.....

¹⁷ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ

¹⁸ ತ್ತಾಪಪಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ ||

171

ಅದೇ ಚೆಟ್ಟೂರುಗ್ರಾಮದ ಊರಮುಂದೆ ಪ್ರಾಣದೇವರ ಗುಡಿಯಬಳಿ ಅಶ್ವತ್ಥಮರದಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×2'—2"

¹ ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ

² ರಚಾರವೇ ತೈರೋಕ್ಕನಗರಾರಂಥ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||

³ ಸ್ವಸ್ತಿ ಸಕ ವರಿಷ್ಠ ೧೧೦೨ನೆಯ ವಿಕಾರಿಸಂವತ್ಸರದ ಭಾದ್ರಪದ

⁴ಮಲ್ಲಯನಮೇರೆ ಫಾಳಿಸಾಗದ್ದೆಯ ಹುಳ್ಳಗವುಂಡ

⁵ ನಿಜುದು ಸುರಗಣಿಕೆಯೊಳ್ಳೊಡಿದಂ ಚಿತ್ರೇನ

⁶ ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀ ಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ | ಕ್ಷಣವಿಧ್ವಂಸ

⁷ ನೇಕಾಯೇಕಾಚಿನಾ ಮರಣೀ ರಣೀ ಮಂಗಳಮಹಾ ಶ್ರೀ

ಬೊಂಬಾಯಿ ಪ್ರೆಸಿಡೆನ್ಸಿ.

ಸತಾರಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್—ಬೊಂಬಾಯಿ ಸಂಸ್ಥಾನ.

172

ಸತಾರಾಡಿಸ್ಟ್ರಿಕ್ಟ್ ಅಪುಂದ್ ಎಂಬ ಸಂಸ್ಥಾನಾಧಿಪತಿಗಳಹತ್ತಿರ ಇರುವ ಶಿಲಾಶಾಸನದ ಪೋಟೋ ನಕಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಪ್ರಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾ
- 2 ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ಪರಮ
- 3 ಭಟ್ಟಾರಕಂ
- 4 ಸತ್ಯಾ
- 5 ಶ್ರಯ
- 6 ಕುಳತಿ
- 7 ಳಕಂ ಚಾ
- 8 ಳುಕಾಭ
- 9 ರಣಂ
- 10 ಶ್ರೀಮ
- 11 ತ್ರಿಭು
- 12 ಪನ ಮುಲ್ಲ
- 13 ದೆವ ವಿಜಯ
- 14 ರಾಜ್ಯಮು
- 15 ತ್ತರೋತ್ತ
- 16 ರಾಭಿವ್ಯ
- 17 ದ್ವಿ ಪ ಪ
- 18 ದ್ವರಮಾ
- 19 ನಮಾ
- 20 ಚಂದ್ರಾರ್ಕತಾರಪ್ಪರಂ ಸಲುತ್ತಮಿರೆ ಮನ್ನೆಕೆಟಿಯನೆರವೀಡಿನಲುನು
- 21 ಕಸಂತಾಪಿನೋದದಿಂ ರಾಜ್ಯಂಗಯುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಜ
- 22 ಜೀವಿಗಳಪ್ಪ ಸವಸ್ತ ಗುಣಗಣಾಲಂಕ್ರಿತ ಸತ್ಯಶಾಚಾಚಾರ ಚಾ
- 23 ರುಚಿತ್ರಂ ನಯಪಿನಯ ಶೀಲಸಂಪನ್ನಂ ನುಡಿದುಮತ್ತನ್ನಂ ಗೋತ್ರ
- 24 ಪವಿತ್ರಂ ನಿರ್ಮಳಚರಿತ್ರಂ ನ್ಯಾಯನಿಷ್ಠರಂ ಧರ್ಮಯುಧಿಷ್ಠಿರಂ
- 25 ಮಾವನ ಗನ್ನವಾರಣಂ ರಿಪುನಿವಾರಣಂ.....ನಂಕ
- 26 ಕಾರಂ ವಿಬುಧ ವಿದಗ್ಧ ಕಾಮಿನೀಜನ ಶೃಂಗಾರಹಾರಂ ಮೃಗಯರೆ
- 27 ವನ್ನಂ ಪೈರಿಕ್ತತಾನ್ನಂ ಕೊರಲ್ಲಾಪುರ ಸಮುಧರಣಂ ಗುಣಗಣಾಧರಣಂ
- 28 ಕನ್ನೂರಿಕಾಮೋದಂ ಶ್ರೀಮನ್ಮಹಾಲಕ್ಷ್ಮೀಲಬ್ಧ ವರಪ್ರಸಾದಂ ನಾಮಾ
- 29 ದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿಸಹಿತಂ ಶ್ರೀಮತ್ತಬುಸೋನ
- 30 ನೆಯ್ಯ ನಾಯಕರುಮವರಮನೋನಯನ ವಲ್ಲಭಯರಪ್ಪ
- 31 ಲಬುಮಾಡೇವಿಯರುಂ ಮಗಳು ಚೋಳಬ್ಬಯ್ಯಯುಂ ಕುಮಾರಂ
- 32 ಬೈಡಯನು ಮಿನಿವರು ಮಿಳ್ಳು ಕೊರಲ್ಲಾಪುರದಲು ಪ್ರಭುತ್ವಮ
- 33 ನಾಳುತ್ತಮಿಳ್ಳು ಶ್ರೀ ಚಾಳುಕ್ಯ ವೀರವಿಕ್ರಮವರ್ಷದ ಮೂವ
- 34 ತೊಂದನೆಯ ವೈಯಸಂವತ್ಸರದ ಮಾಘ ಪುಣ್ಯಮಿ ಶುಕ್ರ
- 35 ವಾರದನ್ನೂ ಸೋಮಗ್ರಹಣಪರ್ವ ನಿಮಿತ್ತವಾಗಿ ಕಲಿಗೆ ಪ
- 36 ನ್ನೆರಡರಬಳಿಯ ಬಾಡದಗ್ರಾಮೆಯಂ ಮಹಾಲಕ್ಷ್ಮಿದೇವಿಯರ್ಗಂಗಂ
- 37 ಗೋರ ಕಾಳಕೆಂಬೆಬ್ಬೆಯ ಭೂವಿಯೊಳೆ ಅಜವಟ್ಟಿಯ ಬಟ್ಟೆಯ
- 38 ಮೂಡಲು ಗೋರವಗಾಲಲಿ ಬ್ಬಾದಗಲಿ ನಾಲ್ಕು ಮತ್ತಕ್ಕೆಯ್ಯುಮಂ
- 39 ಒನ್ನುಮನೆಯ ನಿವೇಣಮುಮಂಕಲಂಮಾಡವ ಉತ್ತರ ಮಳಿಗೆಯ

- ⁴⁰ ನು ಜೈರನಾಯಕರ ಕಾಲಂಕರ್ಚಿಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಸರ್ವಾಬಾ
⁴¹ ಧಾ ಪರಿಹಾರಮಾಗಿ ಸಕಲಸ್ಥಾನಿಗರುಂ ಗಣ್ಣಿ ಮಾಡಾದ
⁴² ವರಹದನವಟಿಯಲು ಬಿಟ್ಟ ಧರ್ಮ ಈ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ
⁴³ ದಂಗನನ್ನ ಧರ್ಮ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತ ವಸು
⁴⁴ ನ್ಧರಾಂ ಸಪ್ತಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ
⁴⁵ ಕ್ರಿಮಿಃ ಈ ಸಾಸನಮಂ ಬರೆದಂ ಬಾಚಣಯ್ಯಂ
⁴⁶ ಖಂಡರಿಸಿದಂ ಚಂದ್ರಮಯ್ಯಂ
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APPENDIX E.—LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
35	5	..	1. GANGA DYNASTY.	(Fragmentary.)
35	4	..	Śivamāra	Records a grant to one Śivarabhaṭāra under orders of the king.
85	86	..	Śrīpuruṣa	Records a grant of land to somebody (Name lost.)
105	118	..	Do	Records the gift of the village Kōvaleveṭṭu to three Brāhmins (named) with the permission of the king by Diṇḍigaraṇa, Bāna king of Kaṭbappunāḍu; contains the usual Ganga genealogy.
59	44	..	Gaṅga Permāḍi	Records the death of one Tammagaṇḍa while killing a tiger at the village Kiri Ingaḷa and grant of some land by the king in memory of his heroic act.
112	122	..	2. RĀSHTRAKUTA DYNASTY. Gōvinda III	Contains the usual account of Rāshtrakūṭa kings till Gōvinda III. Records the gift of the village Va (Ba) danaguppe in Punnāḍa Kḍenāḍuvishaya by the prince Raṇavalōka Kam-bhadrēva to the Jaina teacher Vardhamānaguru, disciple of Kṣavāchārya and of Koṇḍakundānaya and Sirmalage-guru gaṇa (?) at the request of his son Saṅkaragaṇa for services in Vijayavasati (Jaina temple) in the town Talavana (Talkād).
133	151	..	Amōḡhavarsha	Records the gift of a plot of land measuring a <i>carigana matta</i> to the thousand <i>mahājanas</i> of the village Śālūr made by Mādinaya and others for the purpose of feeding guests and visitors arriving at the village and for conducting Pancha-kēśvara festival.
139	159	..	Kamara Vallabha	Records the death of one Ayyūra Bīra in driving out wild elephants.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
94 105	105 118	(First year of victory of the king)	3. BĀNA DYNASTY. Bāna Vidyādihara Dinḍigara	Vīṅgal (no details). See under No. 118, P. 105.
90	96	..	4. NOLAMBA DYNASTY. Dilipayya	Records the death of one Manemudda Malleya at the village Balla in a cattle-raid. States that Tribhuvana-Karta-bhaṭā-rar was spiritual leader at the time (<i>lapôṇṇagan geje</i>). Similar to the above. Here Tribhuvana-kartabhaṭār is said to be ruling the <i>śhāna</i> (<i>sthānam ā latire</i>). One Balamendiḡa-muṇḡa is stated to have been slain in a cattle raid and a grant of land made in memory of his heroism.
91	99	..	Do	Records the death of one Isagamuṇḡa in defence of the village Tabamābal and grant of land made in memory of his heroism. Here Tribhuvanakartabhaṭār is styled Paṇḍitadēvar. Similar to the above. Tribhuvanakarta-bhaṭār is called here Paṭṭanadēvar.
92	100	..	Iṇṇi Nolamba	
92	101	..	Dilipayya	
131	149	..	5. SANTARAS. Ajavarumarasa	Records the grant of some land ? (<i>pāṭaḍalan</i>) to the thousand of some village.
124	136	Śaka 1180 Paingala Sam. Śrāvaṇa ..	6. KADAMBARAS (feudatory kings). Rāmadēvarasa	Records the death of Yelughaṭṭa Rāmagaṇḍa in a cattle raid. The titles Banavāsi-puravarādhīśvara and Jayanti Madhukēśvara applied to Rāmadēvarasa show that he was a Kadamba King.

122	132	Saka 983 (A. D. 1061)	7. CHĀLUKYAS--Western (Chālukyas of Kalyan. Trailōkyamalla	..	Records the death of Jakkaya of the family of Barmadēva in a cattle-raid at the village Hettīla by Bēdas.
143	166	Chālukya Vikramakāla ¹¹ (A. D. 1087 ?)	Tribhuvanamalla--(Vikramāditya VI.)	..	Records the grant of some land to Śaiva priest Vāmasakti by Sarvanyatamma Kīrtinārāyaṇa.
143	167	Chālukya Vikrama Varsha Śrīmukha San. Pushya śu 11 Sunday with Sankranti and Vyatīpāta (Date irregular.)	Do	..	Records the gift of some land for services in the temple of Chandrēśvaradēvaru by Bīramanāyaka.
118	124	Chālukya Vikrama Era 18 Śrīmukha sam. Pushya śu 13 Monday (2nd January, A. D. 1094.)	Do	..	Registers the grant of a wet field by the mahājanas of a village to Vijayayya and Bittimayya.
147	172	Chālukya Vikrama Era 31 Vyaya sam; Māgha śu 15 Friday, lunar eclipse (Friday 11th January, A. D. 1107.)	Do	..	Registers grant of some land for services in the temple of Mahālakshmi at Kollāpūr by Sonmaneyanāyaka, governor of Kollāpur while the king was residing at Mannekere.
138	158	Chālukya Vikrama Era 32; Sarvajitu sam. Chaitra śu 3 Thursday (17th March 1108 A. D.)	Do	..	Records the construction of a tank and a temple in the village Vêha and the gift of some land for the temple services to Rudrēśvaradapaṇḍita by Prithvīdhara Trivājibhaṭṭa of Kundur known as Vaḍḍagrāma, a subordinate of Gōvindaśasa, daṇḍanāyaka of vaḍḍarāvūḷa in Banavāsi under the orders of mahāpradbāna daṇḍanāyaka Anantapālarasa.
123	133	Śaka 1034 Nandana Sam. Vai. śu 11 Thursday (9th April 1112 A. D. Tuesday.)	Do	..	Records the gift of the village Hittīla as an agraḥāra to Brahmins and of some land for services in the temple of Sômesvara by a subordinate (no name) of the king.
132	150	Chālukya Vikrama Era 39 Jaya sam. Vaiś 30 Thursday (6th May 1114 A. D. Wednesday.)	Do	..	Records the gift of some land under the tank Kikkere by Kēśavāhitāgni to the thousand citizens of the village Śālavūr (Śālūr).
129	147	Mammatha sam Pushya śu 11 Friday (December 29, A. D. 1115 Wednesday.)	Do	..	Records the construction of a Śiva temple (Vakubēśvara) by the mahājanas of Śālūr and the gift of some land for services in the temple by Vibhu Binnaya.
124	135	Śaka 1045 Sôbhakṛit sam. Pushya śu 1 (December 20, 1123 A. D.)	Do	..	Records the gift of some land to some deity by the Five Hundred of the village Hettīla.
141	163	Chālukyachakravarti Sômesvaradēva varsha 8 Plavanga sam. Kār. ba 13 Friday (Plavanga is 2nd year of the reign of Sômesvara, not 8th. If Plavanga is taken the date is Friday 4th November, A. D. 1127.)	Sômesvara III Bhûlôkamalla	..	Records the death of one Sômayya, resident of Tālagunda, 32,000 Province.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
122	131	.	7. Chālukyas—Western Chālukyas of Kalyan— <i>concl.</i>	Records the death of Mādāya of the village Hettiḷa in a cattle-raid.
142	164	..	..	Records the setting up of a vīraḡal to the memory of a warrior Maleyanāyaka who died in a cattle-raid by Navileyānāyaka.
139	160	Bhūlōkamalla year 15 Raudri sam. Phal śu 15 Thursday (Saturday, February 23, A. D. 1141 ')	Bhūlōkamalla Sômesvara III	Records the gift of some land under Tāvare Tank to Rājaguru Śivaśaktidēva by the Mahājanas of some village. The date, 1141 A. D., Randri is too late for Sômesvara III but there are similar later dates for him (See <i>Bombay Gazetteer</i> Vol., 1, Part 2, P. 455, Foot-note 6).
43	15	Uttarāyaṇa Sankramana	8. Hoysalas. Vinayāditya	Records the gift of some land to Jaina guru Abhayachandra of Belave belonging to Mūlasangha by the king and some gaṇḍas of Tolalāhalli.
65	53	..	Do	Records the death of some warrior in battle.
55	37	Śaka 1058 Sādharaṇa sam Vaisākha śu 5 Wednesday (Date irregular.)	Viraganga Bittiga	Hoysalaḍēvaru. Records the death of a warrior Sattivegaḍe of village Huṇasemakke during an attack on the village Hanne- raḍubidu by the king during his invasion of the province of Bayalnād.
49	25	..	Bhujabala Viraganga Poysana- dēva.	Records the death of a woman Mālagauḍi as Sati.
97	109	Jaya Samvatsaram	Bittiga Hoysalaḍēva	Records a cattle-raid by Baḍivarasa of the village Melvur and the death of a warrior and the gift of some land to a Śiva temple in memory of his heroism.
103	115	..	Viraganga Viśṇuvardhana Hoysalaḍēva.	Records the gift of the village Kāvanahalli near Mandagere by queen Chantaladēvi (Śāntaladevi) and her younger brother Duddaniallādēva to Jaina guru Prabhāchandra, disciple of Mēghachandra of Mūla-sangha. Dēśiga-gaṇa. Pustaka—gaḥ- chha and Koṇḍakundānvaya.

39	8	Vikâri Samvatsara ..	Pratâpa Haysala Nârasinga-dêva.	Records the death of a warrior named Ankeya, son of Kâlpatti Danâdhipati at a battle at Vasudhâre (Vastâre, Chikmagalur Taluk).
41	12	..	Tribhuvanamalla Nârasinga-dêva.	Records the grant of some land in the village Bantugavalli as <i>nettarukolage</i> to Tammayagaûda of Suggalûr in Mâlyanâd.
47	20	..	Hoyisaṇa Vîra Nârasingadêva	Records the death of a warrior of the village Bîkanahalli in a battle and the setting up of a vîragal in memory thereof. The place of King's residence is stated to be Tiruvannâmale.
47	21	Krôdhana sam. Âshâdha Suddha ..	Vîra Nârasingadêvaru ..	Records the death of a warrior in the Village Halêyavûr.
59	43	Târaṇa Sam. Chaitra ba 5 Monday ..	Do ..	Records the death of a warrior Baiegâra Mallaya in defence of cattle of the village Hirivura and the setting up of a vîragal in memory.
40	11	Saka 1204 Vishu sam. Âshâdha śu 10 Vaddavâra (Saturday 18th June, A. D. 1281.)	Vîra Nârasingadêvarasu (Nârasinga III.)	Records that one Kallaya fought in the interests of a temple at Sigalûru and died.
54	35	Saka 1211 Sarvadhâri Sam. Âshâdha śu 15 Tuesday. (Date irregular.)	Hoyisaṇa Vîra Nârasingadêvaru (Nârasinga III.)	Records the death of a warrior of Âluvali in an attack on the village Bittaravalli by the people of Vasudhâre and a grant of the village Bârehalli in Hebbetṭa by the citizens of Anûr.
45	19	Srimukha Sam. Vaiśâkha ..	Hoyisaṇa Vîra Ballâladêvaru ..	Six Thousand District in memory of the heroism. Registers the construction of a tank by Areya Mâreyanâyaka and the gift of some lands below the tank for services in the Jaina temple of Padmaprabha in Ekkôṭi Jinâlaya constructed by Bâhubalisetṭi and Pârisasetṭi, disciples of Jaina-guru Naya-kîrti, a mahâmaṇḍalâchârya and râjaguru. Among the donees are various Nâyakas of Kabbâhuvittî, gaûḍas and Jaina gurus Nênichandra and Bâlâchandra, disciples of Navakîrti.
48	23	Kâlaka sam. Phîl. śu 10 Sunday ..	Vîra Ballâladêvaru ..	Records a fight that took place as the result of some person insulting the people of Belatûr, (unḍitadige, Kongu seven and Male provinces and the death of a warrior of the village. Arisinaguppe and a gift of land made by the king in consultation with the malâjanas of Ingula, Taligenâdu Thousand and Heravole Thirty districts and 9 <i>mânasagannḍugal</i> .
49	24	..	Vîraballâladêva	Records the death of one Mâreya of Arisinaguppe fighting for the defence of the women of his village against an attack by (tangaveggaḍe.
51	28	..	Ballâladêvarasa	Records the death of a warrior Nêmôja in a cattle-raid of the village Bantimake and setting up of a vîragal in memory thereof.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates--*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
52	31	Virôdhikrît Sam. Chaitra sû 3 Wednesday.	S. Hoysalas-- <i>contd.</i> Vîra Ballâlâdêvarî	Records the death of a warrior Kûchagaunḍa, in a cattle raid and the erection of a virgal.
54	36	Mannathâ Sam. Vaiśâkha sû 11 Vâdḍavâra.	Do	Records the gift of some land in Âṇûr in memory of the heroic death of a warrior in defence of Taligenâḍu Thousand district.
55	38	Plavanga Sam. Uttarâyana Sankramana.	Vîra Ballâlâdêva	Records the gift of the village Hirîya Tumbuli by Dêvaṇa, son-in-law of Lakshmayya (Lakshmiḍhara) to the matt Agnishtage in Khânḍeya by the permission of the king.
56	39	Krôdhana Sam. Chaitra sû Friday ..	Do	Registers the grant of 13 gadyâpas by Lakshmiḍharadaṇḍâyaka, <i>mahâpradhâna</i> , for service in the temples of Mârkaṇḍeya and Janârdana.
58	42	..	Do	Records the erection of a temple Nâgêśvaradêvâlâya and the grant of some lands by Honnagavunḍa, son of Nâgigavunḍa, feudatory of the king.
134	152	Paingalâ, 11th year ..	Vîraballâlâdêva	Records some grant of money and land for services in some temple to Madhukêśvara paṇḍita by Sunkaveggade Mârâyya.
137	156	..	Yâdavaachakravartî Viraballâlâdêva.	Records an expedition led by the Hoysala general Mahadêva Damaḍyaka against the (Yâdava) king Singadêva and the death of some warrior.
144	169	Krôdhana Sam. Chaitra sû 10 Thursday.	Vîraballâlâdêva	Records the death of Mâdarasa, son of Bîrarasa in a battle at Maradi.
42	13	Saka. 108 Kâlaka Sam. Vaiśâkha sû 10 Tuesday.	Vîraballâlâdêva (wrongly printed as Narasimha).	Records a boundary dispute between the villages Aggaḍalu and Aviravali and death of some warriors in a fight therefor.
44	16	(Uttarâyana sankramana) ..	Tribhuvanamalla Talakâ	Records the gift of the village Navilûr to Jaina guru, Nêmicchandrapaṇḍita for services in Jaina temple at Tolalu.
125	139	Saka 1288 Parâbhava sam. Kârtika sû 3 Wednesday with Anûrâdha.	VĠJAYANAGAR KINGS. Virûpaṇṇa Voḍeyar, son of Virabukka.	Records the gift of the village Saṇḍa by the king for services in the temple of Virûpâkṣa at Hampe.
136	155	Saka 1298 Nalâ sam. Mâgha sû 1 Sunday.	Virûpaṇṇavodeyar, son of Bukka.	Records the gift of the village Nandibali by the Nâḍu-prabhus of Uḍugaṇinâḍ to Gôvîndabhaṭṭa and Rêvaṇabhaṭṭa.

61	48	..	Bukka I	Records the erection of a monument in memory of Jaina guru Lakshmiśénabhṭāraka, disciple of Prabhākarasēna of Sēnagaṇa by the Baḷegāra merchants Māyaṇa and Mākāṇa of Hosapaṭṭaṇa (near Sakrepaṭṭa), capital of Bukka.
62	49	..	Do	Records the erection of a monument in memory of Jaina guru Mānasēna, disciple of Lakshmiśēna by Mayasēṭṭi and others.
64	52	..	Bukkarāya	Records the gift of a village to Rāmachandrasarasvatī-vaḍer, guru of Hariharpur Matt, by the Chief Śambhaṇṇavaḍeyar under the orders of the king.
75	68	..	Dēvarāya I	(Gives the genealogy of Dēvarāya and records the gift of a village Votegār in Āragavēṇṭhe to Māyaṇāchārya (Vēdāntāchārya), son of Dēvarāchārya by the king.
66	55	..	Harihara II	Records the gift of some land in the village Kēlūr by Kallaṇa to Lakhaṇṇa.
119	126	..	Dēvarāya	Records the death of a warrior in a battle at Kapparahalli and the self-immolation by his wife Bīrabbe on his funeral pyre.
120	127	..	Immaḍi Dēvarāya	Records the death of Bayiragaṇḍa of Kappanahalli.
78	71	..	Do Dēvarāya	Records the gift of the village Mārasamudra to Mahadēvaiya by Somnagavunḍa, son of Mukkaṇṇoḍeyar, Chief of Kōlālanāḍu during the rule of Banmasamudra by Mallanṇa, younger brother of Mahāpradhāna Perumāle dappāyaka under the orders of Jakkappaṇoḍeyar.
110	119	..	Virūpaksha	Records the gift of village Kadalagere in Hogaraiāḍu by Mahāpradhāna Timmanadanāyaka for the service of Nārāyaṇa temple in Tirunārāyaṇapura (Mēlukote.)
77	69	..	Kṛishnarāya	Records the gift of the village Chinnapalle named Rāmasamudra by Chief Rāmanāyaka to Haribhaṭṭōpādhyāya.
96	107	..	Do	Records the gift of village Kṛishnāpura for service in temple of Gōpālakṛishṇa by Pradhāna Nanjaya.
58	11	..	Sadāśivarāya	Records the death of some warrior in fighting with robbers.
93	103	..	Do	Records the gift of some land below the tank Rāmasamudra for services in Rāmedevuru temple by malāmaṇḍalēśvara Rāmarājaya.
127	113	..	Do	Records the gift of some land by Sankanaṇāyaka of Bannūr to Mārappaya of Tējavura.
65	54	..	Śrīrangarāya	Records the grant of 100 varahas to guru....of Sivalli-maṭha at Hariharpur by Bhairasavaḍeyar.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
85	80	Saka 1499 Ísvara sam. Phál ba 30 Sat. Solar eclipse (March 8, A. D. 1578.)	Vijayanagar Kings— <i>concl.</i> Tirumaladeva	Records the gift of village Haruvahalli in Bairakûr to Timmâjibhatta by Nanjegauda. nâduprabhu, in the presence of god Raghunâyaka.
81	76	Ānanda sam. Nija Jyêsthâ śu 5 ..	Venkatapati-devārāya	Records the gift of village Ganjuhalli for the service of a Śiva temple by Mommāyi son of Sugutûr chief Tamunayagauda.
82	81	Saka 1543 Durmati sam. Vaiśākha ba 12.	Rāmarāja Voḍeyar	Records the gift of some land to Sômêśvara temple by the mahājanas of Holali.
40	10	Saka 1581 Vikâri sam. Kar. śu 15 (20th October 1659 A. D.)	Śrīrangarāya	Records gift of village Sambhuganahalli (5 miles from Bêlûr) by Śrīrangarāya to the Mādha guru Raghunâthatîrtha, disciple of Lakshminârāyanatîrtha of Kundâpur Vyâsarāya matt.
91	98	..	Do	Records the gift of some land to Rāmavadîkshita by the Chief Rāmāyanâyaka with the permission of King Śrīrangarāya.
85	87	Raudri sam. Chaitra śu 9	MYSORE MAHARAJAS. (Minister Pûrṇaiya) Kṛishnarāja Voḍeyar III.	Sannad : records the remission of some tax to vrittidars of village Holali.
60	45	Saka 1734 Rākshasa sam. Āśvi śu 8th Tuesday (13th October, A. D. 1812.)	Kṛishnarāja Voḍeyar III	Records the setting up of a lamp pillar in the Ranganâtha temple at Mâdhvîkapura (Sakrepatṇa).
36	6	19th June 1813 A. D. Śrīrukha sam. Jyêsh ba 6.	Krishnarāja Voḍeyar III	Sannad : records reduction of quit-rent payable for the village Mattigattā by the vrittidars Tangale Narasimhabhatta and others.
57	40	18th January 1820 A. D. Śaka 1742 Vikrama sam. Māgha śu 3 Monday.	Do	Sannad : records a visit of the king with the British Resident Mr. Kole to the sacred place Udipi (in South Canara District) and the annual grant of 5,400 Bahadari Varahas made by the king (for services of god Kṛishṇa) to the Mādha guru Viśva-priyâtîrtha.
98	112	Saka 1748 Vyaya sam. Āshâḍha śu 10th Friday (14th July 1826.)	Do	Sannad : records the gift of 13 villages including Bandihole-Tera-uênahalli, etc., agharâras dividing them into 60 vrittis and the

100	113	Do	Do	Do	gift of dwelling houses near the village Bāṇḍhole to Brāh- mans by Dēvājamanni, queen of Chāmarāja Vodevar with the permission of king (Kṛṣṇarāja Vodeyar III) on the occasion of Tulābhāradāna. one of the vrittīdars being Appaiya.
69	60	27th September 1828 Sarvadhāri sam. Bhā. ba 4 Sat.	Do	Do	Sannad : Do : the donee is here Venkaṭaramanaiya, son of Rāmadāsaia, and grandson of Pradhāna Venkappaia.
69	59	6th January 1830 A. D. Virōdhi sam. Pushya śu 12 Wednesday.	Do	Do	Sannad : gives the names of the early gurus (traditional) of the Lingāyat matt at Bālehomūr from Rēṇukāchārya to Guru- siddhasvāmi and directs the svāmi not to make use of torch light during day until further orders.
37	7	6th July 1830 A. D. Vikṛīti sam. Āshā śu 15 Tuesday.	Do	Do	Sannad : records the grant of the right to go in procession with torch light during day-time to the Lingāyat svāmi of Bāle- homūr Math.
66	56	10th July 1846 A. D. Śaka 1767 Parā- bhava sam. Āshā. ba 2 Friday.	Do	Do	Sannad : records gift of some land in the village Chikkamanna- halli, Bēlūr taluk, to Kandāde Bhāshyakāra, son of Raṅgā- chārya.
111	120	..	Do	Do	Records an annual grant of 600 varabas to Siddhalingasvāmi, head of the Viśvārādhya Jangamavāṭi Matha (Lingāyat Matt) at Benares for feeding 12 Lingāyat priests daily.
					Boundary-stone of village Nāchanahalli given to Gulam Maham- mad Khān, Bakshi of Avala Bārakachēri. by the king.
135	154	Śaka 1565 Chitrabhānu sam. Śrāvana śu 3.	KELADI CURERS.		Records the gift of the village Māvīnahālu for Chennabasavadēvara matha.
145	170	Śaka 1583 Plava sam. Mārgaśīra śu 5	Do	Do	Records the gift of village Chettār in Udugani sime to the Vīraśaiva priest Channamalladēva of Huruli.
140	161	Śaka 1591 Parīdhāvi sam. Āshādha śu 10.	Channamāji, queen of Sōma- sēkharanāyaka.		Records the construction of a maṭapa by the queen.
68	58	Śaka 1594 Ānanda sam. Vaisākha ba 2.	Sōmasēkharanāyaka		Copy of a copper plate grant : states that Gurusāntasvāmi, head of Bālehomūr Math. rebelled against the State of Keladi and that all the property of the Math was confiscated by the King and given away to Srīngasāstri. a disciple of Srīngeri svāmi along with the right to collect religious dues from the disci- ples.
71	62	Vijambi sam. Śrāvana Bahula 10 ..	Do	Do	Records the grant of some lands to the Virakta Matt built by Kenchauve on the bank of the Sītā River in Baggunji District by the king.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
67	57	Saivāhara śaka 1646 Parābhava sam. Māgha śu 9.	Keladi Chiefs— <i>concl.</i> Sivappanāyaka ..	Copy of a copper plate grant: records the grant of right to collect religious taxes (kāṇike) from certain classes of disciples to Basavalingaiya svāmi of Bālehoṇṇū Matt. This authority to collect the taxes had been previously confiscated by king Somaśekharaṇāyaka and conferred on Śringaśāstri of Śringēri (see No. 58).
134	153	Yuva sam. Āśhādha ba 14 ..	Chennabasappa Nāyaka ..	Records the gift of some land in Mallāpura to the Virakta Matha of Uḍugaṇi by the king.
52	32	Śaka 956 (986?) Krōdhi sam. Phā. śu 5 Monday.	Miscellaneous dynasties, chiefs, etc. Śōnavāra king Mārasinga Śōnavāra.	Registers the gift of some land at Kūridavalli (village Kūdavalli near Chikmagalur) for services in the temple of Svayambhu (Siva) at Kaikēśvara (now called Gaṭtamēśvara).
128	141	.....	Kumāra Śālya ..	Records death of Asaga Gōsasi fighting for Ballanādu.
32	1	Śaka 1474 Raudri sam. Mārgaśīra śu 13 Monday (30th November, A.D. 1552.)	Sugaṭur chief Tammēgaṇḍa.	Records the migration of a family of Brāhmins of Vellālanagara in Murikenādu to Kōlār town during the war between Aśvapati and Gaṇapati kings. The chief Tammēgaṇḍa of Sugaṭur is stated to have given protection to them and made grants of land.
80	73	Paridhāvi sam. Śrāvaṇa ba 1 Thursday.	Sugaṭur Ayyapa ..	Records the gift of some land to <i>parohita</i> (family priest) Nara-sinhabhaṭṭa.
82	79	Siddhārthi sam. Śrāvaṇa ba 5 Sunday	Sugaṭur chief Tammayagaṇḍa	Records the gift of some land to the ardhak Nanjāyya, for service in the temple of god Virabhadra by Nanjundayya, under orders of the Chief.
39	9	Chitrabhānu sam. Māgha śu 10 ..	Timmanagaṇḍa, chief of Udharenāḍ. ..	Records the setting up of god Hanumān at Chinṇēnahaḷli.
42	14	Āṅgira-samvatsara ..	..	Records the death of somebody in a cattle raid while Biṭṭiya-gaṇḍa was governor of the district Sreya-sāsira.

48	22	Vira Bhayirapa Nâyaka ..	Registers the gift of the village Tengaḍe for the service of god Rāmalinga.
50	26	Sitārāmappa Nâyaka, chief of Santebennûr.	Records the gift of some land and the right of administration over some temples to Doddayagaḍa of the village Arasinguppe in Beṇḍugasime district.
74	66	Kālappanâyaka ..	Records an agreement among the sects of goldsmiths at Gōṇibīḍ to intermarry among each other.
77	70	Peddānâyani, son of Peddā-Venkaṭappa Nâyani and grandson of Peddānâyani Nallārappa Nâyani of Yādava race (with royal titles).	Records the gift of the village Peddûru to Kṛṣṇaśāstri by the Chief.
79	72	Bayirasa ..	Records the death of Bayirasa by fall on the spot.
80	74	..	Records the gift of some land by Virōjipantaru to his <i>baṭṭa</i> Timmaya.
87	90	Īsvaraṇâyaka ..	Records gift of land to <i>Panchāṅgaḍavara Brāhmanaru</i> of Hiriyamaḍuvu.
87	91	Uttama Rangappa Kālākukulavodeya son of Nallappa Kālākakulavodeya, and grandson of Rangappa Kālākakulavodeya, chief of Āraṇipālyam.	Registers the grant of the right to collect taxes on merchandise passing through the town to the Mādḥva guru Prajñānidhiswāmi, disciple of Vēdanidhisvāmi for the treasury of god Gōpīnātha in the matt at Muḷbāgal.
89	94	..	Records the erection of a mantapa for the service of god Saṅgēśvara by Bālavya of Aḡara during the rule of Dēśāyī Rāmaraṇayyaḡaḡu.
90	97	..	Registers the gift of some land for services in the temple of Anjanēya of Muḷabāḡil by mahāpradhāna Tirumaleya.
92	102	Tirumale Daṇṇâyaka ..	Registers the gift of some wet land to Mallaya by Bayapa during the Government of Muḷavāḡilnāḍ by mahāsarvādhikāri Tirumaleḡanṇâyaka.
94	106	Mahānâyaka Rāmaya, son of Rāmāpagauḍa.	Records the construction of Kanakakere tank near Sangaḡḡanahalli with the approval of the villagers.
104	116	..	Records the gift of villages Pura, Tāṇjam, Vrindāvana and Mailanahalli for service in the Nārāyana temple (Chalapilerāva) at Mēlukōṭe by Nanjarāja of Abbaganjūr under orders of some Vijayanagar king at the instance of Rāmābhaṭṭa.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates.—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
111	121	Subakritu sam. Vai. śu 1 ..	..	Records the gift of some land for a temple by Kōnamarasaīya under the nīrūpa of Dēvarasaīya.
121	129	Śaka 100 2026 (1226) Krōdhana sam. Śrāvaṇa ba 8.	(Chikkaṇṇa Nāyaka, son of mahānāyaka-chēlāya Kāsi Bayirapa Nāyaka.	Records the gift of village Koṭṭa in Mālēnahalli-sīme for service of god Tirunaledēva.
123	134	Śaka 1231 Saumya sam. Vaiś. ba. 14 Tuesday	Rāma Nāyaka of Hounavur	Records the gift of some land for food offerings to god Kalinātha
127	141	Tāraṇa sam. Āṇṇiyuṇa śu 10 ..	Kalināthadēvarahalli. Rāyanāyaka ..	Records gift of some land under the tank at Saṇḍa to Śivarudra-dēva.
141	162	Kāmadēva-varsha 13 Pramādi sam. (Chai ba. 30 Monday.	Kāmadēva (Yādava King?) ..	Records gift of land by Jakkagaṇḍa, for food-offering to god Malledēvaru.
141	163	Chālukya Sômēśvara-varsha 8 ..	Miscellaneous private inscriptions : dated	Vīragal recording death of Sōmaya of Tālaguṇḍa 32,000 Province.
129	145	Chālukya Vikrama Era 13 Śukla sam. Phāl 30.	..	Vīragal of the village Sāliyūr (Sālūr).
146	171	Śaka 1102 Vikāri sam. Bhā ..	..	Vīragal recording death of Huḷḷagaṇḍa of Sāgaḍde.
44	17	Śaka 1140 Īśvara sam. Jyē. śu 13 Sunday.	..	Vīragal at the village Maravūt.
50	27	Śaka 1210 Sarvajitu sam. Śrāvaṇa śu 11 Mon. (July 22, A.D. 1287).	..	Vīragal recording a cattle-raid by Bēdas.
60	47	Śaka 1313 Pramōdita sam. Vaiś śu 15 Friday.	..	Registers the gift of some land to Ranganātha temple at Sakkarapatna by Chikka Tammanṇa.
126	140	Śaka 1321 Pushya sam. (?) Mārga. ba. 1.	..	Records the setting up of a vīragal in memory of the death of Chikkabonṇa, son-in-law of Ayamarāyadēva, by his wife.
119	125	Śaka 1328 Nala sam. Phāl. ba 2 Friday.	..	Vīragal of Kaparahalli village.
64	51	Śaka 1481 Saumya. sam. Vaiś śu 10 Sunday.	..	Records the grant of some lands in the village Haḍḷakoppa in Hebbasenād to Tippārasahēggaḍe, aḷiya of Sālināyaka, on the principle of aḷiya samāna with the approval of the nād.

45	18	Saka 1596 Pramādīcha sam. Vais. ba. 11 (2nd May A.D. 1673).	..	Records the gift of the village Jinnevanahalli by Chennana, son of Puṭṭasāmiśeṭṭi for service of god Samudrādhiśvara.
33	2	Saka 1628 Vyaya sam. Pushya śu 15	..	Records grant of some tax levied on merchandise imported into Kōlār and payable to purōhit Sūryanârāyaṇabhaṭṭa, made by sâhumbḷe merchants.
94	104	Saka 1669 Prabhava sam. Āśvīja śu 5 Sunday (27th Sept. 1747.)	..	Records a <i>Gauḍamānya</i> granted to Lingeḡauḍa, son of Tippegauḍa of Āvaṇi.
121	130	Saka 1696 Manmatha sam. Jyēsh śu 14 Monday.	..	Records the setting up of God Sangama Naujṇḡdēsvara by Kallēdēva of Hirmaṭha and Tēja Singapa.
				Miscellaneous Private Incriptions : undated
34	3	Sarvadhâri Chaitra śu, 1 Thursday	..	Records gift for Gaṅgâdhara temple by Lakhasēṭṭi.
51	29	..	..	Records gift of some land by Masanaya Govachari.
51	30	Sarvajīta sam. Phāl ba 6	..	Records the setting up of god Channigârāya (at Mugulavalli) by Kēsavaseṭṭi.
53	33	Virôdhi sam. Jyēsh śu 15 Sunday	..	Records the setting up of Bhairava image (in Gautamēsvara temple) by Gautaya.
53	34	..	..	Records the gift of some land made by a Brâhman in expiation of the sin of killing a bull in anger near Siva temple in Kârdavalli.
60	46	Āṅgîrasa sam. Āśvī. śu 10 Thursday	..	Records the setting up of brass covering for the lamp-pillar in Sakmi Ranganâtha temple at Sakarepatṇa by the <i>raṇṇe-yavaru</i> of Sakarepatṇa.
63	50	Śârvari sam. Āshâ śu 14 Sunday	.	Records the setting up of a <i>nishēdhi</i> in memory of <i>vâḡaguru</i> Maunapâchârya by Nâlavandiseṭṭi of Hosavûr.
71	61	Nala sam. Jyēsh. śu 12	..	A grant of the Bâlehoneṇûr Lingayat Matt recording some grant of land by the head of the Matt Kapaṭada Entuḡadesvâmi.
72	63	..	..	A brass plate inscription merely giving the name of Bâlehoneṇûr Lingâyat Matt named Rambhâpurī vîra-simhâsana.
73	64	..	..	A grant made by Pittanavâda Sendanna <i>alias</i> Jayamurinâ-dâlvân, making a gift of land in order that from the produce thereof a number of Brâhmans might be fed on the anniversary day of the death of his mother Kalandurajadigaḷ.
73	65	Chitrabhâmi Mâr. ba 5	..	Records the construction of Basavēsvara temple at Gônibîd by Dēvaṇṇagauḍa of Chinuga.
74	67	..	..	Records the setting up of a Chauvîsa-Tîrthankara image by some one at the close of <i>Anantana-udḡāpane</i> .

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates.—*concl'd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
80	75	Krôdhana. Phâ. sû 1 Wednesday ..	..	Records construction of tank Manjugalî and gift of some land for Varadarâja temple by Chikkarasa.
81	77	Vyaya. Âs. sû 10 Thursday ..	..	Records death of Viramanâyaka in a fight with tiger.
81	78	..	..	Records a <i>kaṭṭu-kodage</i> grant by Mulak-Sâhêbaru.
82	80	..	..	Records <i>manya</i> grant of land by mahâjanas of Mangasamudra to Lakhapparasu.
83	82	Plavanga. Chai. sû 1 Monday ..	..	Records grant of land for <i>dîpanâlê-êre</i> of god Sômêśvara by Maleyanâyaka
83	83	Vijaya sam. Makara sankrânti ..	..	Records construction of a mantîpa for goddess Chaudêśvari by a <i>baṇṭroḷu</i> of Kîṣṇapapanâyani.
83	84	Paingala. Âsh. sû 13 Monday ..	..	Records grant of land to Nanjundabhaṭṭa, purôhît of Holali by Râjaya, son of Vîramarasu.
84	85	..	..	Records grant of <i>kalnâṭu</i> land in memory of a warrior of Kâladi-mangala who fell in a cattle raid.
85	88	..	..	Records grant of land by <i>mahâjanas</i> of Kâladiyamangala in memory of a brave warrior, who died in a cattle-raid.
88	92	Ananda Mâr. ba. 1 ..	..	Records grant of land for service in the temple of Chaudêva-dêvaru by <i>nâḍagaṇḍa</i> Mâdaya.
88	93	Ânggrasa. Phâl sû 1 Sunday ..	..	Records gift of <i>purôhîta-manya</i> land to Narasimhabhaṭṭa by Linganna.
88	95	Krôdhi. Chai. ba 3 ..	..	Records gift of Karapanahallî in Kurudumale-sime to <i>sthânika</i> Kaṇṇappa for service in Sangêśvara temple, made by Râchayya, son of Kurudumale Timmaya.
96	108	..	..	Records the erection of Hanumân temple at Mêlukôte by Nârâyanaśahâya Jôgânarasimha.
97	110	..	..	Kodagi stone of wet land belonging to a Jangama priest.
97	111	..	..	Records the construction of an embankment on the river Hêmâvati by Chikka Tanmaiṇṇa Voḍeyar.
103	114	..	..	Records gift of some land for service of god Anukakârâdêva by Chikkagavuṇḍa of Hemmoge.
105	117	..	..	Records erection of a lamp-pillar by Kempegauḍa of Vasanta-pura.

117	123	..	..	Records the construction of Dévarakaṭṭe by Rāchapanaṇyaka, son of Dêvagaṇḍa.
120	128	..	..	Records the death of Sabibāyi as <i>sati</i> .
125	137	..	..	Records the erection of a temple and tank in the reign of Oleya Permaḍiyar.
125	138	..	..	Records the gift of some land by Brāhmanas (priests ?) of god Amṛitanāthadēvaru to Sandigēri Rāmaṇṇa.
127	142	Nandana Clai su 3	..	Viragal recording death of Chikkamalegaṇḍa of Saṇḍa.
129	146	..	..	Records death of Nālovve, disciple of Chandranāthadēvaru and the setting up of this epigraph by Nāgayya at the instance of <i>mahājānas</i> .
137	157	Āngīrasa. Śrā su 4	..	Records the setting up of a <i>nāgarakullu</i> .
137	157a	..	..	Records the engraving of Nāgēśvara figure by Channayanaṇyaka.
142	165	Yuva sam.	..	Records gift of some land under the tank Āneyakere to Medeya-jiya priest of a temple by Bomnagaṇḍa and others.
144	168	Ānanda Āshā ba 8	..	Viragal recording death of Biraṇa in defence of cattle.

INDEX.

A.

	PAGE.		PAGE.
Abbaganjûr, <i>village</i> ,	104	Āntarvêdi, <i>place</i> ,	139
Abhayachandrapaṇḍita, <i>Jaina guru</i> ,	43	Ānûr, <i>village</i> ,	54, 55
Achannâchâri, <i>male</i> ,	43	Ānur Six-thousand, <i>district</i> ,	54
Agara, <i>village</i> ,	89	Anuyôgadvârasûtra, <i>name of a work</i> ,	23
Aggaḍalu, <i>village</i> ,	42	Appaiya, <i>male</i> ,	100
Agnishṭage Matt at Khândya,	56	Appâjôsya, <i>male</i> ,	32
Agrahâra, <i>village</i> ,	79, 94	Appaya, <i>male</i> ,	88
Aimangala, <i>village</i> ,	1	Āraga, <i>village</i> ,	68
Airavalli, <i>village</i> ,	42	Arahaḷli, <i>village</i> ,	78
Aiyamangala, <i>village</i> ,	6	Araḷasandra, <i>village</i> ,	34
Ajavarmarasa, <i>Sântara king</i> ,	131	Āranipâlyam, <i>village</i> ,	88
Akkihebbâlu, <i>village</i> ,	103	Arasinaguppe, <i>village</i> ,	48, 50
Ālambâdi, <i>village</i> ,	100	Āravîti Râmarâja Rangapparâja, <i>Vijaya-</i>	
Ālankâramanidarpaṇa, <i>name of a work</i> ,	104	<i>nagar prince</i> ,	40
Ālattûr, <i>place of battle</i> ,	108	Areya Mâreyanâyaka, <i>male, s.a.</i> Arasin-	
Alberuni, <i>a Mussulman historian</i> ,	27	<i>guppe</i> ,	46
âle-pommu, <i>tax on sugar-cane mill</i> ,	103	Arisinaguppe, <i>village</i> ,	50
Āluvali, <i>village</i> ,	54	Arisikere, <i>town</i> ,	7
amântâ, <i>a month calculated from new</i>		Arthaśâstra, <i>name of a work</i> , 15, 20,	149
<i>moon day to new moon day</i> ,	8	Āsâmitra. <i>teacher</i> ,	23
Amarakîrti, <i>Jaina guru</i> ,	62	Āshâdhâchârya, <i>teacher</i> ,	23
Ambale, <i>village</i> ,	51	Aśvapati, <i>name of a family of kings</i> .	33
Amma, <i>male</i> ,	42	Ātmatatvavivêka, <i>name of a work</i> ,	26
Amôghavarsha, <i>Râshtrakûta king</i> ,	133	Anlukya, <i>name of a writer</i> ,	23
Amritanâthadêva, <i>god</i> ,	125	Anlukya, <i>religious sect</i> ,	25
Ānandapura, <i>village</i> ,	68	Āvani, <i>village</i> ,	90, 94
Ananta, <i>Jaina god</i> ,	75	Āvani Mutt, <i>a monastery of the Smârta</i>	
Anantaiya, <i>male</i> ,	100	<i>sect Brâhmans at the village Āvani</i> ,	77
Anantapâlarasa, <i>minister of Châlukya</i>		Avanti, <i>kingdom</i> ,	25
<i>king Tribhuvanamalla</i> ,	138	Āvanya. <i>s. a.</i> Āvani, <i>village</i> ,	90
Ānati, <i>village</i> ,	102	Avinîta, <i>Ganga king</i> ,	108
Andari, <i>place of battle</i> ,	103	Aviruddha-Vainayika, <i>a religious sect</i> ,	24
Ānevattîyanâyaka, <i>male</i> ,	144	Ayagaunḍagere, <i>tank</i> ,	131
Āneyakere, <i>village</i> ,	142	Ayamarâyadêva; <i>chief</i>	126
Ankakâradêva, <i>god</i> ,	103	Aygûra Bîra, <i>a warrior</i> ,	139
Ankeya, <i>warrior</i> ,	39	Ayigûragâvunḍa, <i>male</i> ,	50
Aṇṇaiya, <i>male</i> ,	74	Ayiravalli, <i>village</i> ,	42
Aṇṇaya, <i>a clerk under Krishnaraja</i>		Ayyappa; <i>chief of Sugutûr</i> ,	80
<i>Vodeyar III</i> ,	70		

B.

Babhruvâhana, <i>Mythological king of</i>	i	Badanaguppe, <i>village</i> ,	117
<i>Maṇipura</i> .		Badanaguppe grant of Râshtrakûta	
Bâchapaia, <i>male</i> ,	148	<i>prince Kambadêva</i> ,	31, 112
Bâcheyanâyaka, <i>male</i> ,	83	Badanidi, <i>village</i>	117

	PAGE.		PAGE.
Badivarasa, <i>general</i>	97	Bayachagaṇḍa, <i>male</i> ,	49
Bāhattaraniyōgādhipa, a title meaning a lord over 72 officers,	57	Bayapa, <i>chief</i> ,	93
Bāhubalisetṭi, <i>male</i> ,	46	Bayiragaṇḍa, <i>male</i> ,	120
Baichasetṭi, <i>male</i> ,	62	Bayirarasu, <i>male</i> ,	79
Baichaya, <i>male</i> ,	54	Bēdapantala Bhīmaya, <i>male</i> ,	131
Bairakūr, <i>village</i> ,	86	Bēḍas, a tribe of aboriginal people	50,122
Bairanāyaka, <i>male</i> ,	148	Bēḍaya, son of Sonnaneya Nāyaka,	148
Balabhadra, brother of Śrī Krishṇa,	8,12	beddalu, a tax on dry land,	102
Bālachandra, <i>Jaina guru</i> ,	46	bēḍike, benevolences,	103
Baḷagāra, <i>family</i> ,	62	Bedikere, <i>tank</i> ,	109
Balamenḍigāmunda, <i>male</i> ,	91	Bēgūr, <i>division</i> ,	35
Bālayya, <i>male</i> ,	89	Beḷakāla-tennoḷve, <i>place</i> ,	117
Baḷegāra Mallaya, <i>warrior</i> ,	59	Beḷarekōṭe, <i>village</i> ,	65
Bālehonnūr, <i>village</i> ,	66,67,73	Beḷatūr, <i>village</i> ,	48
Bālehonnūr Matt, <i>Vīrasaiva Matt at</i>	68,69	Beḷave, <i>village</i> ,	43
Bālehonnūr.		Belgāmi, <i>village</i> ,	7
Balla, <i>village</i> ,	90	Beḷḷiyar, a class of silver-smiths,	109
Ballāḷa, Hoysaḷa king,	42,48,51,55	Bēlūr, <i>town</i> ,	36,37,39
Ballāḷa II, do	57	Benares, <i>town</i> ,	67
Ballamara Kumāra Sālva, <i>king</i> ,	18	Beṇḍuga-sīme, <i>district</i> .	50
Ballanādu, <i>district</i> ,	128	Beru Bommeya, <i>male</i> ,	43
Ballaya, <i>male</i> ,	44	Besaki Timmappa Nāyaka, <i>chief</i> ,	2
Bāḷoḷve, <i>place</i> ,	109	Betṭadapura, <i>village</i> ,	2
Bameyasāhaṇi, <i>male</i> ,	39	Betṭuolagu, <i>place</i> ,	117
Bammagaṇḍa, <i>male</i> ,	42,48	Bhadrabāhu, <i>Jaina guru</i> ,	43
Bammasamudra, <i>village</i> ,	79	Bhadrapa, Nāyaka, <i>chief of Keladi</i> ,	136
Bamyagandara, Kaladēva, <i>male</i> ,	126	Bhadrāvati, <i>village</i> ,	7
Bāṇa, <i>dynasty of kings</i> ,	31,94	Bhairasavodeyar, <i>chief</i> ,	66
Banavâsi, <i>district</i> ,	105,109,139	Bhairava, <i>god</i> ,	53
Bāṇa Vidyādhara, Bāṇa king,	94	Bhāmaha, author of a work called Kāvyaḍṅkāra.	25,26,149
Baṇḍihole, <i>village</i> ,	97,100,102	Bhāmati, name of a work,	26
Bangalore, <i>town</i> ,	32	Bharadvāja, name of a writer on polity,	17
Bangalore, <i>taluk</i> ,	32	Bhāskararāya, author of a commentary on Laṭīśhasranāma.	21
Banna, <i>warrior</i> ,	54	Bhaṭṭakapatra grant of Dhara- sēna II.	27,149
Bannigārlakuppe, <i>village</i> ,	109	Bhaṭṭāraka, a king,	27
Banni Mahākālī temple at Gōṇibid,	74	Bhāri Basavaṇṇa, <i>god</i> ,	128
Banni Mahankālī, <i>goddess</i> ,	75	Bhikshāṭas or Bhikshandas, a religious sect who live upon alms,	23
Banniyūr s. a. Bannūr, <i>village</i> ,	128	Bhīmaya, <i>male</i>	130
Bannūr, <i>village</i> ,	127,128,131	Bhōgappaya, <i>male</i> ,	66
Bantimakke, <i>village</i> ,	51	Bhoja of Dhārā, commentator on Mahabharata,	8,14
Baṇṭugavalli, <i>village</i> ,	42	Bhūlōkamalladēva, Chālukyan king,	140
Bārehalli, <i>village</i> ,	54	Bhūvikrama, Ganga king,	108
Barmadēva, <i>male</i> ,	122	Bichchavve, <i>female</i> ,	130
Basava, <i>male</i> ,	47	Bidiga, <i>male</i> ,	42
Basavalingayya, <i>male</i> ,	68	Bīkanahalli, <i>village</i> ,	47
Basavanahalli, <i>village</i> ,	97,100	Biligaṇḍa, <i>male</i> ,	44
Basavanandihalli, <i>village</i> ,	139,140	Bīrabbe, <i>female</i> ,	119,126
Basavaṇṇa temple at Suggalūr,	40	Bīramanāyaka, <i>male</i> ,	144
Basavāpaṭṭaṇa, <i>village</i> ,	68		
Basavegaṇḍa, <i>male</i>	105		
Basavēśvara, <i>god</i>	74		
Bāvaṇige, <i>village</i> ,	66		

	PAGE.		PAGE.
Bīraṇṇa, <i>male</i> ,	144	Bommarasu, <i>male</i> ,	80
Bīrarasa, <i>chief</i> ,	145	Bommiseṭṭi, <i>male</i> ,	62
Bīrayya, <i>warrior</i> ,	137	Boppave-dannāyakiti, <i>female</i> ,	39
<i>birudaraganda</i> , <i>title</i> ,	51	Bôvagavunḍa, <i>male</i> ,	52
Bisalahalli, <i>village</i> ,	138, 139	Brahmagiri, <i>hill</i> ,	7
Biṭṭaravalli, <i>village</i> ,	54	<i>brāhmaṇa-nivēsaṇa</i> , <i>tax on the house</i>	103
Biṭṭenahalli, <i>village</i> ,	82	<i>sites of Brahmans.</i>	
Biṭṭidēva <i>s.a.</i> Viṣṇu, <i>Hoysala king</i> ,	97	Brihatkathā, <i>name of a work</i> ;	16, 25
Biṭṭiga Hoysaladēva. <i>Do</i>	55	Budhagupta, <i>Gupta king</i> ,	27
Biṭṭimayya, <i>male</i> ,	118, 119, 130	Bûdikôte, <i>village</i> ,	7
Biṭṭiyagaunḍa, <i>male</i> ,	43	Bubler, <i>scholar</i> ,	20
Biṭṭiya Mārayya, <i>male</i> ,	97	Bukka, <i>s.a.</i> Vira Bukka, <i>Vijaya-</i>	62, 65
Biyamayya, <i>male</i> ,	130	<i>nagar king</i> ,	
Bôkiyaṇṇa; <i>male</i> ,	50	Bussēnahalli, <i>village</i> ,	80
Bomeyasâhaṇi, <i>male</i> ,	44	Bûtaya, <i>male</i> ,	43
Bommagaunḍa, <i>male</i> ,	142		

C.

Châlukya, <i>dynasty</i> ,	115, 118, 122, 123, 132, 140, 144, 148	Channigarâya temple, <i>temple at Mugula-</i> <i>ralli</i> ,	51
Châlukyas of Kalyan, <i>dynasty</i> ,	31	Chantaladēvi <i>s. a.</i> Sântaladēvi, <i>queen</i> ,	104
Chalukya Vikramu, <i>era</i> ,	118, 130, 131, 132, 139 143, 144	Charādāya, <i>tax on movables</i> ,	103
Chalapilerâya, <i>processional deity in the</i> <i>Nârâyanaśvami temple at Mēlkôte</i> ,	104	Chayakas, <i>a religious sect so called because</i> <i>of their begging for food</i> ,	23
Châlukya Vira Vikrama era, <i>s. a.</i> Châlukya Vikrama era,	148	Charamakhaṇḍikas, <i>a religious sect who</i> <i>covered their body with animal</i> <i>skins</i> ,	23
Châlukya-chakravarti, <i>title</i> ,	141	Chauḍbbe, <i>female</i> ,	131
Chaladankarâva, <i>title</i> ,	51	Chauḍaya, <i>god</i> ,	88
Châmarâja Oḍeyar, <i>king of Mysore</i> ,	100	Chauḍēsvariamma, <i>goddess</i> ,	83
Châmarâja Oḍeyar IX, <i>King of</i> <i>Mysore</i> ,	102	Chauḍi, <i>goddess</i> ,	131
Châmayya, <i>male</i> ,	105	Chauvîsa Tirthankara, <i>an image containing</i> <i>the figures of 24 Jainu tirthankaras</i> ,	74, 75
Châmuṇḍi, <i>goddess</i> ,	39, 100	Chendragiri, <i>village</i> ,	86
Chânakya, <i>author of Arthasâstra</i> ,	16, 17	Channabasavadēvara matha, <i>monastery</i> <i>of Lingāyat sect</i> ,	136
Chandamagere Hobali <i>division</i> ,	37	Chennagaruḍaiya, <i>male</i> ,	85
Chandamahâsēne <i>king of Avanti</i> ,	25	Chennagire, <i>town</i> ,	68
Chandamaya, <i>engraver</i> ,	148	Chennamalledēva, <i>virasaira priest</i> ,	145
Chandragupta II, <i>Gupta king</i> ,	25, 26	Chennammâji, <i>queen of Sômasēkhara</i> <i>Nâyaka, chief of Keladi</i> ,	140
Chandragupta Vikramāditya II, <i>Gupta</i> <i>king</i> ,	24	Chennana, <i>male</i> ,	45
Chandragutti, <i>village</i> ,	68	Chettur, <i>village</i> ,	145, 146
Chaluva Râmânaja, <i>male</i> ,	104	Chennaya, <i>male</i> ,	137
Chandranâthadēva, <i>Jaina teacher</i> ,	129	Chettaya, <i>male</i> ,	55
Chandrēsvaradēva, <i>god</i> ,	144	Chikka Bomma, <i>warrior</i> ,	126
Channabasappa Nâyaka, <i>Chief of</i> <i>Keladi</i> ,	135	Chikkagavunḍa, <i>male</i> ,	103
Channammâji, <i>Queen of Sômasēkhara</i> <i>nâyaka</i> ,	145	Chikka Ingla, <i>village</i> ,	59
Channappa Nâyaka, <i>Chief of Keladi</i> ,	135	Chikka Malegauḍa, <i>male</i> ,	127
Channâpura, <i>village</i> ,	94	Chikkammanahalli, <i>village</i> ,	39
Channarâyapaṭṇa, <i>town</i> ,	1, 4	Chikkaṇṇa Nâyaka, <i>chief</i> ,	211

	PAGE.		PAGE.
Chikkarasu, <i>male</i> ,	80	Chirbhira, <i>male</i> ,	27
Chikka Tammanṇa Vodeyar, <i>chief</i> ,	98	Chîrikas, a sect who clothed themselves	
Chikka Timma, <i>male</i> ,	61	with rags found on nad side	23
Chinnapalle, <i>village</i> ,	77	Chôlabbe, <i>daughter of Sonnaneyanâyaka</i> ,	148
Chinnênahalli, <i>village</i> ,	39		
Chinuga, <i>village</i> ,	74	Cole, <i>British Resident in Mysore</i> ,	58

D.

Dadadahalli, <i>village</i> ,	100	Dharasêna II, <i>Valabhi King</i> ,	27
Dômôja, <i>male</i> ,	51	Dharasêna II, <i>Gupta King</i> ,	149
Danḍi, <i>author</i> ,	26	Dhârâvarshadêva, <i>s. a. Nirupama</i> ,	
Danṭaramakke, <i>village</i> ,	51	<i>Râshtrakûṭa king</i> ,	116
Dammaṇdra, <i>village</i> ,	88	Dharmâchâri, <i>engraver</i> ,	55
Dârênahalli, <i>village</i> ,	87	Dharmâji Paṇḍita, <i>male</i> ,	128
Dâsirâja, <i>male</i> ,	139	Dharmasamudra. <i>village</i> ,	95
Dattakasûtra, <i>a work</i> ,	107	Dharmôja, <i>engraver</i> ,	140
Dêśakulakarani Venkaṭarâmaiya, <i>mule</i> ,	82	Dhôra, <i>Râshtrakûṭa King</i>	115
Dêsâyi Râmarâjaiya, <i>chief</i> ,	89	Dhoari, a word used in poetics to denote	
Dêsiḡa-gaṇa. <i>a section of Jainas</i> ,	104	suggestiveness,	26
Dêvadatta, <i>name of a Brahman</i> ,	27	Digambara, <i>a sect of Jainas</i> ,	22
Dêvagaunḍa, <i>male</i> ,	144	Dilṭpayya, <i>Nolamba King</i> ,	90, 91
Dêvâjammaṇni, <i>Queen of Chamaraja</i>		Dilṭpayya Irivinoḷamba, same as Dilṭ-	
<i>Voḍayar IX</i> ,	100	payya,	92
Dêvamâmba, <i>female</i> ,	62	Diṇḍi <i>s. a. Diṇḍi Kojêniga. Bâna King</i> ,	110
Dêvâmba Agrahara, <i>a row of houses</i>		Diṇḍigarar. <i>Bâna King</i> ,	105
<i>bestowed as a gift by Queen Dêvâ-</i>		Diṇḍigenâḍiyar, <i>male</i> ,	109
<i>jammaṇni near the village Bandi-</i>	100	Diṇḍikôjêriga <i>s. a. Diṇḍigarar, Bâna</i>	
<i>hole</i> ,	56	<i>King</i> ,	109
Dêvaṇa, <i>male</i> ,	74	Diṇḍikôjêriga <i>s. a. Diṇḍi, Bâna King</i> ,	110
Dêvaṇṇa gaunḍa, <i>male</i> ,	76	Dinna, <i>a Jaina teacher</i> ,	24
Dêvarâchârya, <i>male</i> ,	117	Diskalkar, <i>Curator of Watson's Museum</i> ,	
Dêvagaunḍa, <i>male</i> ,	112, 117	<i>Rajakot</i> ,	27
Dêvanûr, <i>village</i> ,	112	Dodḍayagaunḍa, <i>male</i> ,	50
Dêvanûr Guruswamy Maṭha, <i>a matt of</i>	112	Dôrasamudra, <i>capital of Hoysaḷas</i> ,	139, 51
<i>Lingâyat sect at Dêvanûr</i> ,	117	Dôrasamudra, <i>village</i> ,	148
Dêvarakatṭe, <i>tank</i> ,	112	Doreya, <i>male</i> ,	44
Dêvarasayya, <i>male</i> ,	119	Dr. Fleet, <i>Scholar</i> .	27, 28
Dêvarâya, <i>Vijayanagar king</i> .	76	Dravidian Style of architecture ;	4, 5
Dêvarâyapura, <i>village</i> ,	8, 14	Duddamalladêva; <i>male</i> ,	104
Dêvasvâmi, <i>commentator on Mahâ-</i>	62	Durvinîta, <i>Ganga king</i> ,	108
<i>bhîrata</i> ,	143	Duryôdhana, <i>one of the heroes of the</i>	
Dêvîndrasêna, <i>Jaina Guru</i> ,	80	<i>Mahâbhârata</i> ,	8
Dêvikoppa, <i>forest</i> ,			
Dhanamaṭṭinahalli, <i>village</i> ,			

E.

Eḍevale-seventy, <i>district</i> ,	57	Elavâchârya, <i>Jaina guru</i> ,	117
Edgerton, <i>scholar</i> ,	15, 16	Eran Pillar Inscription of Budha	
Ekkôṭi-Jinâlaya; <i>temple</i> ,	46	gupta,	27

G.

	PAGE.		PAGE.
Gadde, <i>a tax on wet fields,</i>	102	Gôparasayya, <i>village accountant,</i>	2
Gajapati, <i>name of a line of kings,</i>	33	Gôpinîthasvami, <i>god,</i>	88
Gaṇḍagattanakallu, <i>village,</i>	64	Goravagala, <i>place,</i>	148
Gaṇḍara-dāvani, <i>a title meaning a rope to heroes,</i>	122	Gôsasi, <i>male,</i>	128
Gaṇḍara-gaṇḍa Bîrayya, <i>warrior,</i>	137	Gôshṭha-mahîla, <i>a scholar,</i>	23
Ganga, <i>a teacher,</i>	23	Gôvaragûlaja, <i>male,</i>	141
Ganga, <i>dynasty,</i>	31, 35, 52, 85, 105, 107, 109, 115, 116	Gôvinda, <i>s. a. Gôvindarasa, officer</i>	139
Ganga Permmâḍi, <i>king,</i>	59, 60	Gôvindabhaṭṭa, <i>male,</i>	137
Gangarunâḍu, <i>province,</i>	35	Gôvindanahallî, <i>village,</i>	149
Gangâvâra, <i>village,</i>	1, 4	Gôvindarâja, <i>Râshtrakûta king,</i>	115
Gangaveggaḍe, <i>male,</i>	49	Gôvindarasa, <i>an officer under the Châlukya king Tribhuvanamalla,</i>	139
Gangûr Kâla Kanjabbe, <i>female,</i>	148	Gôvratika, <i>a religious sect who lived in the midst of cows,</i>	24
Ganjalagôḍapura, <i>village,</i>	71	Grâma, <i>village,</i>	7
Gaṇḍa, <i>kingdom,</i>	115	Grihidharma, <i>a religious sect,</i>	24
gaulamânya, <i>rent-free land granted for the office of the headman of a village,</i>	94	Guḍagaṇḍa, <i>male,</i>	42
Gaurabbe, <i>female,</i>	139	Guḍḍara Hosahallî, <i>village,</i>	144
Gautama, <i>Jaina guru,</i>	43	Gulâm Mahammad, <i>an officer under king Kṛishnarâja Vodeyar III,</i>	111
Gautamas, also called Kanabhikshâgrâhîns or Kanâḍas, <i>a religious sect of people who live upon grain gleaned from fields,</i>	24	Guṇabhadra, <i>Jaina guru,</i>	62
Gautamêsvara, <i>village,</i>	52	Guṇḍitaḍige, <i>village,</i>	48
Gautaya, <i>male,</i>	53	Guṇigana-mattar, <i>a measure of lund,</i>	131, 133
giḍa-gâvalu, <i>tax on jungle and pastures</i>	103	Gupta, <i>dynasty,</i>	25
Giriyappa, <i>male,</i>	128	Gupta era, <i>era,</i>	149
Godḍeya, <i>male,</i>	48	Gupta Vallabhi Era, <i>Do.,</i>	27, 30
Gôṇibîḍ, <i>village,</i>	73, 74	Gûrjara, <i>kingdom,</i>	116
Gonibîḍ-sîme, <i>division,</i>	74	gurukîṇike, <i>tax on money received by gurus,</i>	103
Gôpâlarâya, <i>father of Srîrangarâya, Vijayanagar king,</i>	40	Gurusiddhasvâmi, <i>Head of Lingâyat Matt at Balehonnûr,</i>	70
		Gurvâvali, <i>name of a Jaina work,</i>	24
		Guttanahallî, <i>village,</i>	124

H.

Haḍavaya, <i>male,</i>	39	Haralukôte also called Manipura, <i>village,</i>	1
Haḍilakoppa, <i>village,</i>	64	Harapanahallî, <i>village,</i>	68
hagalu-divtîge, <i>an honour conferred on certain persons permitting them to go in procession during day time with torches,</i>	70	Haribhaṭṭôpâdhyâya, <i>male,</i>	77
Hâlavare, <i>village,</i>	49	Harihar, <i>village,</i>	7
Haḷeyabîḍu, <i>village,</i>	41	Harihara, <i>king of Vijayanagar,</i>	66
Haḷeyavûr, <i>village,</i>	147	Hariharpur, <i>village,</i>	66
Hallumûḍi, <i>village,</i>	44	Hariharpur hobali, <i>division,</i>	63
Hampe, <i>village,</i>	126	Harisêna, <i>Jaina Guru,</i>	62
Hanueraḍubîḍu, <i>village,</i>	55	Haritasagôtra, <i>a family of Brahmans,</i>	79
Hanumân, <i>god,</i>	39, 96	Harivarmma, <i>Gunga king,</i>	108
Haraḍihallî, <i>village,</i>	121	Hâruvahallî, <i>village,</i>	86
		hattipon, <i>tax on cotton,</i>	103
		Hatyâl, <i>village,</i>	1, 4
		Hâvêri Râmâchârya, <i>male,</i>	136

	PAGE.		PAGE.
Hebbani, <i>village</i> ,	87	Hollarâja, <i>male</i> ,	62
Hebbasenâd, <i>district</i> ,	64	Honnagâvunḍa, <i>male</i> ,	59
Hebbase twelve, <i>division</i> ,	64	horâ-dâya, tax on money earned abroad,	103
Hebbetta, <i>place</i> ,	54		
Heggere, <i>village</i> ,	1, 6	Horamanekâval, <i>place</i> ,	1, 3
Heggoṭâra, <i>village</i> ,	96	Hosadurga, <i>town</i> ,	6
Hemâdigauḍa, <i>male</i> ,	50	Hosadrug, <i>Do.</i> ,	62
Hêmagiri, <i>hill</i> ,	100	Hosahalli, <i>village</i> ,	144
Hêmâvati, <i>river</i> ,	97	Hosahoḷaḷu, <i>village</i> ,	7
Hemmoge, <i>village</i> ,	103	Hosakoppa, <i>village</i> ,	63
Heravoḷe Thirty, <i>district</i> ,	48	Hosakoppa Krishṇa Rao, <i>male</i> ,	63
Herguna charya, <i>male</i> ,	1	Hosakoṭe, <i>taluk</i> ,	34
Hermâḷidêvarasa, <i>s. a.</i> Vikramâditya		Hosapaṭṭana, <i>village</i> ,	63
Permâḍi, <i>Châlûkya king</i> ;	124	Hosapaṭṭana, <i>town</i> ,	62
Hertel, <i>scholar</i> ,	15, 16	Hosavûr, <i>village</i> ,	63
Hettiḷa or Hittila, <i>village</i> ,	122, 124	Hosûr, <i>village</i> ,	62
Hirananâyaka, <i>chief</i> ,	64	Hôtanakaṭṭe grâma, <i>village</i> ,	125
Hiranyakaṣipu, <i>demon</i> ,	2, 4	Hoysala, <i>dynasty</i> ,	31, 39, 41, 42, 43,
Hiri Ingla, <i>village</i> ,	59		46, 47, 49, 50, 51, 54, 55, 56,
Hirikere, <i>tank</i> .	79		65, 97, 104, 134
Hirimaṭha, <i>a monastery of the Lingâyats</i> ,		Hoysala style of temples,	1, 5, 6
	122	Hoysala style of architecture,	4
Hirivura, <i>village</i> ,	59	Hoysala style,	5
Hiriya Bavara Bamaya, <i>male</i> ,	55	Huligere, <i>village</i> ,	62
Hiriyamaḍuvu, <i>village</i> ,	87	Hulikal-baṇḍe, <i>name of a boulder of stone</i> ,	51
Hiriya Muddagaunḍa, <i>male</i> ,	44		
Hiriya Tumbuli, <i>village</i> ,	56	Huliyakôṭenâyaka, <i>chief</i> ,	64
Hiriyaûr, <i>town</i> ,	1, 6	Huliyanna, <i>male</i> ,	45
Hitôpadêśa, <i>name of work</i> ,	16	Hullagavunḍa, <i>warrior</i> ,	146
Hittiḷa, <i>village</i> ;	123	Hullenahalli, <i>village</i> ,	58, 105
Hogaranâḍu, <i>district</i> ,	111	hullu-hâṇa, tax on fodder,	103
Hoḷali, <i>village</i> ,	83, 84, 85	Humchasîme, <i>district</i> ,	68
Holasavam Bhogutiya Basavaya Mâchi-		Huṇasemakke, <i>village</i> ,	55
gauḍu, <i>male</i> ,	55	Huruḷi, <i>village</i> ,	145
Holehonnûr, <i>village</i> ,	68		

I.

Ibijagaunḍa, <i>male</i> ,	43	Iṛivi Noḷamba <i>s. a.</i> Dilîpayya, <i>Noḷamba King</i> ,	90
ichalupairu, a tax on date groves,	103	Îsagâmunḍa, <i>warrior</i> ,	92
Immaḍi Kṛishṇarâja Oḍeyor, <i>King of Mysore</i> ,	100	Îsvara Bhaṭârar, <i>male</i> ,	35
Ingula, <i>village</i> ,	48	Îsvara Nâyaka, <i>chief</i> ,	87
Inga, <i>prince</i> ,	110		

J.

Jakkagaunḍa, <i>male</i> ,	141, 142	Jambudvîpa, <i>ancient name for the Continent of India</i> ,	53
Jakkaya, <i>a warrior</i> ,	122	Jânakî, <i>female</i> ,	139
Jakkayya Nâyaka, <i>male</i> ,	97	Janamêjaya, <i>commentator on Mahâ-bhârata</i> ,	8, 14
Jakkôja, <i>engraver</i> ,	120		
Jamali, <i>a writer</i> ,	23		

	PAGE.		PAGE.
Janârdana, <i>god</i> ,	57	Jinnênahalli, <i>village</i> ,	45
Janârdana, <i>male</i> ,	109	Jinneyanahalli, <i>village</i> ,	45
Jangamavâti-maṭha, <i>a monastery</i> <i>Benares, C.</i>	67	Jitaraya, <i>male</i> ,	43
jâtikûṭa, <i>tax on caste councils</i> ,	103	Jiyachâya, <i>a class of people</i> ,	109
Jayamurinâḍâlvân, <i>provincial</i> <i>Governor</i> ,	73	Jôgi Dêvasthâna, <i>a temple at the foot</i> <i>of Sûti hill</i> ,	3
Jinasêna, <i>Jaina guru</i> ,	62	Jolige, <i>(a bag to receive alms)</i>	2

K.

Kabbâpuvṛitti, <i>division</i> ,	46	Kambhadêva or Kambharâja, <i>Râshtra-</i> <i>kâta Prince</i> ,	112, 117
kabbiṇada-pommu, <i>tax on iron-smelt-</i> <i>ing</i> .	103	Kaṇâda, <i>founder of the Vaiṣṇeshika school</i> <i>of philosophy</i> ,	22, 24, 25, 149
Kadalagere, <i>village</i> ,	111	Kaṇâdas, <i>a religious sect who lived upon</i> <i>grain gleaned from fields</i> ,	24
Kadalagere grant,	110	Kanakakere, <i>tank</i> .	95
Kadamba, <i>dynasty of kings</i> ,	31, 125	Kandâḍa Bhâshyakâra, <i>male</i> ,	39
Kaḍambagere, <i>village</i> ,	117	kânike, <i>a tax on presents</i> ,	103
Kaḍambige, <i>village</i>	103	Kannada Vira Panchâladevaru, <i>a class</i> <i>of goldsmiths</i> ,	74
kâḍârambha, <i>tax on lands depending on</i> <i>rain or natural supply of water</i> ,	102	Kaṇṇappa, <i>male</i> ,	89
Kâḍatanahalli, <i>village</i> ,	143	Kannara Vallabha, <i>s. a. Kṛishṇa, Râsh-</i> <i>ṭrakûta king</i> ,	139
Kaḍur, <i>town</i> ,	57, 68	Kântarâjapura, <i>village</i> ,	45
Kaḍvikere, <i>village</i> ,	109	Kânṇâvanasagôtra, <i>a family of Brah-</i> <i>mans</i> ,	107
Kaidâla, <i>village</i> ,	1, 5	Kapatada Eṇṭujâḍesvâmi, <i>Vîrasaiva</i> <i>teacher</i> ,	71
Kaikêśvara, <i>place and temple</i> ,	52, 53	Kappanahalli Mallagaṇḍa, <i>male</i> ,	120
Kâlabhairava, <i>god</i> ,	3	Kapparahalli, <i>village</i> ,	118, 119
Kâladimangala or Kâlaḍiyamangala <i>village</i> ,	84, 85	karagaṇḍi, <i>taxes on the melting of</i> <i>precious metals</i> ,	103
Kâlagauḍa, <i>male</i> ,	137	Karapanahalli, <i>village</i> ,	89
Kalanduraiaḍigal, <i>female</i> ,	73	Kâre Bayirapanâyaka, <i>chief</i> ,	121
Kâḷappanâyaka, <i>male</i> ,	74	Kariya, <i>male</i> ,	121
Kâḷaya, <i>male</i> ,	42	Kariya Mâdivôja Chaṇḍôja, <i>male</i> ,	51
Kâḷbappu, <i>s. a. Kaṭavapra, hill</i> ,	109	Kâśîpura, <i>village</i> ,	90
Kâḷbappunâḍu, <i>district</i> ,	109	Kaṭavapra <i>s. a. Kaḷbappu, hill</i> ,	109
Kaledêvaru, <i>god</i>	41	Kathâsaritsâgara, <i>name of a work</i> ,	25
Kâḷidâśa, <i>author</i> ,	24, 25, 26	kattukodage, <i>grant for the construction</i> <i>of a tank</i> ,	81
Kalige twelve, <i>district</i> ,	148	Kaṇḍinyapura, <i>village in Saurâshtra</i> <i>province</i> ,	27
Kalinâthadêvarahalli, <i>village</i> ,	124	Kâvanahalli, <i>village</i> ,	104
Kalivallabha, <i>title of Dhârâvarsha</i> <i>Nirupama Rashtrakûta king</i> ,	115	Kâvyâlankâra, <i>name of a work</i> ,	25
Kalladupu, <i>village</i> ,	109	Kelâdi, <i>village and capital of Kelâḍi</i> <i>chiefs</i> ,	31, 68, 72, 135, 140, 145
Kallajanda, <i>male</i> ,	141	Kêḷur, <i>village</i> ,	66
Kallaṇḍur, <i>village</i> ,	81	Kempegauḍa, <i>chief of Mâgaḍi</i> ,	4
Kallaṇṇa, <i>male</i> ,	66	Kempegauḍa, <i>male</i> ,	105
Kallaya, <i>male</i> ,	41	kempunûlu, <i>a tax on red yarn</i> ,	103
Kalledêva, <i>priest</i> ,	122		
Kallumane, <i>village</i> ,	134		
Kâlpatti Daṇḍâdhipati, <i>male</i> ,	39		
Kâmadêva, <i>king</i> ,	141		
Kamalabhadra, <i>Jaina Guru</i> ,	62		
Kambadêva, <i>Râshtrakûta Prince</i> ,	31		

	PAGE.		PAGE.
Kenchauva, <i>female</i> ,	72	Kovalālanādu 300, <i>province</i> ,	35
Kēsavabhaṭṭa, <i>male</i> ,	109	Kovalavetṭu, <i>village</i> ,	109
Kēsavāchār, <i>male</i> ,	87	Kovaḷevetṭu grant,	105
Kēsavahebbāruva, <i>male</i> ,	57	Kovariṣeṭṭi, <i>male</i> ,	62
Kēsavāhitāgni, <i>male</i> ,	132	Kṛishṇa, <i>Rāshtrakūta king</i>	116
Kāśavamūrti, <i>male</i> ,	98	Kṛishṇa s. a. Kṛishṇarāja Voḍeyar III,	
Kēsavaṣeṭṭi, <i>male</i> ,	51	king of Mysore,	60
Kēsavaya, <i>male</i> ,	130	Kṛishṇadēvarāya, <i>king of Vijayanagar</i> ,	96
Kēsirājavibhu, <i>male</i> ,	139	Kṛishṇamāchārya, <i>male</i> ,	39
Kētamalla, <i>male</i> ,	119	Kṛishṇapanānaigāru, <i>chief</i>	83
Kētaṇṇa, <i>male</i> ,	97	Kṛishṇāpura, <i>village</i> ,	96
Khacharavamś-a, <i>family</i> ,	52	Kṛishṇarāja, <i>Vijayanagar king</i> ,	77
Khāṇḍeya or Khāṇḍya, <i>village</i> ,	7, 55, 56, 57	Kṛishṇarāja s. a. Kṛishṇa, <i>Rāshtrakūta king</i> ,	115
Kikkeṛe, <i>tank</i> ,	132	Kṛishṇarājakaṭṭe, <i>name of a taluk</i> ,	37
Kirātārjunīya, <i>Sanskrit poem</i> ,	108	Kṛishṇarāja Oḍeyar, <i>king of Mysore</i> ,	100
Kiri Ingala s. a. Chikka Ingla, <i>village</i> ,	59	Kṛishṇarāja Vaḍeyar III, <i>king of Mysore</i> ,	37, 39, 58, 66, 67, 69, 70, 111
Kiriya Bittimaya, <i>male</i> ,	130	Kṛishṇarāja s. a. Kṛishṇarāja,	
Kīrtinārāyaṇa, <i>male</i> ,	143	Vijayanagar king.	77
Kittalenād, <i>district</i> ,	74	Kṛishṇaśāstri, <i>male</i> ,	77, 78
Koḍakali, <i>village</i> ,	66	Kūchagavunḍa, <i>warrior</i> ,	52
Koḍatale, <i>village</i> ,	75	Kūdatūr or Kūdalūrpura, <i>village and capital of Sēnavāra chiefs</i> ,	52
Koḍatālu, <i>village</i> ,	65	Kumāranandi, <i>Jaina guru, disciple of Eḷavāchārya</i> ,	117
Kôlāchala Mallināthasūri, <i>commentator on Kālidāsa's works</i> ,	26	Kumāra Sālva, <i>king</i> ,	128
Kolālanādu, <i>district</i> ,	79	Kumārasēna, <i>Jaina guru</i> ,	62
Kôlār, <i>town</i> ,	33, 34, 77, 85	Kumbāra Rāmayya, <i>male</i> ,	82
Kolhāpur or Kollāpur, <i>town</i> ,	148	Kumsi, <i>village</i> ,	68
Koman, <i>warrior</i> ,	84	Kundūr, <i>village</i> ,	139
Kômaṭi, <i>a caste</i> ,	26	Kuppahalli, <i>village</i> ,	98
Kōnamarasayya, <i>male</i> ,	112	Kuppaiya, <i>male</i> ,	100
Koṇḍaḍi, <i>male</i> ,	109	Kuraṇēnahalli, <i>village</i> ,	100
Koṇḍakundānvaya, <i>a division among Jainas</i> ,	104, 117	Kūrdavalli, <i>village</i> ,	53
Koṇḍi Nārāyaṇāchārya, <i>male</i> ,	36	Kūridavalli, <i>village</i> ,	52
Kongu seven, <i>province</i> ,	48	Kuruḍamale, <i>village</i> ,	89
Konguṇivṛma, <i>Ganga king</i> ,	107	Kuruḍumale-sime, <i>province</i> ,	89
Kôtevūru, <i>village</i> ,	55	Kurumba Bīrayya, <i>male</i> ,	129
Koṭhāradabaṇḍe, <i>name of a rock</i>	83	Kūsa Eṛeyanṇa, <i>male</i> ,	48
Koṭṭa or Koṭṭagrāmā, <i>village</i> ,	120, 121	Kyāsanūr, <i>village</i> ,	145, 146
Kottūr, <i>village</i> ,	88		

L.

Lakhaṇṇa, <i>male</i> ,	66	Lakshmīnārāyaṇatīrtha-śrīpāda, <i>guru of Vyasaraya Matt of Mādḥva sect</i> ,	
Lakhumādēvi, <i>wife of Sonnaneyanāyaka</i> ,	148	Lakshmīsēnabhaṭṭāraka, <i>Jaina guru</i> ,	62
Lakkhaṇḍeyar, <i>chief</i>	79	Lakulāgama, <i>Saiva doctrine</i> ,	132
Lakkhapparasu, <i>chief</i> ,	82	Lalitāsahasranāma, <i>name of a work</i>	21
Lakkuvali, <i>village</i> ,	68	Linganna, <i>male</i> ,	89
Lakshaṇāvali, <i>name of a work</i> ,	26	Lingappaiya, <i>male</i> ,	74
Lakshmanayya, <i>male</i> ,	56	Lingāyat, <i>a sect of Saivas</i> ,	74
Lakshmīdharadaṇṇāyaka, <i>minister of Ballāla II</i> ,	57	Lingegauḍa, <i>male</i> ,	94
Lakshmīnārāṇaiya, <i>male</i> ,	37	Lôkôja, <i>engraver</i> ,	122

M.

	PAGE.		PAGE.
Mâchagaunḍa, a warrior,	48	Mâlênahallî, village,	121
Mâdaḍi, a class of people,	109	Malenâyaka, male,	83
Madagadagadde, name of a field,	128	Maleṛakadagauḍa, male,	127
Mâdalagauḍi, female,	144	Maleyanâyaka, warrior,	142
Maḍanasêna, Jaina guru,	62	Malidevihallî, village,	58
Mâdarasa, warrior,	145	Mallanna, chief,	79
Maḍavanakôdi, village,	160	Mallappagauḍa, male,	143
Mâdaya, male,	88, 122, 136, 141	Mallâpura, village,	135, 137
maḍḍi, tax on incense,	103	Mallaya, male,	93
maddika, tax on village commons, (;)	103	Mallayasenabôva, male,	64
Maḍêrahallî, village,	81	Malledêva, god,	141
Mâdhava, son of Vishnugôpa, Ganga king,	108	Mallegauḍa, male,	119
Mâdhava or Mâdhavamahâdhirâja, Ganga king,	107	Malleya, warrior,	146
Mâdhavabhaṭṭa, male,	139	Mallinâthasûri, commentator on Kâlidâsâ's works.	26
Madhukêsvara paṇḍita, male,	134	Malur, village,	142
Madhuvarkanâḍu, district,	68	Mâlyanâḍ, district,	42
Mâdhva, name of a sect of Brahmans,	40	Mâlyanâḍu Thirty, district,	41
Madhavarâya, male,	142	Mâmbhallî, village,	100
Mâdhvikapura, s.a. Sakkarepaṭṇa, village,	60	Mânasêna, Jaina guru,	62
Mâdigauṇḍa, male,	51	Manchavaḷalu, village,	100
Mâdimaya, male,	131	Maṇḍagadde, village,	68
Madimaya, male,	133	Mandagere, village,	104
Mâdisetṭi, male,	62	Mandasor Inscription,	27
Mâdivôja, male,	51	manchana a tax on houses,	103
magga, a tax on looms,	103	Mane Mudda Mallaya, warrior,	90
Mahâbhârata, famous Hindu epic,	8, 15	Manga samudra, village,	81, 82
Mahadêva, male,	136, 139	Maṇipura, s.a. Haraḷu kôṭe, village,	1
Mahadêvabhaṭṭa, male,	137	Maṇiyappa, male,	81
Mahadêva-dannâyaka, general,	137	Manjaḷtone, place,	109
Mahadêvaya, male,	79	Manjappa, male,	123
mahâjanas, the chief citizens of a village,	129, 130 131, 133, 140	Manjuguḷi, tank,	80
Mahâlakshmi, goddess,	148	Manne grant, copper plate inscription,	31
mahânâyakâchârya, title of some paḷyagârs or chiefs,	121	Manne, village	134
Mahâvali, family of Bâna kings,	94	Mannekere, village,	148
Mahâvîra, Jaina teacher,	22-23	Mârabbe, female,	130
Mahommedan style,	5	Mâragaunḍa, male,	52, 65
Mailanahallî, village,	104	Mârahalî, village,	95
Maitraka, name of a family,	27	Mârappaya, male,	128
Maitrâyaṇasâkha, a branch of Vêdas,	27	Mârasamudra, village,	79
Mâkaṇa, male,	62	Mârasarva, king,	116
Mâlagauḍi, female,	50	Mârasinga, Ganga king,	52
Malak Sâhib, male,	134	Mârasinga, King of Sênâvara family,	52
Malapa, male,	89	Maragûr, village,	44, 109
Malapagaunḍa, male,	144	Mârayya, male,	134
Mâ'ava, kingdom,	116	Mâreya, warrior,	49
Male, province,	48	mârga, road-tax,	103
		Mârkaṇḍêśvara or Mârkaṇḍeya temple at Khâṇḍeya,	55, 56, 57
		Masaṇaya Gavachari, male,	51
		Matti gaṭṭa, village,	37
		Mallivâne, village,	65

	PAGE.		PAGE.
Maunapâchârya, <i>Jaina guru</i> ,	63	Moraḍi, <i>place</i> ,	145
Mâvinahâlu grâma grant, <i>a copper plate grant</i> ,	135	Muḍaba, <i>village</i> ,	125
Mavinahâlu grâma, <i>village</i> ,	136	Muddagaunḍa, <i>male</i> ,	43
Mâyana, <i>male</i> ,	62	Muduvamikoḡalu, <i>place</i> ,	117
Mâyasetṭi, <i>male</i> ,	62	Mugaḷavalli, <i>village</i> ,	51, 52
Maydunahalli, <i>village</i> ,	97	Mukkaṇṇa Voḍyer, <i>chief</i>	79
Mayilanahalli, <i>village</i> ,	104	Mûladêva, <i>a writer</i> ,	20, 22
Medayajîya, <i>male</i> ,	165	Mulakoppa, <i>village</i> ,	141
Mêghachandra, <i>Jaina guru</i> ,	43, 104	Mulak Sâhib, <i>male</i> ,	81
Mêghadûta, <i>name of a work</i> ,	25	Mûlasangha, <i>a class of Jainas</i> ,	43, 104
Meleyûr s.a. Mellahalli, <i>village</i> ,	97	Muḷuvâgil s.a. Mulbâgal, <i>town</i> ,	91
Mêlkôṭe, <i>town</i> ,	96, 111	Muḷuvâgilnâḍ, <i>district</i> ,	93
Mellahalli, <i>village</i> ,	97, 100	Mummaḍi Kṛishnarâja Voḍeyar, <i>s.a.</i>	
Melugôṭe s.a. Melkoṭe, <i>town</i> ,	104	Kṛishnarâja Voḍeyar III, <i>Mysore king</i> ,	57
merekôlu, staff with a hook used to toss the straw,	53	Muniyappa <i>male</i> ,	82
Mêru, <i>mountain</i> ,	100	Muraḍa Basavaṇṇa temple,	137
Miḍigêsi, <i>village</i> ,	7	Murakinâḍ, <i>province</i> ,	33
Modalemaḍu, <i>a pool</i> ,	109	Mushkara, <i>Ganga king</i> ,	108
Môdûr, <i>village</i> ,	109	Muttada Hosavûr, <i>village</i> ,	62
Mommâyî, <i>chief</i> ,	81	Mysore Mahârâjas, <i>a line of Kings</i> ,	31
		Mysore, <i>town</i> ,	39, 66, 67, 69, 110

N.

Nâchanahalli, <i>village</i> ,	111	Nandigrâma, <i>village</i> ,	136, 137
Nâchaya, <i>warrior</i> ,	119	Nandisûtra, <i>name of a work</i> ,	24, 25
Nachiya, <i>male</i> ,	43	Nanditâvare, <i>village</i> ,	7
Nâḍagauda, office of the chief of gaudas of a District,	88	Nanjappa, <i>male</i> ,	90
Nâdovve, <i>female</i> ,	129	Nanjappadêvaya, <i>male</i> ,	79
Nâgaṇasetṭi, <i>male</i> ,	62	Nanjarâja, <i>chief</i> ,	104
Nâgâchâriyadêva, <i>male</i> ,	122	Nanjayya, <i>a temple priest</i> ,	82
Nâgaṇṇa, <i>male</i> ,	66	Nanjegauda, <i>chief</i> ,	86
Nagar, <i>town</i> ,	7	Nanjunḍabhaṭṭa <i>male</i> ,	84
Nâgarâja, <i>male</i> ,	63	Nanjundayya, <i>male</i> ,	82
Nagarûr, <i>village</i> ,	109	Narasâmbudhi, <i>place</i> ,	111, 112
Nâgaśarma, <i>male</i> ,	109	Narasimha, <i>figure of a god</i> ,	265
Nâga stone, a stone on which the figure of a cobra is carved,	137	Narasimha, <i>Hoysala King</i> ,	59
Nâgaya, <i>male</i> ,	129	Narasimha III, <i>Hoysala King</i> ,	54
Nâgêśvara god,	137	Narasimhabhaṭṭa, <i>male</i> ,	37, 80, 89
Nâgêśvara dêvalaya, <i>temple</i> ,	59	Nârasimhadêva, s.a. Nârasimha, <i>Hoysala King</i> ,	41
Nagigâvuṇḍa, <i>male</i> ,	59	Nârasingadêva, <i>Hoysala King</i>	39, 42, 47
Nâgôja, <i>engraver</i> ,	47	Narasîpur Taluk, <i>division</i> ,	100
Nâligâchâri, <i>engraver</i> ,	104	Narâyanaṣahâya Jôgânarasimha, <i>male</i> ,	96
Nâligayahalli-sîme, <i>division</i> ,	40	Navakâma, s.a. Śivamâra, <i>Ganga King</i> ,	108
Nallappa Kâlâkakula Voḍeyar, <i>chief of Mulbâgal</i> ,	88	Navileya Nâyaka, <i>male</i> ,	142
nâma-kâṇike, a tax on religious symbols painted on the forehead,	103	Navilûr, <i>village</i> ,	44
Namasîvâyadêva, <i>male</i> ,	71	Nayakîrti, <i>Jaina guru</i> ,	46
Nandi, <i>village</i> ,	4	Negama, an inscription found on some old coins,	20
		Nêmicchandrapaṇḍita, <i>Jaina guru</i> ,	44, 46,

	PAGE.		PAGE.
Nēmi Tirthankara, <i>Jaina saint</i> ,	62	Nolamba, <i>dynasty of Kings</i> ,	31, 90, 91, 92
Nemmāru, <i>village</i> ,	64	Nuggihalli, <i>village</i>	7
Nēmōja, <i>warrior</i> ,	51	Nūlavāgisetti, <i>male</i> ,	63
nettarukodage, a grant of land in memory		Nūlavandiseti, <i>male</i> ,	63
of heroes killed in battle,	139	Nyāyakārika, <i>name of a work</i> ,	26
Nilabbe, <i>female</i> ,		Nyāyakusumānjali, <i>name of a work</i> ,	26
nīrāramba, a tax on lands which		Nyāyasūchīnibandha, <i>name of a work</i> ,	26
are irrigated,	102	Nyayatatvasamīkshā, <i>name of a work</i> ,	26
Nirupama, <i>s.a. Dhāravarsha, Rāshṭra-</i>		Nyāyavārtikā-tātparyatikā, <i>name of a</i>	
<i>Kuta King</i> ,	115	<i>work</i> ,	26

O.

Ōjegāvunḍa, <i>warrior</i> ,	129	Ōlve-ālu, <i>place</i> .	117
Ōlagere, <i>village</i> ,	2	Ōmndh, <i>state</i> ,	147
Ōleyabbe, <i>female</i> ,	129		

P.

Padmanābha, <i>god</i> ,	107	Permāḍi, <i>king</i> ,	125
Padmaprabha, <i>Jaina guru</i> ,	46	Perumāle-danṇāyaka, <i>general</i> ,	79
Paḷeyan, <i>male</i> ,	85	Pēte Ānjanēya temple at Mēlkôte,	96
Palitan grant of Dharasēna II,	27	Pittanavāda Sendanṇan, <i>s. a. Jayamuri-</i>	
Pallava, <i>dynasty</i> ,	108, 115, 116	uāḍālvān, <i>provincial governor</i> ,	73
Pallava Style of Architecture,	4	Pogulvatti-tennoḷve, <i>place</i> ,	117
Panchakēśvara, some religious ceremony		Ponarpulī, <i>place</i> ,	117
connected with temple worship,	134	Ponnātapura Hobali, <i>division</i> ,	39
Pānchāḷaḍavaru, a sect of goldsmiths,	74	Poraka Maleya, <i>male</i> ,	90
Panchalingēśvara, temple at Gōvindana-		Poruḷare, <i>place of battle</i> ,	108
halli,	149	Posattigallu, <i>place</i> ,	117
Panchatantra, a work,	15, 20, 149	Prabhāchandra, <i>Jaina guru</i> ,	104
Paṇḍitadēvar <i>s. a. Tribhuvanakartar</i> ,		Prabhākarasēna, <i>Jaina guru</i> ,	62
<i>Śaiva priest</i> ,	92	Prabhūtavarsha, <i>s.a. Gōvinda, Rāsh-</i>	
Pāṇḍuranga, a religious sect of people		trakūta king,	116
who besmeared their bodies with		Pradhāna Tirumaleya <i>s.a. Tirumale-</i>	
ashes,	23	danṇāyaka, <i>minister</i> ,	93
Pāpegauḍa, <i>male</i> ,	84	Pradhāna Venkappaiya, <i>author and</i>	
Pārisaseti, <i>male</i> ,	46	<i>minister</i> ,	102
Parivrājaka Mahārājas, a family of		Pradhāna Venkaṭabhūpati, <i>author of</i>	
kings,	27	<i>Alankāramanidarpana</i> ,	102
Pārśvanāthabasti, <i>Jaina temple at</i>		Prajanānidhisvāmi-śrīpāda-voḍeyar, <i>head</i>	
<i>Heggere</i> ,	6	<i>of the matt of Mādhava sect at</i>	
patanga poppali, tax on some kinds		<i>Mulbāyal</i> ,	88
of wood bark used in colouring,	103	Prasanna Gangāḍharēśvara, <i>god</i> ,	81
Patanjali, <i>Hindu grammarian</i> ,	25	Pratāpa Dēvarāya, <i>Vijayanagar king</i> ,	
Paṭṭanadēvar, <i>s. a. Tribhuvanakartar</i> ,			75, 76, 79
<i>Śaiva priest</i> ,	92	Pratāpa Nārasimha, <i>Hoysala king</i> ,	1
Pāṣaṇḍa, a Hindu sect,	24	Praudha Dēvarāya, <i>Vijayanagar king</i> ,	26
Peddanāyani, <i>male</i> ,	78	Pravarasēna, <i>king</i> ,	25
Peddanāyani Nallārappa Nāyani,		Prithivīdhara Trivājibhaṭṭa, <i>male</i> ,	139
<i>male</i> ,	78	Prithvikonguṇi-mahādhirāja <i>s.a. Srī-</i>	
Pedda Venkaṭappanāyani, <i>male</i> ,	78	pūrusa, <i>Ganga king</i> ,	109
Peddūru, <i>village</i> ,	78	Prithvīpati II, <i>Ganga prince</i> ,	110
Peḷnagara, a place of battle,	108	Punnāḍa Eḍenāḍu, <i>district</i> ,	117

	PAGE.		PAGE.
Pura, <i>village</i> ,	104	Pushpadanta, <i>Jaina guru</i> ,	43
Purahalli, <i>village</i> ,	80	Pustaka gachchha, <i>a division among</i>	
puravarga, <i>municipal taxes</i> ,	103	<i>Jainas</i> ,	62, 104
Pûrnaiya, <i>minister of Krishnarâja</i>		Puttasâmisetti, <i>male</i> ,	45
Voḍeyar III,	85	Pottige Matt, <i>a branch of Uḍupi Matt</i>	
pûrnamântâ, <i>a month calculated from</i>		<i>in Kadur</i> ,	57
full moon to next full moon,	8		

R.

Râchagaunḍa, <i>male</i> ,	58	Râmapagauḍa, <i>male</i> ,	95
Râchappanâyaka, <i>male</i> ,	117	Râmarâjayya s.a. Râmarâja, <i>Vijayanagar</i>	
Râchayya, <i>male</i> ,	89	<i>king</i> ,	93
Raḍḍihalli, <i>village</i> ,	91	Râmarâja Voḍeyar, <i>Vijayanagar king</i> ,	83
Râghavêndrâchârya, <i>male</i> ,	135	Râmasamudra, s.a. Chinnapalle, <i>village</i> ,	
Raghunâthatîrtha-śrîpâda, <i>Head of</i>			77, 93
<i>Vyâsarâya Matt of Mâdhava sect</i> ,	40	Râmasamudra grant,	77
Raghunâyaka, <i>god</i> ,	86	Râmaya, <i>a chief</i> ,	95
Râjagaunḍa, <i>male</i> ,	50	Râmaya, <i>male</i> ,	131
Râjakôt, <i>place</i> ,	27	Râmayadîkshita, <i>male</i> ,	91
Râjaya, <i>male</i> ,	84	Râmayanâyaka, <i>chief</i> ,	91
Râma, <i>male</i> ,	42, 139	Rambhâpura s.a. Bâlehonnûr, <i>village</i> ,	72
Râmabhaṭṭa, <i>male</i> ,	124	Râmedêvaru, <i>god</i> ,	93
Râmachandrabhaṭṭa, <i>male</i> ,	37	Raṇâvalôka, <i>title of Kambadêva. Râshtra-</i>	
Râmachandrabhaṭṭôpâdhyâya, <i>male</i> ,	77	<i>kûta prince</i> ,	117
Râmachandradêvaru, <i>god</i> ,	40	Ranganâtha, <i>god</i> ,	61, 123
Râmachandrasarasvati Voḍeyar, <i>Head of</i>		Ranganâtha temple at Sakkarepaṭṇa,	60
<i>the Smârta Brâhman Matt at Hari-</i>		Rangappa Kâlâkakula, <i>chief of Muḷabâgal</i> ,	
<i>harpur</i> ,	65		88
Râmadâsa, <i>commentator on Sêtabandha</i> ,	25	Rapson, <i>a scholar</i> ,	20
	102	Râshṭrakûṭa, <i>dynasty</i> ,	31, 112, 115,
Râmadâsaiya, <i>male</i> ,	54		116, 139
Râmâiya, <i>male</i> ,	128	Râyanâyaka, <i>chief</i> ,	126
Râmâji Paṇḍita, <i>male</i> ,	128	Rêṇukâchârya, <i>famous Vîraśaiva saint</i> ,	70
Râmâji Panta, <i>male</i> ,	78	Rêvaṇabhaṭṭa, <i>male</i> ,	137
Râmakrîṣṇâvadhâni, <i>male</i> ,	48	Rêvanta, <i>A mythological person noted</i>	
Râmalinga, <i>god</i> ,	48	<i>for his skill in horse-riding and</i>	
Râmanahalli, <i>village</i> ,	48	<i>hunting</i> ,	148
Râmanâyaka <i>chief</i> ,	* 77, 94, 124	Rôhagupta, <i>Jaina teacher</i> ,	23, 24
Râmanâyakanakunṭe, <i>village</i> ,	93	Rudrêśvara, <i>place</i> ,	139

S.

Sabibâyi, <i>female</i> ,	120	Sâlinâyaka, <i>chief</i> ,	64
Sadâśivanagara, <i>village</i> ,	68	Sâliyûr s.a. Sâlûr, <i>village</i> ,	129
Sadâśiva Nâyaka, <i>chief of Keḷadi</i> ,	145	Sâlûr, <i>village</i> ,	128, 129, 133
Sadâśivarâya, <i>Vijayanagar king</i> ,	58, 93,	samayâchâra, <i>tax on settlement of dis-</i>	
	128	<i>putes on local usage</i> ,	103
Sâgatavalli, <i>village</i> ,	1	Samaya Kîrtyâchârya, <i>engraver</i> ,	119
Sâhapura, <i>village</i> ,	82	Sâmbaṇṇa Voḍeyar, <i>chief</i> ,	65
Sakkarepaṭṇa or Sakrepaṭṇa, <i>village</i> ,	60, 63	Sâmbhuganahalli, <i>village</i> ,	40
Sakuni Ranganâtha or Śakunirangêsha,		Samudrâdhêśvara, <i>god</i> ,	45
<i>god</i> ,	60, 61	Sanḍa, <i>village</i> ,	125, 127

	PAGE.		PAGE.
Sandigeri Râmanṇa, <i>male</i> ,	125	Śivappa Nâyaka, <i>Keladi chief</i> ,	67, 69, 140, 145
Sândilya-gôtra, <i>a family of Brahmans</i> ,	27	Śivarudradêva, <i>priest</i> ,	127
Sangama Nanjuṇḍêśvata, <i>god</i> ,	122	Śivaśaktidêva, <i>Śaiva priest</i> ,	140
Sangamêśvara, <i>god</i> ,	121	Skandabhaṭṭa, <i>minister of Dharasêna II</i> ,	27
Sangandahalli, <i>village</i> ,	94, 95	Sodḍaḷa, <i>male</i> ,	139
Sangasandra, <i>village</i> ,	89	Sômadêva, <i>author</i> ,	25
Sangêśvara, <i>god</i> ,	89	Sômaṇṇadêva, <i>male</i> ,	130
Sankaṇṇa Nâyaka, <i>chief of Bannûr</i> ,	128	Sômaśêkhara Nâyaka, <i>chief of Keladi</i> ,	68, 72, 140, 145
Sankaragaṇṇa, <i>male</i> ,	117	Sômayya, <i>male</i> ,	85
Sankha Jinêndra s.a. Nêmi Tirthankara, <i>Jaina saint</i> ,	62	Sômayya, <i>warrior</i> ,	141
Sânkhyatatvakaumudî, <i>name of a work</i> ,	26	Sômêśvara, <i>god</i> ,	4, 83
Śântaladêvi, <i>Queen of Vishṇuvardhana</i> ,	104	Sômêśvaradêva, <i>Châlukya king</i> ,	122, 141, 142
Śântappaheggade, <i>male</i> ,	65, 6	Sômpur, <i>village</i> ,	7
Śântara, <i>dynasty of kings</i> ,	31, 131	Sonṇagavunḍa, <i>male</i> ,	79
Santebennûr, <i>kingdom</i> ,	50	Sonnareya Nâyaka, <i>an officer under Tribhuvanamalla, Châlukya king</i> ,	148
Sarasvati figure at Hosadurga,	6	Sorab, <i>division</i> ,	145
Sarimalla Subbâvadhâni, <i>male</i> ,	78	Soralmoraḍi, <i>place</i> ,	109
Sâtâra, <i>district in Bombay Presidency</i> ,	147	Sôvaṇṇa, <i>male</i> ,	142
Sattiverggaḍe, <i>warrior</i> ,	55	Sôvasetti, <i>male</i> ,	39
Satyâśraya, <i>Châlukya king</i> ,	132, 148	Śravaṇa Belgola, <i>division and village</i> ,	45, 109
Saule Śêshâchâr, <i>male</i> ,	77	Śravananahalli, <i>village</i> ,	103
Sâyaṇṇa, <i>male</i> ,	142	Śrîbhavana, <i>place</i> ,	116
Sêna-gaṇa, <i>a division of Jainas</i> ,	62	Śrîguptâchârya, <i>Jaina teacher</i> ,	23
Sênavâra, <i>family of kings</i> ,	31, 52	Śrîkrishṇa, <i>signature of Krishnarâja Vadeyar III</i> ,	37
Seringapatâm, <i>town</i> ,	7	Śringaśâstri, <i>male</i> ,	68, 69
Seṭlugodage, <i>village</i> ,	64	Śringêri, <i>town</i> ,	68, 69
Sêṭubandha, <i>name of a poem</i> ,	25	Śringêri Saduvanahalli, <i>village</i> ,	91, 92, 93
Siddappa Nâyaka, <i>chief of Keladi</i> ,	145	Śrîpâdarâja Maṭha, <i>matt of the Mâdhava sect at Mulbâgal</i> ,	85
Siddhalingasvâmi, <i>head of the monastery of Lingâyat sect at Benares</i> ,	67	Śrîpatêśvara, <i>god</i> ,	3
siddâya, <i>quit-rent payable for land</i> ,	41	Śrîpurusha, <i>Ganga king</i> ,	31, 35, 85, 105, 169
Sigatûni s.a. Suggalûru, <i>village</i> ,	41	Śrîrangarâya, <i>Vijayanagar king</i> ,	40, 66, 91
sîge, <i>tax on soapnut plant</i> ,	103	Śrîvallabha, <i>title of Ganga king Bhâvikrama</i> ,	108
Sikâripura s.a. Shikârpur, <i>town</i> ,	68	Śrîvallabha, <i>title of Râshṭrakûṭa king Dhârâvarsha</i> ,	117
Sindhagaunḍa, <i>male</i> ,	43	Śrîvikrama, <i>Ganga king</i> ,	108
Singadêva, <i>Yâdava king</i> ,	137	Sthânângasûtra, <i>name of a work</i> ,	22, 23
Śirasi, <i>village</i> ,	68	sthânîkas officers entrusted with the management of temples,	148
Sireya Thousand, <i>district</i> ,	43	Subandhu, <i>author of Vâsavadattâ</i> ,	25, 126
Sirmalage Gurugaṇa, <i>a division among Jainas</i> ,	117	Subbâbhaṭṭa, <i>male</i> ,	75
Sisṭapriya, <i>title of Ganga king Navakâma</i> ,	108	Subbâjîya, <i>male</i> ,	81
Sîtâ, <i>river</i> ,	72	Subbaṇâchârya, <i>male</i> ,	36
Sîtârâmbhaṭṭa, <i>male</i> ,	92	Subbaṇâchâr, <i>male</i> ,	37
Sîtârâmappa Nâyaka, <i>chief of Santebennûr</i> ,	50	Subbarâv, <i>male</i> ,	37
Śîti, <i>village</i> ,	1, 2		
Śivalli, <i>village</i> ,	66, 142		
Śivamâra, <i>Ganga king</i> ,	31, 35, 108, 115		
Śivamogge s.a. Shimoga, <i>town</i> ,	68		
Śivananjegauḍa, <i>male</i> ,	97		

	PAGE.		PAGE.
Subbarâya, <i>male</i> ,	39	Sugutûr Tammayagauda, <i>chief</i>	82
Subhayya, <i>village accountant</i> ,	2	<i>sunka-pommu</i> , customs duties,	103
<i>Sôdranirês na</i> , tax on house sites of		Sûreya Nâyaka, <i>chief</i> ,	122
Sâdras,	103	Sûryanârâyanaabhaṭṭa, <i>male</i> ,	34
Suggalûr, <i>village</i> ,	40, 41, 42	Svatantratantra, <i>name of a work</i> ,	21
Sugutûr, <i>village</i> ,	33	Svayambhudêva, <i>god</i> ,	52
Sugutûr, <i>kingdom</i> ,	80, 81	Śvêtâmbara, <i>a sect of Jainas</i> ,	22

T.

Tabaṇṇabal, <i>village</i> ,	92	Temple of Kallêśvara at Heggere,	6
Tablêśvara, <i>god</i> ,	4	Temple of Lakshminârâyana at	
Tagarenâḍ, <i>province</i> ,	40	Âṇati,	2
Tâlagunda, <i>village</i> ,	80, 141	Temple of Lakshminârâyana at	
Talaguppe, <i>village</i> ,	68	Sâgatavaṭṭi,	1
Talavanagara, <i>s. a.</i> , Talkâḍ, <i>village</i> ,	117	Temple of Śrîpatîśvara on Sîti Hill,	3
Tale-moraḍe, <i>a raised ground</i> ,	109	Temple of Têrumallêśvara (or Tyâra-	
Taligenâḍu Thousand, <i>district</i> ,	48, 55, 57	mallêśvara) at Hiriyaûr,	6
Tanmaḍi, <i>priest</i> ,	144	Tengade, <i>village</i> ,	48
Tammagaunda, <i>male</i> ,	59	Teraṇênahall, <i>village</i> ,	100
Tammasetṭi, <i>male</i> ,	62	Timmanagauda, <i>chief of Udharenâḍ</i> ,	39
Tammaya, <i>chief of Sugutûr</i> ,	33	Timmaṇṇadaṇâyaka, <i>chief</i> ,	110, 111
Tammayagauda <i>chief of Sugutûr</i> ,	81	Timmappagauda, <i>male</i> ,	94
Tammayya, <i>male</i> ,	59	Timmarâjabhatta, <i>male</i> ,	86
Tâṇagundûr, <i>village</i> ,	140	Timmaya, <i>male</i> ,	80, 89
Tangale Narasimhabhaṭṭa, <i>male</i> .	37	Tippagaundu, <i>male</i> ,	43
Tânjam, <i>village</i> ,	104	Tipparasaheggade, <i>male</i> ,	64
Tantrâkhyâyikâ, <i>name of a work</i> ,	16	Tippe-gauda, <i>male</i> ,	97
Tarikere, <i>town</i> ,	7, 68	Tippehalla, tax on heaps of refuse stored	
Tâtparyaparisuddhi, <i>name of a work</i>	26	for manure and on water-courses	
Tatvabindu, <i>name of a work</i> ,	26	carrying such manure,	103
Tatvavaiśârâdî, <i>name of a work</i> ,	26	Tiricheballi, <i>village</i> ,	64
Tâvare, <i>tank</i> ,	140	Tirumaladêva, <i>Vijayanagar king</i> ,	86
Tedagarahalli, <i>village</i> ,	100	Tirumaladêva, <i>god</i> ,	121
Têja Singapa, <i>male</i> ,	122	Tirumala Nâyaka, <i>chief</i> ,	2
Têjavura, <i>village</i> ,	128	Tirumalâpura, <i>s. a.</i> , Mâlênahalli,	
Temple of Bhôganandiśvara at Nandi,	4	<i>village</i> ,	121
Temple of Channakêśava at Chânnarâypaṭṭa,	4	Tirumalarâya, <i>king of Vijayanagar</i> ,	85
Temple of Channakêśava at Kaidâḷa,	5	Tirumale-danṇâyaka, <i>minister</i> ,	93
Temple of Galagêśvara at Heggere	6	Tirumale-nâtha, <i>god</i> ,	79
Temple of Gangâdharaêśvara at		Tirumaleya, <i>minister</i> ,	91
Kaidâḷa,	5	Tirunârâyanaपुरa, <i>s. a.</i> , Mêlukôte,	
Temple of Gaurîśvara at Kaidâḷa,	5	<i>town</i> ,	111
Temple of Îśvara at Aiyamangala	6	Tiruvannâmale, <i>a capital of Hoysala</i>	
Temple of Îśvara at Gangâvâra,	4	<i>kings</i> ,	47
Temple of Jaṭanga-Râmêśvara in		Tishyagupta, <i>writer</i> ,	3
Moḷakâlmuru,	7	Toḷḷahalli, <i>village</i> ,	43
Temple of Kâlabbaiṇava at Sîti,	2, 3	Toḷḷalu, <i>village</i> ,	42, 43, 44
Temple of Kambada Nârasimha at		Toḷuva Nâgaya, <i>male</i> ,	47
Hatyâl,	4	Toṇṇûr, <i>village</i> ,	7
Temple of Kêśava at Hoimaneakâval,	3	tôṭa, a tax on gardens,	102
		Trailôkyamalla, <i>Châḷukya King</i> ,	122

	PAGE.		PAGE.
Tribhuvanakartabhaṭārar, s. a.,		Tribhuvanamaḷḷa, <i>Chālukya King</i> ,	
Tribhuvanakartar, <i>Saiva priest</i>		118, 123, 132, 138, 143, 144, 148	
and chief manager of temples in		Tribhuvanamaḷḷa Harmāḷidevarasa,	
<i>Āvanināḍu</i> ,	91	<i>Chālukya King</i> .	124
Tribhuvanakartar, <i>Saiva priest and</i>		Tribhuvanamaḷḷa Vikramāditya VI,	
chief manager of temples in		<i>Chālukya King</i> ,	148
<i>Āvanināḍu</i> ,	90, 92	<i>tudike, a tax on small gardens.</i>	102
		<i>Tulādāna, a kind of gift,</i>	100

U.

Uḍagaṇi, <i>village</i> ,	137	Uḍagaṇi nāḍu, <i>district</i> ,	137
Udayana, <i>king of the Vatsas</i> ,	25	Uḍagaṇi-śīme, <i>province</i> ,	136
Udayana, <i>author</i> ,	26	Uḷigada Bhadra, <i>male</i> ,	135
Udayēndiram plates,	110	uḷiga Kaisoḍi Basava, <i>male</i> ,	135
Uddhatto, <i>warrior</i> ,	84	<i>uuppnamōḷe, a tax on salt-pans</i> ,	103
Uḍipi, <i>sacred place in South Canara</i>		Uttama-Rangappa Kālakakuḷa-	
<i>District</i> ,	58	<i>voḍeyalavāru, chief of Muḷbāgaḷ</i> ,	88
Uḍugaṇi, <i>village</i> ,	134, 135, 136	Uttara-dhyana-sūtra, <i>name of a work</i> ,	22

V.

Vāchaspatimiśra, <i>author</i> ,	26	Vatsās, <i>a people</i> ,	25
Vaḍḍagrāma, <i>another name for Kundūr</i> ,		Vātsyāyana, <i>author of Kāmasūtra</i> ,	20
<i>village</i> ,	139	Vayeiru, <i>female</i> ,	39
Vaḍḍarāvula, <i>a tax consisting probably</i>		Vēdāṅga Jyōtisha, <i>work on astronomy</i> ,	9
<i>of duties on goods exported and</i>		Vēdanidhisvāmi, <i>head of the matt of</i>	
<i>imported</i> ,	139	<i>Mādhva sect at Muḷbāgaḷ</i> ,	88
Vaḍḍavāra, <i>name of a week-day probably</i>		Vēdāntāchārya, <i>male</i> ,	76
<i>Saturday</i> ,	41	Vēgamaḍuvu, <i>village</i> ,	88
Vaḍeyar, <i>Lingāyat priest</i> ,	97	Vēha, <i>village</i> ,	139
Vaiśyavamśasudhārṇava, <i>name of a</i>		Vellāḷa, <i>name of a community</i> ,	32
<i>work</i> ,	26	Vellāḷa Agrahāra, <i>village</i> ,	33
Vajra, <i>Jaina teacher</i> ,	24	Vellāḷa Rāmasāstri, <i>male</i> ,	32
Vākātaka, <i>a line of kings</i> ,	25	Vengi, <i>name of a kingdom</i> ,	116
Vakulēsvara, <i>god</i> ,	130	Venkaṭapatiḍēvarāya, <i>king of</i>	
Valabhi, <i>a place in Gujerāt</i> ,	27, 30	<i>Vijayanagar</i> ,	81
Vallabha, s. a., <i>Rāshtrakūṭa</i> ,	115	Venkaṭappa Nāyaka, <i>Chief of Keḷadi</i> ,	136
Vāmanabhaṭṭa or Vāmanayya, <i>male</i> ,	53	Venkaṭarāmabhaṭṭa, <i>male</i> ,	86
Vāmeśakti, <i>Saiva priest</i> ,	143	Venkaṭarāmaiya, <i>male</i> ,	82, 102
Vaṇṇāker, <i>washermen</i> ,	109	Verawal Inscription,	27
Varāha, <i>god</i> ,	39	<i>vibhūtikuppe, a mound of ashy earth</i> ,	103
Vardhamāna, <i>Jaina guru, disciple of</i>		Vijayanagar, <i>name of a city and kingdom</i> ,	
<i>Kumāranandi</i> ,	117	31, 58, 62, 65, 66, 75, 76, 77, 81, 85,	
Vartūr, <i>village</i> ,	34	91, 96, 104, 128, 137	
Vasantapura, <i>village</i> ,	105	Vijayarāya-mahārāya, <i>Vijayanagar</i>	
Vāsavadattā, <i>name of a work</i> ,	25, 26	<i>king</i> ,	79
Vastāre, <i>village</i> ,	68	Vijaya Vasatī, <i>Jaina temple at</i>	
Vāsudēvabhaṭṭa, <i>male</i> ,	37	<i>Talkāḍ</i> ,	117
Vasudhāra or Vasudhāre, s. a., <i>Vastāre</i> ,		Vijayaṇya, <i>male</i> ,	118
	39, 54	Vikramāditya, <i>Commentator on</i>	
Vatsagōtra, <i>division among Brahmans</i> ,	139	<i>Maḷābhārata</i> ,	8, 14
Vatsarāja, <i>king of Ujjain</i> ,	115		

	PAGE.		PAGE.
Vikramâditya, <i>king</i> ,	25, 26	Vîramarasu, <i>male</i> ,	84
Vikramâditya, <i>II, king</i> ,	24	Vîraṇṇa, <i>male</i> ,	135, 142
Vikramâditya Jayamêru, <i>Bâṇa king</i> ,	94	Vîrappagaṇḍa, <i>male</i> ,	74
Vikramârka, <i>s. a.</i> , Vikramâditya,		Vîrara-guḍi, a shrine containing figures	
commentator,	14	of heroes killed in battle engraved	
Vilanḍa, <i>place of battle</i> ,	108	on stone,	41
Vimalabôdhâchârya, <i>commentator on</i>		Vîra Râmayya, <i>male</i> ,	41
<i>Mahâbhârata</i> ,	8, 14	Vîrasamaya Sunâluva, <i>a sect of</i>	
Vinayâditya, <i>Hoysala king</i> ,	43, 65	<i>goldsmiths</i> ,	74
Vîra Ballâladêva, <i>Hoysala king</i> ,		Vîrasêna, <i>Jaina guru</i> ,	62
46, 48, 49, 56, 59, 134, 137, 145		Vîrôja, <i>engraver</i> ,	47
Vîrabhadra Dêvasthâna at the foot of		Vîrôjipantaru, <i>male</i> ,	80
Sîti Hill,	3	Virupâksha, <i>god</i> ,	126
Vîrabhadra Nâyaka, <i>Chief of Keladi</i> ,	135	Virupaṇṇa Voḍeyar, <i>Vijayanagar</i>	
Vîrabhadrapa Nâyaka, <i>Chief of</i>		<i>prince</i> ,	126, 136, 137
<i>Keladi</i> ,	136	Vishṇugôpa, <i>Ganga king</i> ,	108
Vîra Bhayirapanâyaka, <i>a chief</i> ,	48	Vishṇusamudra, <i>tank at Bêlûr</i> ,	39
Vîra Bukkaṇṇa Voḍeyar, <i>s. a.</i> , Bukka,		Vishṇuvardhana, <i>Hoysala king</i> ,	
<i>Vijayanagar king</i> ,	126		55, 97, 104
Vîra Bukkarâya, <i>Vijayanagar king</i> ,	137	Viśvakarmâchârya, <i>engraver</i> ,	117
Vîra Bukka, <i>Vijayanagar king</i> ,	62	Viśvârâdhya, <i>Vîraśaiva teacher</i> ,	67
Vîrâchâri, <i>male</i> ,	43	Vôṭagar grant of Pratâpadêvarâya,	75
Vîrappa, <i>male</i> ,	124	Voṭegâr, <i>village</i> ,	75, 76
Vîra Râmadêvarasa, <i>Kadamba king</i> ,	125	Vrindâvana, <i>village</i> ,	104
Vîraganga Poysanadêva, <i>Hoysala</i>		Vuḍugere, <i>village</i> ,	68
<i>king</i> ,	50	Vyâkulâkshara, <i>verses of confused letters</i>	
Vîra Kongâlva-Jinâlaya, <i>Jaina temple</i> ,	104	in tantric works,	21
Vîramanâyaka, <i>male</i> ,	81		

Y.

Yâchanahatṭi, <i>village</i> ,	100	Yalughatṭa Râmagauḍa, <i>male</i> ,	125
Yâdava, <i>dynasty</i> ,	137	Yamayâlam Seṭṭigavunḍa, <i>male</i> ,	97
Yâdava, <i>race</i> ,	116	Yampiliya Bâsimaya, <i>male</i> ,	131
Yâdavachakravarti, <i>title of Hoysala king</i>		Yaśôdhana, <i>a writer</i> ,	20
<i>Vîraballâla</i> ,	137	Yellappadêva, <i>god</i> ,	131
Yalapanâyaka, <i>male</i> ,	137	Yêrukânîke, <i>plough-tax</i> ,	103
Yallappa, <i>male</i> ,	125		

10-27



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